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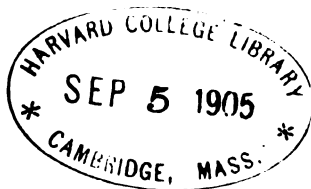
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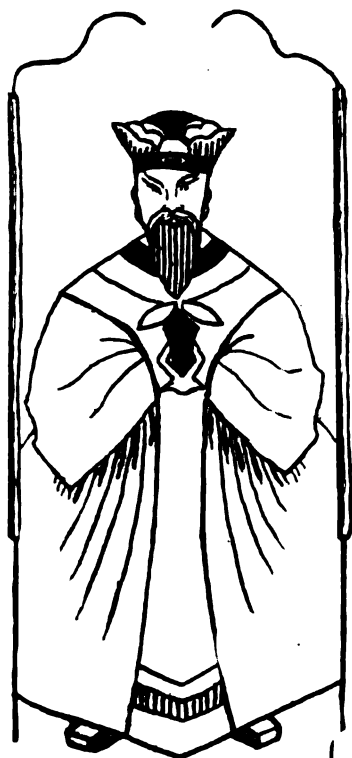
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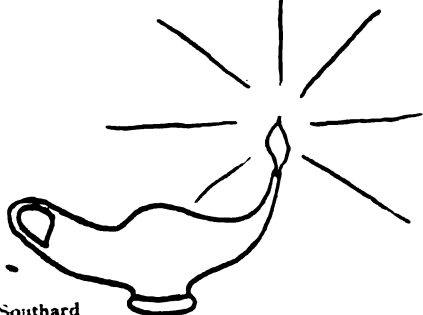
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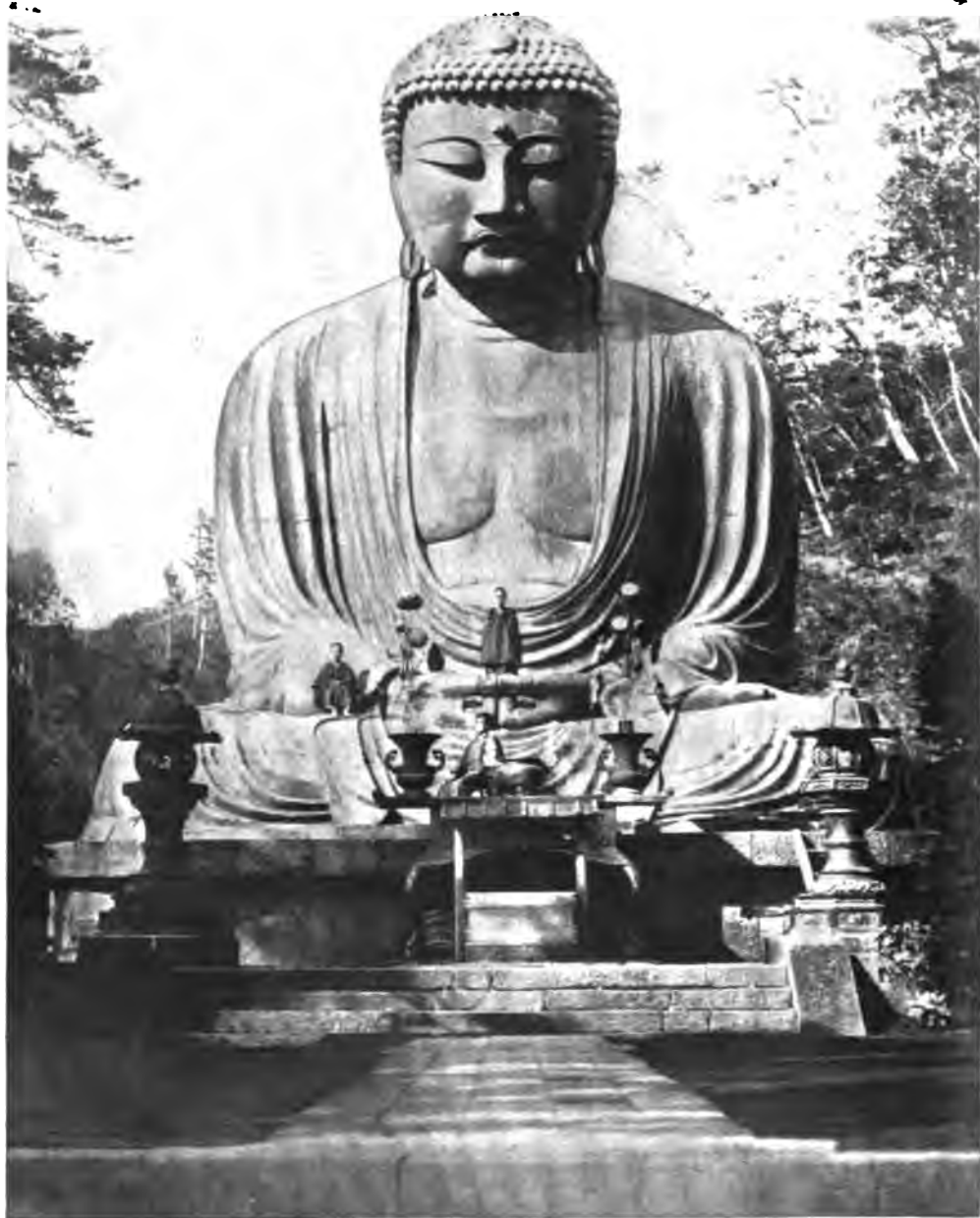


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See "The Spirit of the Orient," page 11.

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No. I.



A controversy which threatened to lead to the resignation of Lord Curzon, the Viceroy of British India, has been settled by compromise. Lord Curzon is not at all satisfied, and the same is true of his antagonist, General Kitchener, for some time the commander-in-chief of the British military forces in India. The home government has leaned toward General Kitchener's view, and the settlement is more favorable thereto than it is to Lord Curzon's position; yet the latter, while frank in his criticism of the change in question, has decided to remain at his post in the interest of imperial stability.

The controversy concerned the status and influence of the commander-in-chief and his relation to the civil administration of the great "colony." The army administration in India has in the past been a house divided against itself. The commander-in-chief, naturally, was responsible for the condition of the army and the state of Indian defense, but he had very little power. The army was represented in the executive council by a "military member," and this member had power without responsibility. His advice generally prevailed, and when the commander proposed plans for more effective organization and distribution of the army, the military member generally had alternative schemes or objections, and little was ever done. Lord Kitchener demanded the concentration of military authority and was supported by military experts at home.

Indian opinion, however, supported Lord Curzon, who protested against the commander's proposals on the ground that they would tend to the establishment of a military autocracy and produce distrust and apprehension in India.

The compromise referred to above presents the following principal features: General Kitchener, exercising the combined functions of commander and war secretary, will preside over a military council, which will have full charge of the army affairs on their military and technical side. He will be an *ex-officio* member of the Indian government. The financial and supply interests of the army will be in charge of a "military member" of the government, who may be a civilian, however. The commander-in-chief, though exercising greater power than formerly, will continue to hold his office at the will of the civil government of India, which controls the purse-strings and which must pass upon every measure relating to army organization and defence involving the expenditure of money.

The compromise will soon be put to a severe test. Viceroy Curzon and Lord Kitchener differ on a vital military question. The latter believes that the forces in India ought to be promptly reorganized and redistributed, the country being, in his opinion, exposed to invasion by Russia. He has written with much earnestness about the strategic movements and military railways Russia has been making in Central Asia; he is convinced that sooner or later the British empire will

have to fight for her existence on the frontier of India, and he would at once proceed to make adequate preparations for that "life and death struggle." His schemes, it is estimated, involve an expenditure of over \$100,000,000.



POPE PIUS X
Advocates new policy toward Italian government.

Lord Curzon and the Indian bureaucracy are not likely to authorize such expenditures, and they regard General Kitchener's alarmist views as largely unfounded. His plans have been discussed in Great Britain, and the consensus of opinion in the governing circles is rather averse to him. Premier Bal-

four, in a recent thorough speech on imperial defence, indicated that while any penetration or undue influence by Russia over Afghanistan, the buffer state, would be stoutly opposed by England, an actual invasion of India was the remotest sort of possibility in a military sense. Mr. Balfour's discussion of Indian defence, it is true, has been pronounced to be too optimistic, but the Viceroy and his council apparently agree with Mr. Balfour. The proposed reorganization scheme will be subjected to a searching examination as to its need and utility by the government of India.



The Church and Italian Progress

It is of course well known that since the occupation of Rome by the Italian government and the legal destruction of the temporal power of the Papacy, the Vatican has "boycotted" the Italian monarchy and the whole secular organization of the Italian state. The course of Italian

politics and social development for a generation has been profoundly (and unfavorably) affected by the conflict between the church and the state. The "boycott" has been in effect since 1870, and in accordance with its object and spirit, no loyal Catholic was allowed, or thought of allowing himself any sort of participation in the politics of Italy. Election after election took place, and important issues presented themselves again and again for decision by the government and parliament, but the Catholics steadfastly stood by the Vatican and respected its ban or veto. They abstained from voting, from "electioneering," from all indirect use of their influence, and as a result the radical and extreme parties (the socialists and even the revolutionary anarchists) obtained an undue share of power in parliament and in the political life of Italy.

There are strong indications that the Vatican is contemplating a decided change of policy—that it will make peace with the state, accept as an irrevocable historical decree the abolition of the temporal sovereignty of the Papacy and take as compensation, the annual subsidy which parliament voted in 1871 and of which not one lire has been touched.

In recent local elections Catholics, with the open approval of their bishops, took active part in the canvass and voting and thereby considerably strengthened the conservative and moderate parties. In the parliamentary elections of last spring there had been similar participation on the part of thousands of Catholics but without direct sanction. Now it is widely reported that negotiations are actually in progress between the Vatican and the government looking to a formal removal of the veto and the proclamation of permanent peace.

That such a peace would be a boon to Italy, that it would, for the first time in the history of the united Italian people, produce normal conditions favorable to progress along the lines of moderation, is

universally recognized. It is thought, however, that the reversal of the policy of thirty-five years might lead to misapprehension and friction between the Catholic Church and other powers, especially France. Of course, no Catholic power, and least of all France, which is abrogating the concordat with the Vatican and disestablishing the church, can object in principle to the realization in Italy of Cavour's ideal, "A Free Church in a Free State;" the difficulty is that the other Catholic nations fear Italy may become a privileged daughter of the church and control the latter's policies. The present non-political Pope would welcome peace with the Quirinal, but he cannot ignore the sentiments and misgivings of the Catholic nations.



China and the Peace Negotiations

The Peking government, it is understood, wished to take a direct part in the Russo-Japanese peace negotiations. But this was found to be incompatible with the conditions of the meeting of the plenipotentiaries, and the proposal was not pressed. Instead, China has served notice on Russia and Japan that, agreeable as the prospects of an early termination of the conflict were to her, the belligerent powers must understand that no terms of the treaty, when negotiated, that concerned her territorial or other interests would be recognized by her as valid if her consent thereto should not be obtained beforehand.

What Russia and Japan have said in reply to this notice is not known. In the foreign offices of the neutral powers China's note is considered to be quite significant. It seems to have created much surprise, though what there is about it that can be described as strange or extraordinary it is not easy to see.

China's interest in the peace treaty is plain. As she points out, the war—that

is, the land operations, with the exception of the Sakhalin engagements—has been carried on in her territory, and she might have added, the cardinal issue was the status of her great Manchurian province. The future of this province is now to be decided by negotiations, and the settlement will include the disposition of Russia's concessions and leasehold interests—the Manchurian branch of the great Siberian Railway, Port Arthur and Dalny. It is plain that China cannot be indifferent to the settlement of these very important questions.

Three solutions have been suggested as possible. (1) Japan will compel Russia to surrender all claim to Port Arthur, the Kwang-tu Peninsula and Manchuria and retire from such part of the latter as she still holds *in favor of China*; in other words, the peace treaty will provide for the retrocession to China, without nullifying conditions, of all that is rightfully hers. (2) Japan will step into Russia's shoes, keep Port Arthur and Dalny and administer Manchuria in the name of China and as her trustee. This course has been advocated by leading British organs supposed to be quasi-official. (3) Japan may take over part of Manchuria while leaving other parts to Russia. This is an extremely unlikely outcome of the negotiations.

It is obvious that China would very seriously object to either of the last two courses. A settlement on either basis would be no settlement so far as she is concerned. The neutral powers (England, possibly, excepted) would like to



LORD GEORGE CURZON
Viceroy of India.

see China again mistress of her own territory, and all that they would ask of her is the maintenance of the open door in Manchuria. In no sense, however, is her notice to the belligerents a menace to the open-door policy. It is simply a declaration that she is the proper party to approach and "do business with" as regards Manchuria and Manchurian trade and resources.

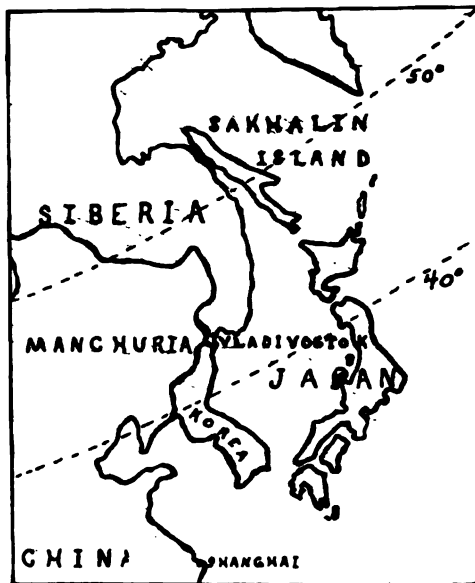


The Transfer of Sakhalin

It is generally accepted as certain that one of the conditions of the peace treaty between Japan and Russia will be the cession of the island of Sakhalin by the latter power to the former. That will simply ratify an accomplished fact, but the negotiation will not be without importance, for it will mean the abandonment for all time of a Russian possession in the Orient, a possession she has been unable or unwilling to utilize or develop but one which has great commercial possibilities.

The history of Sakhalin is interesting. Originally in the seventeenth and eighteenth centuries, it was under the sovereignty of China. Japanese settled in the southern section toward the end of the eighteenth century, and the Russians began to settle on the island several decades later. Subsequently Russia asserted a claim to the whole of the island, and while Japan opposed the claim her government was too weak and inefficient to defend her interests properly. In 1875 Japan (thanks largely to the diplomacy of the present Baron Rosen, peace plenipotentiary and ambassador, who was then a modest and minor member of the Russian legation at Tokio) formally ceded the island to Russia, obtaining an alleged equivalent that was really worth nothing. While the Russians used no force or fraud in acquiring Sakhalin, the Japanese have for years felt that they had permitted themselves to be humbugged.

Russia has used the island chiefly as a convict settlement. There are now about 6,000 Russian convicts on the island, many of them "political" offenders. The natives are known as the "hairy Ainos," the aborigines of the Japanese archipelago. The fisheries of the island are of considerable value, and it is believed that it has coal deposits of good quality. One Russian paper that protests against the



MAP SHOWING POSITION OF SAKHALIN ISLAND IN RELATION TO RUSSIAN AND JAPANESE TERRITORY.

proposed cession to Japan of the island says that the island is worth billions of rubles—a discovery that the St. Petersburg government should have made earlier.

To Japan there is more than sentimental and commercial value in the reacquisition of the island of Sakhalin. Geographically it is regarded as belonging to the Japanese archipelago, and in view of the prospective changes in the Far East, and the readjustment of the relations between the yellow and the white races, the transfer of the island is necessary to the completeness and symmetry of the rearrangements.

Talk About the Yellow Peril and the White

There has been a distinct revival of the talk regarding "the yellow peril," and the Russian press, including even some of those advanced organs of liberalism that opposed the Far Eastern War at the outset, has endeavored to make good use of it in connection with the peace negotiations. On the other hand, certain European writers, with Anatole France, the brilliant French critic, publicist and novelist at their head, have invited the West to consider the other side of the question—the white peril as it must have appeared for decades to the yellow races, and not to them alone by any means.

Lamartine once described himself as "a good European," and we are admonished now by Russian and other writers that the situation in Manchuria, Korea and China demands earnest reflection and appropriate action on the part of all "good Europeans." Whatever may be thought of Russia's sins of omission and commission in the Far East, she represents there, not merely her own civilization, but the civilization of the whole European family, indeed of the Western World. Her defeat is the defeat of the West, of the white man, of his civilization, and the victory of Japan is the victory of Asia, of the yellow man, of the Orient.

Thus runs the argument, and the "yellow peril" phrase is now used in a new sense. Originally Western writers meant by it the peril of an actual invasion of Europe and America by the yellow races, and the destruction of civilization by the Oriental "heathen" or barbarians. Now the cry is, that under Japanese inspiration and leadership the white man will be excluded from the Far East, if not from the whole of Asia. The St. Petersburg *Novoye Vremya* recently said in an editorial on the peace negotiations:

It is the duty of Europe to see to it, and employ every means in the effort, that the peace terms shall not imply the

admission of final and absolute defeat of the mightiest of the white powers. Europe must take care that the balance in the Far East be not upset for too long a period, else Japan's victory in the Sea of Japan will be a menace to the powers not only in a political sense, but in respect of the great markets that are to be won and retained

The Japanese will not stop. The victory over Russia is merely the beginning. For a decade, perhaps, they will be satisfied with their industrial conquests, but during this interval they will create under their flag a military and political organization coextensive with the Far East. They will stand forth as the leading Oriental power, and their present success may mean the opening of a new chapter in world history—a chapter full of portent for Europe.

A similar appeal was made by the liberal *Novosti*, another Russian organ. It said (as translated by the *Literary Digest*, from which we quote these extracts):

We may refer to the attitude of the Powers at the conclusion of the Russo-Turkish War. Russia was not permitted to conclude peace negotiations with Turkey, to say nothing about entering Constantinople in the capacity of a conqueror; and she had to accept terms dictated at the Berlin congress—terms which almost deprived her of the fruits of her victories.



A HEAVY LOAD
—From the Minneapolis Journal.

We do not think that Europe can afford to display greater tolerance toward the embodiment of 'the yellow peril,' which menaces all the Powers equally.



ANATOLE FRANCE
French publicist
and novelist.

Moreover, Europe can not think that Russia's role as the shield for Western civilization in the Far East is quite exhausted. Materially rehabilitated and morally regenerated, Russia would again assume that mission, and under conditions which the whole world would sanction.

In one word, Europe can not, ought not to allow the invasion into her sphere of the yellow peril, and Russia *must* be given the chance to obtain peace terms which will not fatally compromise the prestige of all civilized nations in the East.

These Russian views have not been without support in Germany and France, and even in the United States. "The yellow peril" in the new sense is declared to be of particular concern to America, the champion of the open door in China, the possessor of the Philippines. Some of our citizens think it likely that Japan will not permit us to retain the Philippines, and one army officer has advocated their abandonment on strategic and defensive grounds. Germany fears that Japan will ask her to retire from Kiao-Chou and her whole "sphere of influence" in China, and England Wei-Hai-Wei, if not also Hong-Kong.

However, these alarmist views are entertained by a minority. The great majority of European and western publicists dismiss them as baseless and fanciful. They do not think Japan will assume an aggressive attitude or undertake to change the status quo in the Far East, beyond ousting Russia from Manchuria

and establishing herself definitely in Korea. No doubt the white man will be taught wholesome respect for the yellow races; there will be no further encroachment upon China, no further planning of Chinese partition or dismemberment; and no use of force to obtain trade or concessions. But, it is asked, what right-minded white man can object to all this? The Asiatic people have long suffered injustice and outrage from the whites—the "white peril" has been a reality, not a mere possibility to them. Territory has been taken from them on various pretexts; equal rights have been denied them; their laws and customs and religion have been violated and insulted, and might has made right with reference to them. If, owing to Japan's valor and skill, injustice is to cease in the Far East, where is the "peril" to true civilization?

Mr. Anatole France adds that, on the contrary, it is better for civilization, for trade, for peace that China, like Japan, should be able to resist wrong and secure full recognition of her rights as a sovereign power. The white man must learn that the yellow man is not "inferior" in a political sense and be prepared to enter into honest, fair treaties with the latter. Such a policy will make for peace and stability rather than for discord.



Chinese and Japanese Exclusion

There is a movement on the Pacific coast in favor of a Japanese exclusion act modeled upon that directed against Chinese coolies. It is asserted that the Japanese reduce the rate of wages, do not live in accordance with the American standard and constitute poor material for citizenship. It is feared, moreover, that after the war, tens of thousands of them will seek work and opportunities in the United States.

Against the former allegations an emphatic protest has been entered by ministers and other citizens of San Francisco,

and there is every reason for believing that a proposal to exclude the Japanese from this country as the Chinese have been and are excluded would receive little sympathy from Congress. The American people have had nothing but praise for Japanese skill, valor and efficiency and Japan has attained to the rank of a "world power." Her advocacy of the open-door, too, has made her thousands of warm friends in this country, and all these considerations militate against an exclusion act leveled at any part of her population.

Sentiment might change, however, if there were real danger of such an influx or "invasion" as is apprehended. The sounder opinion is that no such menace exists. After the war Korea and Manchuria (especially the former country) will be open to Japanese workmen and agriculturists, and these should absorb all the emigration of the next several decades. The Mikado's government, it may be added, does not encourage wholesale emigration and expatriation.

In the case of the Chinese, new questions have arisen. Congress reenacted, in 1904, the exclusion statutes then in force, but it is more than doubtful whether these

statutes harmonize in all respects with the existing treaties between the United States and China. There is some evidence that the Chinese government is displeased with the way in which the exclusion laws are now interpreted and applied, and that it is preparing to test them in our courts. There is no objection in Peking to the exclusion of the Chinese coolies, but the merchants, students and tourists of the Celestial Empire complain bitterly of the indignities which they suffer at the hands of our immigration officials and would like to have the restrictions relaxed in their case.

The displeasure of the Chinese has found expression in an agitation for a general boycott of American goods. The Shanghai Chamber of Commerce has taken a leading part in this movement, and Chinese merchants in this country have been invited to coöperate with native bodies. Our traders and exporters are quite uneasy over the unexpected campaign, for the loss of Chinese custom would be a serious blow to certain industries.

The administration has admitted the justice of the Chinese complaint. Secretary Taft says that we are open to the charge of having violated our treaty with China, and he hopes that Congress will revise the exclusion law and bring it into conformity with the Americo-Chinese convention. Meantime the law must, of course, be enforced as it stands, and the only thing that can be done is to use common sense and discretion in enforcing it against members of the exempt classes—to make the inspection, examination, etc., required by the law as inoffensive as possible. This President Roosevelt has categorically ordered to be done and the immigration authorities will be more careful and courteous henceforth. Still, the Chinese are not at all satisfied and reports from China state that the boycott agitation goes on in spite of governmental disapproval, the sincerity of which



PEACE HEADQUARTERS

—From the Minneapolis Journal.

a good many Americans venture to doubt.

The Chinese question bids fair to assume an acute form, though even on the Pacific coast it is recognized that the exclusion law is too illiberal in certain of its provisions.



SIR CHENTUNG
LIANG CHENG
Chinese minister to
the United States

By a curious coincidence, the United States Supreme Court has rendered a decision in an exclusion case which is calculated to intensify the Chinese feeling of resentment and dissatisfaction with our treatment of them. A Chinaman who had resided in this country, had visited

China and had returned, was denied admission under the law. He claimed, however, American citizenship by reason of birth in this country, and this presented an important question of fact. All persons born in this country and subject to our jurisdiction are citizens, and of course citizens cannot be excluded on any ground. But the Department of Commerce and Labor decided against the applicant, and he was ordered to be deported. Thereupon he appealed to the courts, and the final judgment in the case was that the action of the Department could not be reviewed by the courts. In other words, whether one claiming American citizenship but belonging to the Chinese race is really a citizen, is a question to be determined by executive officers, not by the courts, "due process of law" not requiring a judicial trial in all cases. This is an extraordinary position. Justices Brewer, Peckham and Day earnestly dissented from the decision, the first-named writing thus in a minority opinion:

There can be no punishment except for crime. This petitioner has been guilty of no crime, and it has been so judicially determined. Yet, in defiance of this adjudication of innocence, he is compelled to suffer punishment as a criminal and is denied the protection of either a grand or petit jury. The statutes of the United States expressly limit the finality of the determination of the immigration officers in the case of aliens. It has been conceded by the government that these statutes do not apply to citizens, and yet, in the face of all this, we are told that the rules of the Department of Commerce and Labor may be enforced against citizens, and that Congress so intended. Banishment of a citizen not merely removes him from the limits of his native land, but puts him beyond the reach of any of the protecting clauses of the Constitution. In other words, it strips him of all the rights which are given to a citizen. I cannot believe that Congress intended to provide that a citizen, simply because he belongs to an obnoxious race, can be deprived of all the liberty and protection which the Constitution guarantees, and if it did so intend, I do not believe that it had the power to do so.

This means that the exclusion law, in making the decision of the executive department final, is unconstitutional. But the majority of the court cite cases that establish the proposition that due process of law does not necessarily mean judicial process.

Be this as it may, the law is certainly open to criticism, and the abuses which it makes possible ought to be guarded against by suitable amendments. There is a general demand for a revision of the law to prevent similar treatment of Chinese claiming citizenship in future cases. The question whether a man is a citizen or not is eminently a question for the courts. It should not be settled by star chamber proceedings. The matter concerns Americans more than it does the Chinese, for in the words of the New York *Tribune* there is danger that a Chinese exclusion law may be converted into an American exclusion law.



The Spirit of the East

By George William Knox, D. D., LL. D.

Professor of History and Philosophy of Religion, Union Theological Seminary; formerly professor Imperial University, Tokyo, and vice-president Asiatic Society; author of "Japanese Life in Town and Country."

"Oh, East is East, and West is West, and
never the twain shall meet
Till Earth and Sky stand presently at God's
great Judgment Seat."

Mr. Kipling thus vigorously expresses the common opinion. Something separates the Oriental from the Occidental. It is not merely that our fashions are different, the clothes we wear, the houses we dwell in, the food we eat, our ways of play as our methods of work, but that there is a deeper separation in life and spirit. How seldom do we understand each other; for even long residents confess their ignorance of the true life of the people among whom they dwell.

A professor in one of the government colleges in India, a man who had spent years there and who spoke the vernacular, once said to me, "None of us know these people. We do not understand their purposes nor their feelings. Before the mutiny the residents supposed they understood, and they trusted the people as they trusted themselves, and then suddenly without warning came the explosion. So now we do not profess to know, but we feel as if living on the thin crust of a volcano." I went out to the Cantonments to service on Sunday and the splendid

British regiment came to chapel fully armed, bringing their loaded guns into the building. For in the mutiny some were caught in church unarmed, and since that time no risks are taken.

This is the repulsive side of the contrast, but it has its charm also. The traveler who has exhausted the resources of the West, to whom America and Europe are an old story, finds himself in the home of romance when he enters the East. Its unfamiliarity is its charm. Who has wholly escaped its spell? Poetry, and tales, and art, and mystery, from our earliest days—these have come from the East, and even the sight of the great ships engaged in the Eastern trade has been an inspiration. So we love to emphasize the differences as we tire of the commonplace West. Travelers and authors flee to it, that their nerves may tingle again with the feeling of its freshness and novelty.

"But there is neither East nor West, Border,
nor Breed, nor Birth,

When two strong men stand face to face
though they come from the ends of the
Earth."

So Mr. Kipling continues, and we may be confident that East after all is not sep-

This is the first installment of a series of articles entitled "The Spirit of the Orient," by George William Knox. The complete series in THE CHAUTAUQUAN for September, October, and November, 1905, is as follows: The Spirit of the East, East and West, India I (September). India II, China I, China II (October). Japan I, Japan II, The New World (November).



ROCK AND CASTLE, TRICHINOPOLY, INDIA

Cave's capture of this fortress in 1801 gave him control of South India.

arated from the West when each seeks to understand the other. Doubtless the Spirit of the East differs from the Spirit of the West, else there would be no occasion for these articles, but deeper than them both is our common humanity.

Deep and wide is our separation, and strange to each other are the two great earth Spirits, and yet all men are one. Could we creep for awhile into each other's skin and look through each other's consciousness, we should feel at home. The greater part of life is the same for all. We have like bodies with their members and their senses, we are subject to the same influences of air and light and darkness and earth and sky. We have the same needs for food and drink and sleep and clothes. We all alike are social in our being, and the great drama of life, its beginning and ending, its pains and joys, its loves and hates, are the same for all. In no metaphorical sense, but in the most literal meaning of the words, we are one.

If we take a child of pure English birth and put it in an Eastern environment, none shall be able to distinguish it in mental traits from its comrades and neighbors. I knew a Chinese woman who was taken when an infant by a missionary and educated as his child in his home, and none would know from her language, thought, character, or interests that she is not an American born. Or in less favorable circumstances, school boys have been transformed in a few years so that they were strangers and foreigners in the land of their birth. All of us who have had prolonged experience with Orientals can recall such examples. No! It is not anything inherent or by heredity which separates us, nor can we look in this direction for our explanation of the Spirit of the Orient.

Besides, are we so different by descent? Our students do not know nowadays what to make of the word "race." When I went to school we were taught that there

were such and such races with well defined limits and boundaries, but scholars now have obliterated the boundaries. We do not know much about the tangled lines of race descent, but we do know that some of our ancestors long ago came out of Asia, while some of their brothers remained in the ancestral home and others went south to India, and others perhaps far east to the Pacific. We also know that wave after wave of Asiatic population has flowed over Europe, until we should be perplexed to define a pure European, or on racial lines to distinguish East from West.

In the beginning of our historic times the differences were not felt as today. The Greek hated the barbarian, but he did not distinguish Oriental from Occidental and far down into the Christian era the influence of Asia upon Europe was great. How much we owe to that continent, what stores of philosophy and art and religion! How indeed shall the East be foreign to us, since our Saviour dwelt there and our Prophets and Sacred Books are all of it? Our Holy Land is in the Orient, and we cannot understand our scriptures without knowing something of its geography, customs and tongues. An Oriental may be excused for not knowing the Occident, but we show ourselves unintelligent if we confess ignorance of the source of so much which is of our own inheritance.

There was no deep feeling of a continental difference when Alexander made himself an Oriental monarch, nor, long after, when St. Paul to the Greeks be-

came a Greek. Possibly the sense of separation came with the dark ages, when the East was blotted out and forgotten, and Europe developed on independent lines. Not only was there separation, but antagonism, when Moslem was arrayed against Christian, and Europe came to know itself as one because united in arms against the Turk. An impenetrable barrier of religion and hatred interposed, and men did not so much as wish to understand their deadly foes. Behind the Mohammedan power, India and China



OUTLINE MAP OF EASTERN ASIA

were too far away to be so much as remembered at all, so that their rediscovery at last was like the apparition of a new world.

The separation was not complete, it is true, for through the Moors something of enlightenment came to Europe, and missionaries and merchants attempted adventures in the East at infrequent in-



THE TAJ MEHAL, AGRA

tervals. But the exceptions did not change the rule, and intercommunication was not sufficient to influence the development of the two great sections of humanity along their divergent lines. It is not surprising that when at last in our own day the two civilizations are brought together they are strange to each other. Let two brothers be separated for a score of years, and how unfamiliar they are grown, and European and Asiatic were separated for more than forty generations until religion, traditions, customs, and conceptions of the world all are different. No wonder that we must be reintroduced, and that time is needed before we settle down once more into our ancient acquaintanceship. Besides, even in the old days, the acquaintance in the nature of the case was only partial. None then knew of any save the nearest neighbor, and the strangest things were believed of folks who were really near of place and blood. Only our time of marvels makes "the whole world kin" and renews on better terms the primitive unity. Only now has it been possible for us to know "all sorts and conditions of men."

In this modern era an immense amount of strength and time has been given to the discovery of the East and to the scientific mastery of its facts. India, for example, is described in the volumes of the Imperial Census with a thoroughness that is admirable. China has been traversed in all directions, and in such a work as "The Middle Kingdom" we have a better summary of the people and their land than can be found in the Chinese language. Even Tibet has now yielded its mysteries to the invader, while Burmah and Siam are no longer remote or unknown. With the same thoroughness the inner life of the people has been studied. It was English and French scholarship which opened the ancient religion of India again to the Hindus, and we understand Buddhism better than do

the Buddhists. The long series of volumes, "The Sacred Books of the East," is only representative of a small portion of the labor expended upon the investigation of these ancient religious systems which enshrine the faith and hope of so large a part of mankind.

Doubtless we do not know the East. There are more worlds to conquer, and in regions already traversed much has been overlooked, much has been misunderstood, so that there are errors to be corrected and gaps to be filled up. Nevertheless our claim is valid—that we have material at hand which makes it possible for the Occidental to describe the Orient more completely, more justly, and more sympathetically than it has ever been described by its own sons.

We have written of "East" and "West" as if these terms stood for well defined ideas. But we know that the "West" is not one, and we should be hard put to it were we forced to define the word. We are conscious of our differences, and hesitate to class together Italian, Hungarian, Finn, Spaniard, South American, Frenchman, German, Russian and American. In what, pray, are we alike and how shall so mixed a multitude be put together over against the Orientals? In the East the differences are as great at least. What relationship has the Arab to the Hindu? Can we class together the Turk and the peace-loving, commercial Chinese? How widely separated again are the Chinese from their near neighbors, the Japanese? In India itself there is a bewildering multitude of peoples, and religions, some of them mutually hostile, with a hatred scarcely rivalled by the hatred of Jew and Russian. We can think of the East as one because we do not know it, as all Chinamen look alike to most Americans, the individual differences being overlooked. But to one familiar with the people, their differing personalities are as striking as with ourselves. So it is with



BUDDHIST TEMPLE, JAPAN

racess. As our knowledge grows, the dissimilarity increases until we come to wonder that we could ever have thought all the dwellers in India to be alike, much less the differing races of the Asiatic continent. It is therefore only in the most vague fashion that we can speak of the "East" as an entity, or set it by way of contrast over against the "West."

The "East" used to mean western Asia, the classic lands of our religion, and the home of the Mohammedan power, with India as a remote background. But in our day there is a vast Orient. The Mohammedan lands, including Persia, are only its western frontier, India is its southern center, while more important than them all are China and Japan in the Far East. Even the term "Far East" becomes a misnomer since the Pacific is the highway of nations, and Japan the nearest neighbor to our Californian ports.

We have excluded from this sketch all central and northern Asia, a region of great historic significance, and not with-

out enduring influence. But its mere mention here is all that we can give to it, nor is it possible to include the lesser states of southeastern Asia in our survey. And further, we must cut off the older Orient, the true East of the Arabian Nights and the Crusades. We come, therefore, to the two remaining portions, India and the Far East. Again we are tempted to divide, for how shall we group these together? After careful consideration we decide to include them both, so that the "East" in these papers shall mean India, China, and Japan. The distinction is arbitrary in its inclusions and in its exclusions, and its use has only a practical and not a scientific justification.

Let us look over the geography of our field. Asia contains one-third of the land surface of the globe, and may be divided along the fortieth degree of latitude. North of it are the great stretches of plains, deserts and low plateaux, to the Arctic Ocean, the rivers running north, while south of it, with some intervening space, are the empires where the people

dwell with whom we are to deal. Even in this half kingdoms must be ignored while we confine ourselves to India, China and Japan. Confine ourselves, did we inadvertently write? How could we write adequately of any of the three in twice our space? But one may comfort himself with the reflection that he has to do only with the Spirit of the East, and may ignore most of its outward form and be freed from statistics, and geography, and politics, save as they immediately affect the soul, and from a multitude of details however interesting. The Spirit too can spread over the Himalaya ranges, and cross the seas between China and Japan in a fashion impossible to plodding scientific research, or to the most rapid globe trotter.

The dictionary tells us that spirit means "a peculiar animating and inspiring principle, genius: that which pervades and tempers the conduct and thought of men, either singly or (especially) in bodies, and characterizes them and their works." So we have the "spirit of the place" or the "spirit of the age." Evidently then

there must be a certain unity in diversity, and the unity must be something which is essential if we are to speak of the Spirit of the East. In what sense can we use the term? What unity pervading and tempering the conduct and thoughts of men can we find? Perhaps we shall be helped if we ask ourselves what we might mean by the "Spirit of the Occident." Let us strictly limit the West also, and including in it only the nations which have been closely associated—Italy, France, Germany, England, the United States—possibly we can find some "genius" which will characterize them all.

It is manifestly out of the question to find a "spirit" which shall be alike in all the innumerable multitude which constitute these populations. We know many Americans whom we should not wish regarded as embodying the American spirit. When we speak of a representative American we think of some man who stands out preëminent—a Washington, a Franklin, a Lincoln, an Emerson, a Longfellow, a Choate, a Roosevelt—and say he is representative and embodies the American



A CHINESE TEMPLE

spirit. It is related that once a group of English men of letters discussed whom they would choose from all history to represent England were some new planet to open communication with our old earth, and they decided upon Milton, immortal poet, scholar, statesman, gentleman, Christian. In some such fashion we pick out our representative who embodies the American Spirit, that is, who incarnates our ideal, and set him forth as the kind of man we would have foreigners and strangers judge us by.

It is perhaps impossible to pick out in this fashion the representative Occidental, our differences are too great, and therefore we must attack our problem in more indirect fashion. With all our diversity there is a certain unity in the West, of religion, of social organization, of political forms, of history, of art and literature and music and architecture, of education and language and blood. With this too is the constant intermingling of our people and our perpetual intercourse in friendship or in rivalry. First we put religion, for this is the most powerful in its influence. When we say God, or Heaven, or salvation, or sin or church, our thoughts are more or less alike, and our diversities are not of race but of individuals, so that we may translate these terms at once into all the languages of the West without danger of being misunderstood. Behind us is the same great background of religious truth; Israel with its prophets and apostles, the creeds of the early church, the organization of the medieval church, the struggles of the Reformation, all belong to all and produce a true unity in this realm of ultimate reality.

So too are we one in our classical heritage; our literature is built upon the foundation of the Greeks, and the great writers of any of the peoples—Dante, Shakespeare, Goethe—are naturalized in all. The same Roman law is at the basis of our legal systems, and with this the same political aspirations and the fact that

our political, social and industrial organizations are on similar lines, some slower than others, but all moving along the same path and with the same end in view. Our art and architecture have the same classic background, the Gothic and Renaissance features with the same modern adaptations, for our students study in the same schools and use the same models, and gain in a kindred atmosphere the same inspiration. Science too overleaps boundaries and unites its votaries in the great Republic of Truth, so that our universities are cosmopolitan in the true sense, and nationality is regarded neither in student nor professor. Add to all this the intimate intercourse, the crowds which cross the ocean east and west, and the mingling of blood through intermarriages, so that no race is pure or without its tinctures of all the others, and we may well think that the differences are less than the agreements, and that Americans, Englishmen, Germans, Frenchmen and Italians are one, joint heirs to a common heritage, united in a vigorous present, and in the hope of a still more glorious future. Surely one might set forth with ease what is the "genius" which constitutes the "Spirit of the West." But with the East how great the difference! What has India in common with China, or either with Japan? There is no common history, nor law, nor social organization nor religion—with Buddhism the only exception—so that no interracial consciousness is realized. To the vast majority of these populations the thought of oneness has never occurred, for Asia has never been one in war or peace. Only in our day by the reflex influence of Europe are Orientals coming to recognize a certain solidarity. How then can we speak of a "Spirit of Asia" at all as distinguished from the "Spirit" of Africa or of Europe?

The question suggests its answer. Asia is not like Europe, nor like Africa. There is at least a certain unity of contrast.



From stereograph, copyright by Underwood & Underwood, New York.

DURBAR PROCESSION, DELHI

Lord and Lady Curzon entering on the back of an elephant. The street is lined with native troops presenting arms.

None takes the one for the other. It is said that Asiatics understand each other at once in a fashion that is impossible to Europeans and Asiatics. All Europeans are "foreigners" from Constantinople to the Pacific, but all Asiatics are in a sense at home in whatever part of this broad domain they wander, as we are at home even in the remoter parts of Europe. We know too in a general way what we mean when we speak of Asiatic customs, government, art and things in general, and we never misplace the adjective, European, African, Asiatic. Without attempting yet more precise definition possibly we may put Africa for barbarism, Asia for stagnant civilization, Europe for progress. Such definitions are not of much value, but they make a starting place. Africa produces

no great civilization, as it was in the beginning so it remains, and all its glories are from without, its spots and periods of civilization due to the presence of foreign peoples, with some periods of the Egyptian kingdom as a doubtful exception. But India, China and Japan were civilized empires when our fathers were barbarians. They have produced all the elements of civilization, highly developed religious and ethical teachings, complex systems of laws, refined philosophies, magnificent architecture and art and literature. Long, long ago they reached the stage our ancestors slowly and laboriously attained millenniums after, in part through the aid of the ancient civilization of the East. But the East has stood still so long that it has come to identify its civilization with the

laws of nature and to think it as immovable and as unimprovable. Man with all his work becomes a part thus of nature, and like it he is subject to Fate.

We have thus a common feature, the immemorial character of Eastern civilization, its early maturity and its comparative immobility. In this we must put Japan one side, as in many other respects also it is in a category by itself; but the beginnings of the other two peoples are



DETAIL FROM AKBAR'S PALACE, AGRA

wholly lost in antiquity. How long ago were China and India already civilized? Frankly we do not know. Perhaps we are on historic ground when we go back to the tenth or twelfth century before Christ. At that early date the gaze of some immortal visitant to earth would have been attracted to Babylonia, and to Egypt, to India and to China. Africa, save Egypt, then as now would have been in darkness, Europe would have been without form and void excepting possibly some stirrings where the glory of Greece was to be, but already China on a smaller scale would have shown the same features as today, and India would have revealed in germ what remains in old age. Were our visitor to return in this twentieth century A. D. after three thousand years, he

would feel at home in China and in India; Africa would be repulsive as before, Europe transformed and America discovered.

We understand why our South European ancestors of the time of the Christian era did not feel the difference between East and West as we feel it, for there was no such difference. Substantially all then stood on a level. But while the East has remained content, the West has moved on. So far we are perhaps on solid ground, but greatness of antiquity and stagnation of civilization do not carry us very far. Can we find other indications of unity in Indian and China, characteristics comparable to those enumerated as constituting European oneness?

The noteworthy fact, first of all, as in Europe so in Asia, is religion. If we are to find a genuine oneness in the contents of consciousness it will be here. For Buddhism has been largely predominant in the three empires alike. The Indian religion was made the state religion of China in the first century of the Christian era, and it became the state religion of Japan six centuries later. This has profound significance. Notwithstanding all our efforts no great Asiatic people has accepted Christianity. They seem inaccessible to its powers as nations. But the greatest Asiatic nations yielded readily to Buddhism without the need of organized missionary societies or a vast propagandism. With it went the art, the philosophy, and many of the social customs of India. India became a far-away, dim, holy land to the peoples North and East, so that a certain historic and continental consciousness was created. No other positive institution is comparable to this as a bond of union.

Yet after all it is not comparable to the unity effected by Christianity in the West. There was nothing like the crusades which gave Europe first its full sense of oneness, nor like the all-embracing organization of the church of Rome. Shortly after Buddhism won China it

lost importance in India, and finally entirely died out of the land of its birth. Nor even in the height of its power was there more than the merest fraction of the amount of intercourse which made for centuries the Catholic Church the most homogeneous and powerful organization on earth. Buddhism moreover after a while decayed in China, and later still in Japan. In these empires educated men renounced it, and it became the religion of the ignorant and the superstitious, ceasing to influence further development.

But there is a unity deeper than this afforded by Buddhism, something which underlies Buddhism itself, and which separates profoundly East from West. I have said above that one may translate religious terms unhesitatingly into all the languages of Europe. But we cannot so translate Christian terms into Asiatic tongues. The missionaries, after generations of debate cannot agree as to the proper word for God in Chinese. This indicates a fundamental difference in the way of looking at the universe, and abstract as it may seem, a few words must be given to this subject or we shall not make a beginning in our effort to understand the Spirit of the East.

Europeans think of this universe as made by God. We have thought of it as created out of nothing some six thousand years ago. Man is thought of as God's child, made in God's image, with an immortal soul, and a destiny of pain or suffering according to his deeds and faith. Thus immense emphasis is put on the personality of God and man, while the world has been of secondary importance. So it has been in the thoughts of Christendom for a thousand years, and other ideas are slowly displacing some of these only now in our own day, and however our thoughts of the world change, our estimate of the supreme value of personality remains. But to the Asiatic all is different. The universe with its fixed laws and its resistless fate is the ultimate

fact. It exists from everlasting to everlasting. It goes on and on in ever repeating cycles. It comes from chaos, assumes definite form, continues for a while, returns to chaos, and repeats the same round without end. Man is a part of this process, as are the gods themselves. The all is a vast organism with men as incidents in its mighty movement.

Possibly the vastness of Asia, which overpowers man, has produced this result. In India the climate conquers, and none can resist it. The individual comes to a quick maturity, passes into an indolent middle life, and sinks without regret into old age. Englishmen avoid this only by short terms of service, by frequent va-



TOPE (RELIC SHRINE) AT SARNATH

cations in more stimulating atmospheres, and by sending their children home to England at an early age. Nature is at once too prolific and too terrible; too prolific it yields enough for man without calling for strenuous endeavor; too terrible it teaches him that his utmost labor is impotent before its vast calamities. China, it is true, has not thus conquered man; its climate does not enervate, nor



NAINA TAL, NOTED HIMALAYAN RESORT

its mountains appall, yet its long isolation, the vastness of its domain and the immensity of its population have produced something of the same effect. To go through the common round, to accomplish the daily task, to live as the parents lived, is all that one can fairly ask. And beyond this there is no aspiration, and while individuals are ambitious of achieving success, for the race there comes no vision of a better time to come. Such a want of progress is not surprising, for it is man's normal state. Here with ourselves it is only the few who contribute to the advance of civilization. The majority are content. Let this contentment, which is akin to despair, take possession of a race and fatalism is the certain result. It is only where men think of God as Father that it can be escaped, or where they believe they have discovered a scientific method which will enable them to control nature.

With such conceptions of nature and man it is not surprising that history in

its true sense does not exist. The Hindus are notoriously deficient in historic interest. In China there are records enough, and of two kinds—mere annals of the past, dry and without human interest; or ethical, the past made to enforce by its events the teachings of the Sages. Real history has to do with progress, with the successive embodiment of high ideals in society. That makes the interest of the European story. In Asia there have been endless wars, but these have been mere struggles of king against king, or of race against race, resulting in no constitutional development and leaving the people unchanged whoever won. Hence it is impossible to get interested in the story, as it is intolerably tedious, without real movement or result.

The internal story has been like the external. Great empires, like the Mughal, have arisen, magnificent, potent, luxurious, sometimes liberal and intellectual. But the same result has always followed, and soon the splendor of the capi-

tal has caused intolerable misery among the people. Or, as in China, conquest has introduced merely a new set of rulers, who in turn have been transformed into the likeness of the people they have conquered.

This want of development has been the result doubtless of the same causes which have produced the religious views already described. The people have been content with tyranny as a part of the inevitable nature of things, content even with misery, since no way of escape appeared. Everthing is, nothing becomes. All has been fixed. That rich should be rich, and that poor should be poor, that kings should rule and subjects obey, that the great events of life and death should be beyond control, and the small events of life, our calling, our etiquette, our clothes, our food, should be settled beyond dispute—all this and more is a part

of the unending round which is today as it was in the days of our fathers, and shall be to the remotest generation of those who come after us. Hence all go on without challenge or remonstrance, and it is only when there is some intolerable burden newly imposed by political tyranny that there is an uprising, and this is not in the interest of a new order of society, but in an attempted easement of the old.

Science represents the same spirit. There have been endless speculation and study. But they have expended themselves upon words and airy nothings. So science has never been for the understanding of the physical world that man may master it. Metaphysics instead of physics sums up the situation. Thought has been so refined that ordinary men could not grasp it, and so the masses have been left to ignorance as to servitude. With religion, too, the same result



QUETTA, ON THE WESTERN FRONTIER OF INDIA

has obtained. In its higher conceptions it has been the exclusive possession of the few, and its end has been escape from the round of the weary world, but both method and end have been too refined for the multitude, who are left to superstition and debasing idolatry.

Thus do we of the West judge the Spirit of the East. It knows no progress, for its God is Fate. To some Fate gives power and wealth and long life and happiness, to some it gives toil and sorrow and superstition. Let each stand in his own place, knowing that struggle but increases sorrow. Science is transcendental metaphysics, religion is withdrawal from the world, government is by the strongest and in the interest of the governors.

Our description is true, we are convinced, and yet unjust. It is not the whole truth, for it produces a sense of sadness and depression which is unfair and too all-embracing. Let us remember that the great drama of life is the same with East and West alike, and that the joys which make up so large a part of our lives are theirs also. There as here, the common talk, the common aspiration, the common grief and the common happiness are much the same. Could one be gifted with the gift of tongues, and with an invisible and all-pervading presence, he would be astonished to notice how exactly alike is nine-tenths of the talk in all the regions of the earth—weather, and crops, and money, and trade, and sick-

ness, and birth, and death, and marriage, and food, and gossip, furnish its substance in India, in China, and in Japan, as in Europe and America.

The Spirit of the East has brought forth many noble sons of exalted lives—great statesmen, and poets, and warriors, and law-givers, and holy men. In this, too, the West has no monopoly. In these great representatives we must look for the embodiment of the Spirit. In Asia the characteristic is retiracy from the world, a certain aloofness of soul, an indifference to outward state and fortune, and a conviction that salvation is in the mind only. There is an exaltation above the heat and struggle of the world which charms many Occidentals, all of us, perhaps, in certain moods. Many men from the West enter into this Spirit and come to prefer the retiracy and meditation and calm of the East to the bustle and toil and noise of our modern progress, for the real difference between East and West is not of longitude, but of habit and cast of mind.

But our admiration and condemnation are of little moment. The East is too great a factor in the world to care for our judgment. It does not ask the consent of the West that it may exist, for the West is no nearer God than is itself, nor have we any peculiar title to the earth. So our task is not to criticize, but to attempt to understand these faraway peoples, our brothers of a common humanity.



BUDDHA



THE TRISULA



ALI BUDDHA

East and West

THE traveler wearies of the East, with its discomforts, its squalor, its beggars, and its pride. There is little to see, he thinks, after the first picturesqueness has worn off, and much to endure. Excepting again Japan, where in all Asia shall one be made fairly comfortable? It is only where the Occidental has gone that there is a measure of decent accommodation. The roads are not worthy of the name, the inns are abodes of misery, the means of transportation primitive. Everything is disorganized, behind time and listless, so that the whole continent appears discouraged and systemless. The governments are at once inefficient and burdensome, and the people either arrogant or servile. They lie and cheat, and are generally contemptible and untrustworthy. Nothing is done at the right time nor in the right way. This at least is our impression after reading wearisomely book after book written on India and China, after conversing with residents, and visiting the lands and observing their effect upon travelers. Said Lord Elgin of the Chinese diplomatists, "They yield nothing to reason and everything to force," and another distinguished representative of Great Britain declared the East a sad training school for diplomatists, since there are only two classes, bullies and bullied. These utterances express the common notion, and it is as prevalent among merchants as among officials. The ordinary mortal comes to feel that he is surrounded with trickery, and that he can best get his way by force. So as the great diplomatists bully governments with fleets and armies, private citizens bully individuals with oaths and fists. I once heard an English planter from Ceylon complain of his government there, "It is ruining the natives, for things have got to such a pass that one may be hauled before a magistrate merely for knocking down his servant!" How many natives have been knocked down, and yet have

fawned upon their assailant? Who can forget the thrill of horror with which he first saw, in Cairo it was for me, officials using whips on the backs of their fellow countrymen.

No wonder that travelers find a few weeks enough for India or China, travelers we mean as distinct from scholars who will find a lifetime all too short for either. The globe-trotter wearies of tombs and temples, and comes to think "oriental magnificence" mythical. He finds its remains, indeed, at Agra and Delhi, and profusion, display and extravagance in the capitals of the native princes. But with it all, there is a lack of finish, and of attention to detail, so that the effect is not pleasing. So it is in Peking, the palace opened at last to foreign eyes contained, like all Oriental palaces, many articles of beauty but in such confusion, and with so much of disorder and of positive filth that the total effect was repulsive. Gradually it becomes apparent that the East is not the home of splendor, nor of wealth. Either the ancient tradition was the exaggeration of travelers' tales, or more likely, it was the effect of our comparative barbarism. So our good American concludes that his pretty little town in the United States is "good enough for him" and that we have more things worth seeing than have all the multitudes of mankind in the storied Orient. Who that has walked the streets of Jerusalem, or stopped in a Chinese inn, or observed the plague-stricken condition of some village community of India can fail to sympathize with him? And if one find here and there an exception, the home of some rich merchant in China, a garden of transcendent beauty in India, some Oriental mansion with blank wall to the street but luxury within the Mohammedan domains he wonders the more that a people who can develop here and there an oasis will permit the wilderness elsewhere to prevail.

Our straightforward American, ac-



THE HIMALAYAS SEEN FROM A DISTANCE

customed to streets crossing at right angles, lined with trees, with pretty houses equipped with every comfort longs to bring some of the "natives" to the United States for an object lesson that will revolutionize their modes of thought and life. He overlooks the fact that there are object lessons closer at hand, in the foreign settlements in Bombay, and Hongkong and Shanghai, and yet that the native life goes on as before. The average Oriental seems impervious to attacks, whether as traveler in the West or as an observer of foreign ways at home. Even after years amid all our modern improvements he goes home unchanged, to cast his new habits at once, and to return

to the easy-going customs of the past. The new does not appear worth its cost to him.

An Asiatic who had lived in diplomatic circles in Paris declared that the game was not worth the candle, the endless engagements, the notes which must be answered, the formal parties and dinners and public functions. His own ideal was a garden and a mansion where one could do as he pleased, where one visited his friends at his own desire, and entertained or not as the whim seized him. Where there was no mail, and no newspapers, and no need for a calendar or a notebook. Our civilization was so filled with machinery that it destroyed repose, and charm, and the true taste of life. We hasten and have so

much to do; why not enjoy now what we have? Time hastens away; why use it all in preparing to live? Besides, after all, what are these reforms? Take the world as it comes, you cannot change it.

In some such fashion the Oriental returns our criticism. Yet all summaries are unjust, for there is no such thing as "Oriental opinion." We have possibly an average American opinion as to the East, but we have many Americans who think this average judgment "Philistine" and prefer Eastern ways of life and thought. So in the East there are men who frankly admire the West and would reform the East upon its model. But the larger part as with us are indifferent, not taking the trouble to form an opinion, and the larger part of the thinking minority are frankly hostile. Between the two extremes are all degrees of admiration and antipathy. Besides, the ordinary Oriental is not given to free expression of his sentiments, and he is as untrained in observation as he is unwilling in expression. Hence many of the judgments of East and West most often quoted from Orientals are from men who have been trained in Europe and America, and who in their criticism reflect their adopted point of view. If we attempt then to learn what the East really thinks of us we shall be cautious, and rest content with setting forth simply what some Orientals say of us.

First let us hear the language of thorough-going detestation. For such expressions we must go to men of position and of education. The common people for the greater part neither understand nor care about these things. My first quotation is from Japan. Its writer was a good representative of the old régime, scholar, soldier, gentleman, patriot. He had the sincerity of the martyr, and he perished because of his impassioned opposition to the course of the government in opening Japan to foreign intercourse. He died in 1862, and the little book from

which I quote was printed in December, 1857. It is a tirade against Western science, and its contention is that our learning is superficial, while the Chinese is profound and of the heart:

Followers of the Western learning shamelessly say that the West knows the laws of the universe. They are rebels who exhibit a forged seal of state and gather a vile rabble. True disciples of Confucius and Mencius should raise their banner, expose the counterfeit and destroy these false scholars. The learning of the West knows only the outward, and deals with the seen, it cannot understand fundamental principles. Foreigners are minute in researches, and careful in measurements, but they do not understand that the true 'Way' of the universe is benevolence, righteousness, loyalty and truth. Hence their learning cannot make them virtuous. Their astronomy is wonderful in its measurements, but it destroys reverence for Heaven, and makes them think it a dead material thing. They do not know that Heaven and man are one, and that the essential nature of both is righteousness. They are like children who should measure carefully the features of their father's body, and care nothing for his heart. Besides, all that is essential is in our own ancient books which contain the root of the matter. Why neglect it and go to the foreigners for the leaves and branches? The foreigners do not know these books, and are like the brutes in consequence, and alas! our own scholars, misled by appearances forsake the truth and go astray. Heaven is high, exalted, beyond our little efforts to extol or belittle it, beyond our praise or blame. Would we benefit it, we cannot; would we kill it, it is beyond our reach. Only as its 'Way' is followed and its laws observed can it be served. Let each one die for duty, there is naught else that one can do.

This sincere patriot and philosopher thus rejects Western learning because of its unworthiness. It may indeed, he thinks, help out the affairs of man's outward life, but it does not minister to the moral and the spiritual. We can readily understand his position as we remember how in the West the advances of physical science have been resisted in the supposed

interests of religion. As our leaders have talked of "science falsely so-called" under the impression that it opposed the revelation of God, so it is in the East. It has been the most sincere and believing men who have been chief in the opposition. Dr.



A CHINESE CONSERVATIVE

Arthur Smith expresses the same opinion in writing of the Chinese literati: "To suppose that anything could be added to their wisdom is as arrogant an assumption to the Orthodox Confucianist as it would be to a Christian for one to claim that an appendix to the New Testament is to be looked for which shall be of equal value and authority with its twenty-seven books." Such is the convinced judgment too of the Mohammedan world as to the Koran and of the Hindus as to their sacred books. Thus, to the trained and educated "natives" of these lands our learning is of trifling import compared with the deeper wisdom of their sages and saints.

This notion that our superiority is physical and material while theirs is moral and spiritual is widespread and deep-rooted. A distinguished representative of

American Christianity on a visit to India repelled the natives by insisting upon the advanced position, the power and wealth of the Christian nations. "Granting all you claim," they replied, "what has it to do with religion?" This idea was expressed at the Parliament of Religions in Chicago by the Chinese secretary of the Chinese legation in Washington:

What Christ means by calling attention to the lilies of the field has a parallel in the Confucian doctrine of doing one's daily duties and awaiting the call of fate. The object of all this is to teach men to put down the desires of the flesh, and to preserve the moral sense which is inherent in human nature in a state of activity. The meaning of the above cited passage is clear enough from the Chinese as well as the English version of the Bible. Missionaries in China, however, often contend in their controversial writings that the Christian nations of the West owe their material well-being and political ascendancy to their religion. It is difficult to see upon what this argument is based. When teachers of religion speak of material prosperity and political ascendancy in such commendable terms, they in fact turn away from teaching religion to propagating such theories of government as were advocated by Kwan-tz, Shang-tz and Tao Chukung. It is the end of every government, indeed, to strive after material prosperity and political ascendancy. Christ, however, proposes an entirely different end, which is, to seek the Kingdom of Heaven. He certainly did not hold up the foreign masters that were exercising supreme political control over his own country at the time as an example worthy of imitation.*

Nor are such expressions from the literati only, for our author goes on to say:

Missionaries take great pleasure in teaching others in the name of Christ that after death they may hope to go to Heaven, but the people of the East have a notion that after death the soul descends into Hades. When I was attached to the Board of Punishment at Lang Chang, I often had opportunity to examine the papers relating to cases of riot against missionaries which had been sent up to the board by the provincial authorities. I fre-

*"World's Parliament of Religions," p 425.

quently came across expressions like "I prefer to go to Hades; let him go to Heaven," used by the defendants in their depositions. It is easy to infer the intense bitterness of their hatred from this. Those men were evidently under the opinion that they were writing their hostile feelings against Christ, though they knew not who Christ was.*

Yet it is not entirely unreasonable that the terrified suspicion, or you may say superstition, that Christianity is the instrument of depredation, is avowedly or unavowedly aroused in the Oriental mind when it is an admitted fact that some of the most powerful nations of Christendom are gradually encroaching upon the Orient.**



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HINDU FESTIVAL DANCERS, TANJORE,
SOUTH INDIA

Alas! It is "not entirely unreasonable," since the history of international discourse has been a history of aggression, and since the people of the East have come to believe that commercial exploitation and conquest are the chief end of Western governments.

In India also we find the claim to a higher wisdom and a more truly ethical life, nor is there any reason to doubt its sincerity. This is the way even our re-

ligious activity appears to the higher minds in the land which is so wearisome to our ordinary traveler:

My friend, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work so extensive, that you are drowned in it, and you have little time to consider the great question of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform, but a right line of public activity and the doing of good is bound to lead to the salvation of the doer's soul and the regeneration of public men.§

Thus by insight into the immanence of God's spirit in nature, thus by introspection into the fullness of the divine presence in the heart, thus by rapturous and loving worship, and thus by renunciation and self-surrender, Asia has learned and taught wisdom, practiced and preached contemplation, laid down rules of worship, and glorified the righteousness of God.†



TYPICAL HINDU DEVOTEES

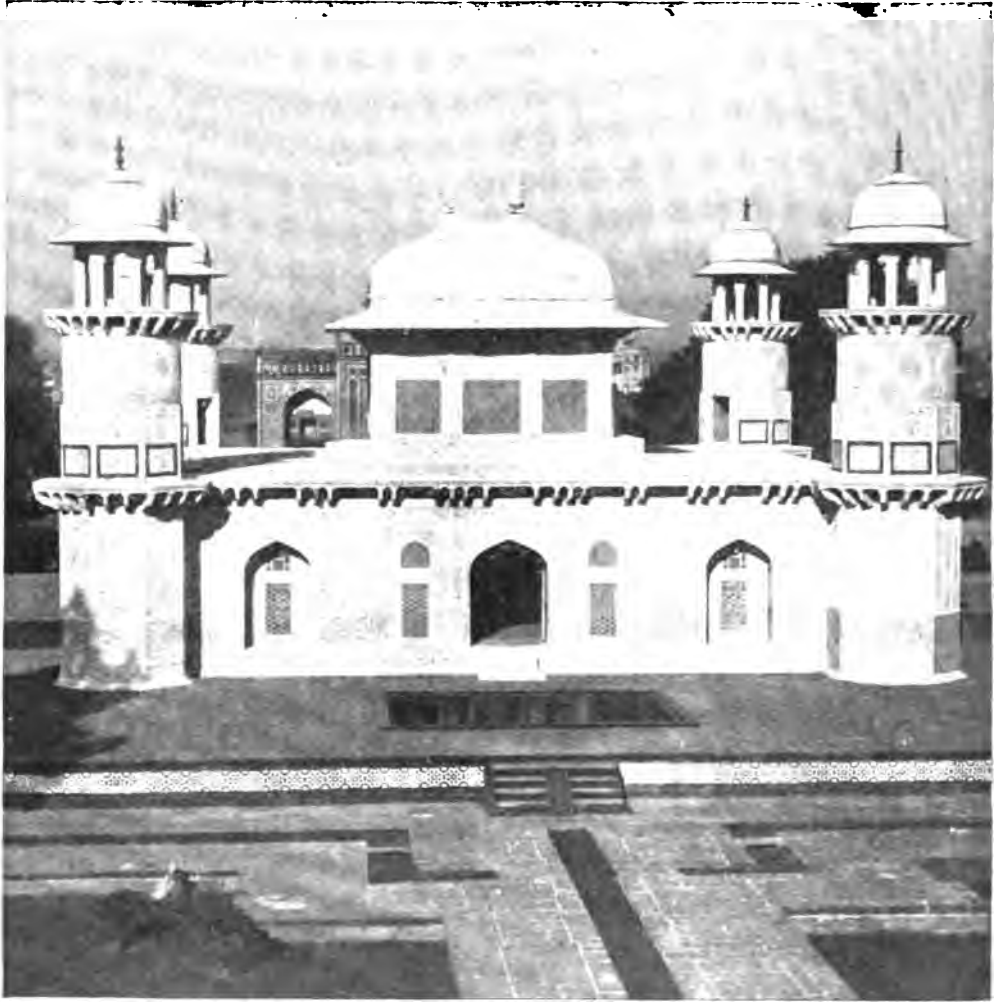
In the West you observe, watch and act. In the East we contemplate, commune, and suffer ourselves to be carried

*"World's Parliament of Religions," p. 434.

**"World's Parliament of Religions," p. 445.

§"World's Parliament of Religions," p. 348.

†"World's Parliament of Religions," p. 1090.



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TOMB OF ITMAD-OOD-DOWLAH, AGRA, INDIA

away by the spirit of the universe. In the West you wrest from nature her secrets, you conquer her, she makes you wealthy and prosperous, you look upon her as your slave, and sometimes fail to recognize her sacredness. In the East nature is our eternal sanctuary, the soul is our everlasting temple, and the sacredness of God's creation is only next to the sacredness of God himself. In the West you love equality, you respect man, you seek justice. In the East, love is the fulfillment of the law, we have hero worship, we behold God in humanity. In the West you establish the moral law, you insist upon propriety of conduct, are governed by public opinion. In the East we aspire, perhaps vainly aspire,

after absolute self-conquest, and the holiness which makes God its model. In the West you work incessantly, and your work is your worship. In the East we meditate and worship for long hours, and worship is our work. Perhaps one day, after this parliament has achieved its success, the Western and Eastern men will combine to support each other's strength and supply each other's deficiencies. And then that blessed synthesis of human nature shall be established which all prophets have foretold, and all the devout souls have sighed for.‡

Thus is set over against our claim to a

‡"World's Parliament of Religions," pp. 1090-1092.

higher civilization as strong a pretension to a deeper spirituality and to profounder thought. In these passages just quoted India's ideal comes to full expression, and not only India's but Asia's, for listen to a native of Japan who writes English equal to that of our Hindu friend:

Asia is one. The Himalayas divide only to accentuate two mighty civilizations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interpret for one moment that broad expanse of love for the Ultimate and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from those maritime peoples of the Mediterranean and the Baltic, who love to dwell on the particular, and to search out the means, not the end of life.*

This then is the contrast: the West seeks convenience, contrivance, comfort, the victory over matter; the East seeks after the Absolute, God, and its victory is of the Spirit. Man, as we have already said, seems overpowered by nature in the East, but he attempts to conquer it in the West. It is at least something gained if we recognize that current opinion represents more or less accurately the two Spirits. It is true that the ordinary American criticizes the Orient for its lack of material progress, and that the Oriental criticizes us for our absorption in these things. We shall not attempt to estimate the correctness of the criticism, nor to judge between the two estimates for our present task is merely to understand.

But surely, our American interposes, there can be no dispute as to the advantages of cleanliness over filth, of attractive villages over slums, and in general of modern methods over ancient ways. So it seems to us, but the East will not readily acknowledge it. The

* "The Ideals of the East," Kakuzo Okakura, p. 1.

way their fathers did, is their way. Would you have them wiser or better than their revered forefathers? So tradition and custom form a barrier which is almost impenetrable. Take sanitation for instance; one would think the visitation of the plague would cause all to flee to modern science for safety; but, no! the natives of Bombay resisted so stoutly the efforts of the authorities that efforts at control were given up and the terrible scourge is left unchecked, claiming this year more than a million victims.

A missionary, impressed with the inefficient methods of agriculture, unimproved since the days of Alexander the Great, tilled a plot of ground in the American fashion with results far beyond all Indian precedent. But none fol-



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RESCUED FAMINE SUFFERERS
Awaiting food at the government relief, Ahmedabad, India.

lowed his example, not even though he imported ploughs and offered them for sale at less than the price of native ones. The people could not see that which was before their eyes, and ascribed his success not to his instruments, but to some

occult virtue in him as a foreigner. The weight of the past is too heavy, and the bondage of custom too strong for emancipation to win, and the "native" remains unconvinced and unimpressed. It is

multitudes of all chance for gaining a livelihood. Possibly, in the end, the country will gain a benefit, but who shall venture to decree the misery involved on the chance of helping some future genera-



BATHING AT THE KALI GHAT, CALCUTTA

natural to him that some should succeed and others fail, and his own lot is to submit and suffer.

These are the peasants, and in India. Perhaps they do not represent the Spirit of Asia. Take another example. A distinguished Chinese nobleman represented his country for years at the court of St. James, and, finally, he wrote his impressions for an English review. He was not insensible to the position of Western states nor to the advantages of Western civilization. But after all what should one do? The conditions in China are so finely balanced, the population is so closely proportioned to the means of livelihood, the occupations by which one may gain a livelihood are so preëmpted that any disturbance in economic relations causes death to thousands. To build a railway means that thousands of carriers shall starve, and to introduce machinery is to deprive

tion? Besides we are in the hands of fate; centuries ago China was as much ahead of Europe as the latter now is ahead of Asia. Possibly the wheel of fate may turn again and the future see once more the lots reversed, and if not, what can man do against the resistless currents of the universe?

There is doubtless another side. Some Asiatics know that the West is not wholly immoral and greedy. Some, too, are ready to agree that its intercourse with Asia has taught lessons which Asia may well learn, and conferred benefits which should excite gratitude. Let us hear this other side. Once on a steamer going from Colombo to Bombay, I met two Kulim Brahmins, that is, men of the highest caste India knows. They were graduates of the University, spoke English well, and knowing that I was an American, spoke their minds freely. This

was the substance of their opinion as to their English rulers:

Individual Englishmen we dislike. They are proud and insulting often. But we acknowledge the benefits of English rule. It gives us peace. Were it withdrawn we should fly at once at each other's throats and end by becoming the prey of Russia. Then, too, England gives us justice. In the past India never knew it, but now the foreign judge is incorruptible, and so far as in him lies does equal

erty of holding meetings and petitioning—these are the rights which we in this country have so easily acquired that we are in danger of undervaluing them. We have secured by a few strokes of the pen of beneficent legislators advantages which Englishmen have had in their own country to buy with their blood.*

It is a practical commentary on the truth and justice of the charge brought against natives that they bitterly hate the dominant race as a rule, that individual



PRINCIPAL STREET IN JEYPORE

The elaborate building in the background is the famous "Palace of the Winds." It is built of pink and cream colored stucco.

justice to every man. This of itself compensates for all the annoyances of British rule.

This is not a solitary judgment, but is held by many intelligent men. It is well expressed by a native writer in the columns of the *Indian Nation*, a paper ably conducted and most appropriately designated:

An enlightened administration of justice, especially in criminal cases, religious toleration, liberty of the press, lib-

attachment to individual Englishmen should be so marked a trait in native character. It is hardly possible to travel over any part of India, where some individual Englishman has not left the impress of his hand, whether for good or evil, on the locality and its people. And it reflects the highest credit and honor on the native races that while the names of the bad and oppressive men have been almost forgotten, the memory of the

*"New India," by Sir H. J. S. Cotton, K. C. B., II., p. 31.

good, just or charitable Englishmen has been preserved by tradition in perfect freshness—a perpetual testimony to the simplicity, forgiving spirit, and gratitude of the Indian character. The native heart is naturally kind, but the kindness becomes warmer when the object of it is a member of the dominant class. It is not always because we expect any return from him, but it is a peculiar feeling with us to be anxious to stand well with a race to whom we owe so many obligations as a fallen and subject people. If those obligations had been unmixed with quite as great wrongs, it is our fear that Englishmen might have been objects of our idolatry, so enthusiastic is our regard and affection for all who really mean to confer or have conferred on us any great benefits.*

But higher testimony still is at hand. The Eastern search for the "Ultimate and the Absolute" had run its course. Ancient religion had sunk into debasing superstition without possibility of revival from within. Then came the powerful nations of the West, and with them new life for the East:

Our Anglo-Saxon rulers brought with them their high civilization, their improved methods of education and their general enlightenment. We had been in darkness and had well-nigh forgotten our bright and glorious past. But a new era dawned upon us. New thoughts, new ideas, new notions began to flash upon us one after another. We were rudely aroused from our long sleep of ignorance and self-forgetfulness. The old and the new met face to face. We felt that the old could not stand in the presence of the new. The old began to see in the light of the new and we soon learned to feel that our country and society had been for a long time suffering from a number of social evils, from the errors of ignorance and from the evils of superstition. Thus we began to bestir ourselves in the way of social organization. Such, then, were

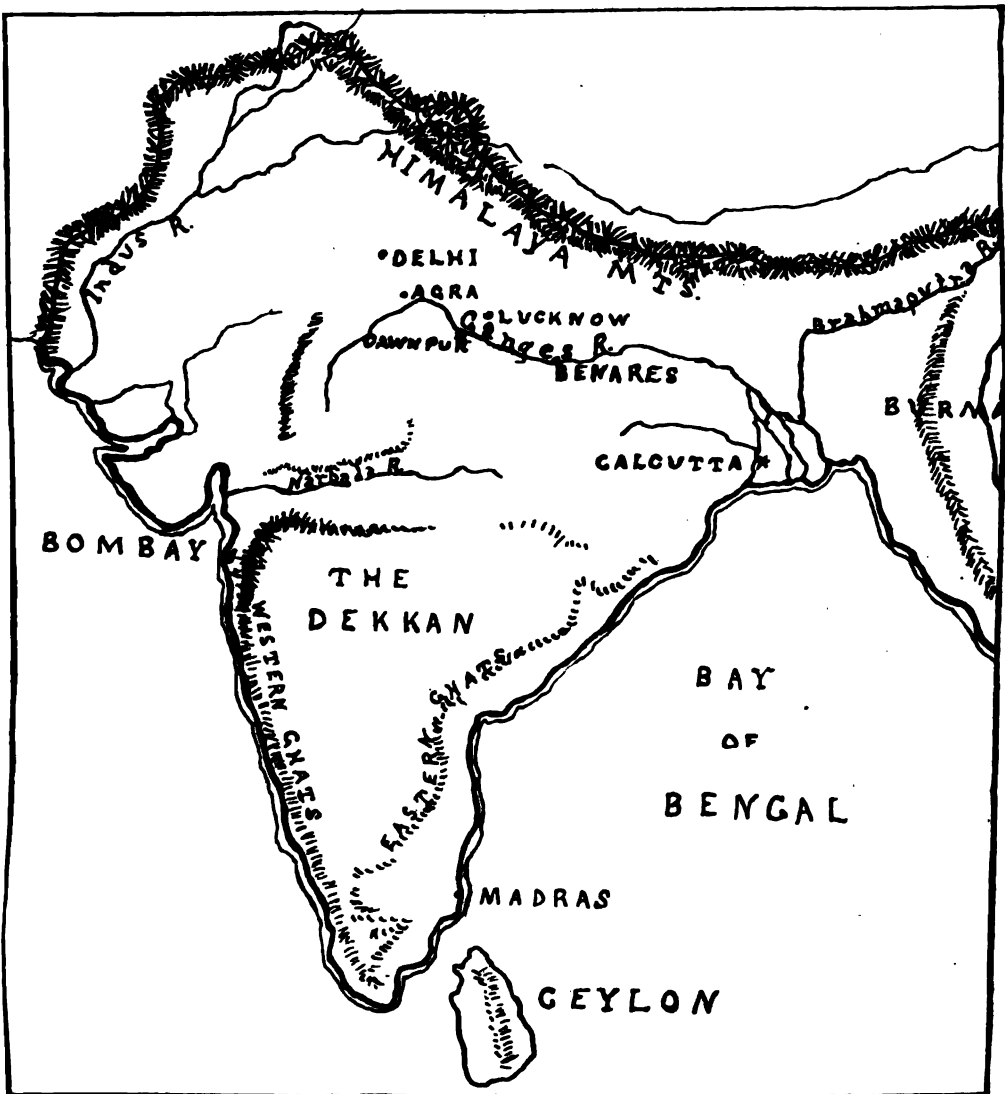
* "New India," by Sir J. S. Cotton, K. C. B., II., p. 64.

the occasion and the origin of the work of social reforms in India.**

That quotation represents a state of mind seldom found perhaps in India, not often met in China, but characteristic of Japan. We have left this empire for the most part out of our review. Many Asiatics regard it as a traitor to the East, and as the willing ally of the West. But it at least makes a choice. We should, however, misunderstand its attitude were we to think it the indiscriminating copyist of our ways. It believes that West and East have each their part to give to the greater humanity of the future, and that Japan, understanding both, is to unite them, making the future better than the present and far nobler than the past. That this is Japan's high mission is the faith of her noblest sons.

Whether it be so or not, we cannot turn away unmoved from the vision. If God rules we cannot join in the wholesale condemnation of the East as if it were a blot on His creation. Its long story must have a meaning, and it doubtless has its own message for us. Neither can we agree to its condemnation of the West. We have faults enough; we are materialistic, greedy, proud, but we are not wholly of the earth earthy. Here, too, are spirituality, and pure morality, and profound thought. We have our lessons for the East, and as we come to understand each other we shall both learn, and from our intercourse may we not believe that the old antipathies will pass away and that, though East remain East and West remain West, still there shall be triumphant over both the nobler Spirit of our common humanity, a Spirit which holds all men as brothers; all have one Father, God.

** "Parliament of Religions," p. 770.



SKETCH MAP OF INDIA

India

OUR attempt to describe the Spirit of the East is confessedly inadequate, for who can pretend to embody that which is so elusive? Now we are to study the three great countries in turn with the purpose of testing our statements a little more in detail. Naturally India comes first. Naturally because of its immemorial relationship to ourselves and because of its relationship to the lands further east. We could not reverse the order. India has

been known to the West from the dawn of history, and it has contributed much to our civilization. Some of its people, too, are distant relations of our own. And it has also made an impression on China, and through China on Japan. Thus it is truly a world center, sending influences throughout the East and the West, so that it has reached all parts of the globe. It is a real continent in itself, 1,900 miles from north to south, and 1,900 miles from east to west, with a population of more

than 290,000,000 souls. This vast area is divided, excluding Burmah and Ceylon, into three great divisions: First, the great mountain region in the north, the dwelling place of the snows, Himalaya. One climbs laboriously the foothills, themselves mountain chains with beautiful valleys and wide fertile regions, until he reaches a ridge whence he looks down into an intervening valley, with the wall on the other side which divides Asia, a wall averaging twenty thousand feet in height, with the loftiest peaks in the world, and with valleys into which the Alps might be dropped and hidden. There are hundreds of miles so high that their summits have never been trodden by the foot of man or beast. It seems impossible that the region should be a part of our common world, so dazzling is it, and so lofty, like a white veil let down from heaven and resting lightly upon the earth. These mountains constitute a great system with parallel ranges and spurs jutting out to the southeast and southwest. From the earliest times they have formed a barrier, impassable in its greater extent to men excepting at its ends, where the hills break down, or through infrequent and difficult passes. Second, the great river plains, Middle India (stretching along the courses of the Indus), the Ganges and the Brahmaputra. Here have been the seats of the great empires and the home of the densest populations. South of the plain comes the southern hill country, the Deccan, its northern boundary the Vindhya range. This plateau is bounded by the Vindhyas on the north and the ocean on the east, south and west, with the two coast ranges called the Ghats, which meet in the south at Cape Comorin. This region was the last to be civilized, and has still in our day many wild tribes among its inhabitants.

In remote antiquity Mongolian peoples, Mongoloid the scientists call them, came into India from the northeast. They

occupied the slopes of the Himalaya Mountains, and followed the course of the Brahmaputra a little way into Bengal. They mingled with the peoples who had preceded them, and fared variously, some advancing in civilization and some deteriorating. There their descendants still remain, the languages showing traces of an ancient connection with the Chinese. But the great road, the great series of roads, into the land was from the northwest. Thence came a succession of peoples and of races. In historic times Alexander the Great thus entered India, and the British Empire watches the passes with jealous care, knowing that from thence must come the Russians, if their dreams of Indian conquest are to be realized.

But long before Alexander, long before there were any Englishmen, perhaps thirty-five hundred years ago—a few centuries do not matter, we shall try to be exact within say five hundred years—the people came who were to form the India we know, the Aryans, tall, well-formed, light-colored, with a noble language and a great religion. They dwelt long in the valleys and on the slopes of the mountains, and then slowly, in the course of centuries, occupied the river plains. They went far to the south also along the western coast, but in the center and the east they were halted permanently by the Vindhya range.

How they came to win the land we do not know. There are traces of the process in their sacred books. It was doubtless partly by conquest. They despised and subjugated the "natives," hating their black color, their short bodies, their pug noses, and their half savage ways. In the sacred books these humble folks appear as savages and demons. But traces remain which show that the aborigines were neither savages nor demons, but people with a certain rudimentary civilization, incapable, however, of maintaining themselves against the newcomers



from the north. Nor are we to suppose that the conquest was wholly by war. There were compromise, and barter, and intermarriage, until at last, the Aryans were in possession of middle India, and



A MOHAMMEDAN GIRL

the others fled to the south where they found refuge in the Deccan, or remained as outcastes, or became by marriage and amalgamation a part of the superior race.

But the way which proved so easy for the Aryan was to suffice for their conquerors. A thousand years ago, Mohammedans came over the same mountain heights, and after centuries of varying fortunes finally controlled India, with their capitals at Delhi and at Agra, and victorious soldiers exalted above the highest Brahman in the land. Partly by immigration and partly by assimilation the Muslim increased mightily, becoming a great factor in the population as in the

government, making his mark clear and firm upon the institutions of the people. It was from these Mohammedan rulers that Great Britain wrested the land, and even yet they retain the pride of conquerors, and resent the intellectual advancement and superiority of the Hindus. Still, too, this religion makes progress, multitudes of low caste people embracing the virile faith which advances them at once in social status.

Roughly then we divide the people, like the land, into three main divisions—the ancient people represented by numerous tribes, speaking many languages, with the outcastes, who live in the suburbs of the Hindu towns, lowest in the scale, though longest on the land; the Aryans in part perhaps still pure in blood, but for the greater part intermarried with members of the subject races, constituting the vast majority of the people now, and the efficient factors in the production of Indian poetry, literature, philosophy and religion; and finally the Mohammedans, newcomers, within, that is to say, a thousand years, conscious of their military superiority, but, on the whole in nothing above those who had preceded them. Besides there are other races of smaller numbers but of great interest, like the Parsis, descendants of the ancient fire-worshippers of Persia, expelled from their own country by Mohammedan invaders, and now prospering greatly under British rule. There are less than a hundred thousand of them, and they live for the greater part near Bombay. Then, too, there are Sikhs, a military race with a religion of their own, of course, since in India religion counts for everything and race for little, who make the best of auxiliary troops under foreign leadership; and Jains whose faith goes back to the time of Buddha. Thus if India is continental in size it is more than continental in the variety of inhabitants, and never from the earliest dawn of its history has it produced even a temporary unity, or any

consciousness of solidarity. Its population is more than twice that of the Roman Empire in the days of its greatest extent, and it has a greater variety of tribes and peoples than ever acknowledged the rule of the Cæsars. It is a wilderness of peoples, languages, religions and customs, full of rich mines of information which await the scholars who shall exploit them.

Let us report briefly the physical features on which depend the distribution of the population. The great snow range shuts off not only men but winds, and forms a barrier against which the southern winds of the monsoon beat, depositing their moisture. To the east of the center the flanks are protected by trackless forests and to the west by arid plateaux and deserts, both regions, east and west, inhabited still by tribes of law-

people live in peasant villages, only two per cent. being in cities, if we count as cities all towns which contain so many as 20,000 people, while the villages are innumerable. There is, therefore, very little overcrowding in tenements, for the large towns, Calcutta, Bombay, Madras,



A LOW CASTE HINDU FAMILY



A YOUNG BRAHMAN AND WIFE

less men. Between this great range and the oceans to the south, enclosed therefore on all sides and isolated, is India with, including Burmah now, 766,597 square miles, 12,000 square miles larger than Europe if we exclude Russia. The population is 294,361,056. Most of the

Hyderabad, etc., are so few that their special conditions may be overlooked in this rapid survey.

As the people thus distributed in villages are farmers, as many as two-thirds of the entire population being returned in the census as agriculturists, it follows therefore, that the population has to do with the conditions of soil and weather most favorable to agriculture. A glance at the map of population shows this to be the fact. The densest population is in the great plain along the Ganges and its branches.

India is dependent upon the periodic winds, called monsoons, for its prosperity. They come from the south laden with



GROUP OF PARSIS

Originally a Persian sect of fire-worshippers, they are now established in India.

moisture, and pour down the contents of their clouds upon the thirsty soil. There are two monsoons, with dry seasons intervening. So the farmer watches the sky anxiously for the early and the later rain:

"August's here, no sound of thunder,
Sky is clear and weather fine,
Wife! 'tis time for us to sunder,
You to your folks, I to mine,"

so sings the peasant, and breaks up his family in fear of famine. In the season called Swati, the end of October and early November—

"One shower in Swati, friend behold,
The Kurmi's ear-ring turned to gold,"
so closely are prosperity and adversity dependent upon the weather, and so surely does prosperity show itself in the purchase of adornment for the person.

The rainfall varies greatly. Along the Western Ghats, above Bombay, it is prodigious, and the rain comes on with fury. Houses which are exposed to the blast

will have neither door nor window on the side from which the storm comes. A friend, long resident in Bombay, told me that within an hour of the first fall of rain he had seen men swimming in the streets. Then by way of contrast, in districts shielded by mountains, there is as little as eight inches of rain in the year, with all varieties and degrees of moisture between.

In the middle country, in the Ganges valley, the population is more than 400 to the square mile, with one district reported as possessing 1,920 to this area, and these are peasants we must remember, dependent upon the sky and the soil for their livelihood, and living not in cities, but in tiny villages. On the whole we may lay down the rule that population is large where the rainfall is great and trustworthy, and small where it fails, though this statement, like all statements



GROUP OF PATHANS

From one of the mountain tribes of Northwestern India.

about so vast a subject, is true only in a general way and with many exceptions.

While upon this subject we may refer in passing to the famines. When the monsoon fails, as fail it often does, then there is trouble at once. The peasants have little laid up against a dry day, and when, as also happens, the monsoon fails for three years in succession the effects are terrible. In the past, in populous districts, a quarter of the people have perished, and as recently as 1899-1900 as many as 4,000,000 persons died from this cause, notwithstanding the great efforts by the government for their relief. Yet, strange as it may seem, the advance of population in general is little hindered by these calamities. The sickly, the aged, the unfit, die, while the strong, young, and vigorous survive. Hence, in a gen-

eration the losses are made up and the population seems almost more thriving by its terrible weeding process.

Though the population is so dense in great sections of the empire, yet on the whole India is not overcrowded. One-fifth of the whole population is on one-twentieth of the total area, two-thirds of the people live on one-quarter of the land, so that three-quarters are sparsely settled in comparison. And oddly, the people are most prosperous in Eastern Bengal, where the population is the most dense. With improved means of transportation, and of agriculture, with the introduction of manufactures, and the extension of irrigation, India may provide well enough for its natural increase for centuries to come, since for the decade preceding 1901 the net increase was only 1.5 per cent.

The Spirit of the Orient

The government is paying attention to these needs, having built many thousands of miles of railway, and 43,000 miles of irrigation canals, and promoted scientific agriculture, the cultivation of special products, and the development of mines and other natural resources.

The people are farmers, as we have stated, and this in so great a proportion that the other occupations are small indeed. No other calling represents as much as six per cent. of the population, while commerce claims scarcely more than one per cent. Evidently the people are still in the stage of development where wants are few, and money little needed. We think of our highly organized machinery of civilization as being natural, and are unmindful of the fact that the greater part of the race get on very well without banks, or merchants, or machines, or lawyers or doctors. In India there are few men of leisure, only five millions entered in the census as such, and of

these more than four millions are common beggars.

In most countries females outnumber males, but in India the reverse is true. 963 of the former to 1,000 of the latter, the discrepancy being caused probably by a relative inattention to female infants, for though there seems nowadays to be little direct infanticide, the baby girl is not welcome, and if she die there is small regret.

If she grow up she will not be taught to read save in exceptional circumstances. Nor will the boy, as a rule, for in all this vast population only one man in ten can read and write, and only one woman in one hundred and forty-four, and this includes the statistics for Burmah, where the Buddhists for centuries have maintained schools in the temples for a large proportion of the people. Probably no other civilized people is so ignorant. The reasons for it are significant of the condition of the masses; life has too little out-



SCENE IN A BENGAL VILLAGE



VICTORIA RAILWAY STATION, BOMBAY

One of the finest buildings of English construction in India.

look; there is no incentive to the labor involved: the people are too submissive to fate, too content with their condition, too hopeless of bettering it. So they do not establish schools, nor attend them if established. It has been maintained that the low caste folk are incapable of intellectual training, but like all such statements founded upon prejudice, this is mistaken. The schools established by missionaries prove that outcastes, low castes, and even primitive hill folk may all be taught, and that all respond to effort in their behalf.

With illiteracy is poverty. But we must not judge by our standards. A man is as poor as he feels, and his feelings are by way of contrast. Caste fixes one's position irrevocably, and therefore the individual compares himself only with those who are in like condition. Hence, for the most part, the sting of poverty, self-depreciation, is escaped. But the poverty is there, nevertheless.

In a climate like India's clothes are for ornament, and nakedness, more or less

complete, is the rule. The native covers the head instinctively, and cares little for the rest of the body. Hence, excepting for ornament, clothes need not be provided. But ornaments must be. Indian civilization is essentially ornate. The great man surrounds himself with pomp and splendor. I commented adversely upon the extravagant railway station in Bombay to a friend: "The people have to pay for this, and it is too fine; a simpler building would have answered every purpose." But he replied: "No native would make your criticism. It is a government railway, and in India governments are expected to be magnificent!" The same spirit is in the common people. When the rain comes,

"The Kurmi's ear-ring turns to gold."

Asking my friend of the government college in Lucknow as to his observation of the condition of the people, he replied: "They are prosperous on the whole. One sees more jewelry worn than when I first came out."

As clothes are not needed, no more is furniture. Again, great houses and elaborate establishments are for display. The common man needs little. His house is merely a shelter. The climate for the greater part keeps him out of doors, and he seeks only a refuge from beasts, snakes, rain, and the greatest heat. Such requirements are readily met, and his hut which to our eyes lacks everything, to his thought is complete.



MOHAMMEDAN RELIGIOUS TEACHERS AT A
GAME

His food is as simple as his house. He will not eat beef, nor any animal food, not even an egg, because of religious prejudice, which has become an invincible repugnance. He often uses a leaf for a plate, his fingers for knife, fork, and spoon, and the ground, or the floor, for a table. Hence expense and labor are reduced to the lowest terms and the simple life is demonstrated as feasible and satisfactory. My professorial friend on a visit to Calcutta, found on his hotel bill a charge of a rupee a day for food furnished his servant. Whereupon he summoned him and asked if he ate a rupee a day. The man opened his eyes in astonishment and informed his master that not a man in the wide world could eat a rupee a day. Whereupon my friend told him to buy his own food in the bazaar, and

he went away vastly content with an allowance of a quarter of a rupee. But such a servant was pampered. The average income in India of a peasant is of the smallest, and on this the family must be supported, and provision made for funerals and marriages. If daily life is simple, such occasions are complex. Marriage is an affair of dower, and the ceremonies are elaborate and prolonged, leaving the great majority of parents in hopeless debt. It is no wonder that when the rains fail there is immediate distress with starvation not very far away.

The outward life is barren and even austere in its poverty, so that one is tempted to look upon the people as savages; but how extraordinary is the complexity of the social life. In this, our life in the United States is in comparison primitive and undeveloped. Take marriage, for example. How wonderful the contrast! The fundamental rule in India is that the woman may not choose for herself, and the second rule is like unto it in rigidity, she may not remain unmarried, and only less universal, once



WOMEN GRINDING GRAIN, INDIA

married she may not marry again. None knows precisely how the custom of infant marriages originated, but it is now something fortunately unique, a custom which separates the people of India from all others, and which bears with it a long list of ills. It is complicated further with the rules of caste, a woman may marry



ONE OF THE PALACES OF HIS HIGHNESS, THE GAIKWAR OF BARODA

into a higher caste, but never into a lower caste, and with innumerable notions, and rites and rules of religion, so that the native is bound and loses in his family relationships the freedom he seemed to gain by the simplicity of his surroundings and his ability to enjoy dignity without encumbrances.

In this cursory survey, all too fragmentary and hasty, of the outward appearances of the Indian people, religion must be included. We shall have something to say of its spirit later on, and here we can refer only to its outer forms.

The great mass of the people (207,000,000 of them) are classed as Hindu. This does not mean that they have the same religion, in our sense, for they worship many different gods in many different ways, but it signifies that they acknowledge the supremacy of the Brahmans, and accept the caste system. Within this great mass are religions and sects innumerable, some of them hostile, many of them heretical, and some of them depraved. The Brahmans will minister to any and to all, for their own faith is different from all the rest, and is incommunicable to other castes. Hence they accommodate themselves to the weakness and

ignorance of others, as if a philosophic Theist among ourselves, thinking it impossible to teach the common folk and recognizing in a condescending way our religions as forces for good and the best that we can comprehend, should be ready to minister, for a price, indifferently in a Quaker meeting, an Episcopal church, a Roman Catholic mass, a Mormon temple, or a Christian Science congregation, classing all together as "Christian," and holding his own creed philosophy as the essential truth to which the others were mere shadows and outward forms.

Next to the Hindus in importance are the Mohammedans. It is a relief to turn from the gaudy and dirty Hindu temples to the empty, and clean, and often magnificent mosques. There is a solemnity, a simplicity, a solidity, which appeal profoundly to our religious instincts. No pictures, no statues, no altar, no music, but here and there a worshiper, with his face turned towards Mecca and his knees bent in prayer. There are more than 62,000,000 of these worshipers of God, the descendants of the conquerors of India and their proselytes. The faith constantly increases, partly because its natural growth is more rapid than with the population in

general, and partly because new believers are won from members of the lower Hindu castes. The religion, however, has not remained pure. It, too, is divided into sects, and it has been influenced by Hinduism in various matters of belief and practise so that some Mohammedans unhesitatingly will join in the Hindu festivals.



GROUP OF BHOOTEAS, DARJEELING

Third in importance are the peoples of primitive religions, who have not yet accepted the caste system. But they gradually yield also to their surroundings and become incorporated in the prevailing religion. From them many have been converted also to Christianity, and it is probable that still greater gains will be made in the future. Besides, there are Jains and Buddhists, and Parsis, and Christians, making altogether a wilderness of religions, with all varieties of faith, from the most philosophic to the most puerile and impure.

As with religion, so with language, we have a vast variety with wide differences. Some of the languages cannot express at all ideas which are among the simplest and most commonplace known to us. Some of them monosyllabic and as simple as words communicating thought can be. But others are highly complex, so

polysyllabic that a whole thought is expressed in a word, so intricate that a hundred forms are given of a single tense of a single verb, while still others are refined, copious in vocabulary, finished in structure, and expressive of the purest emotions and the noblest thoughts of which humanity is capable. Again we make a three-fold division: We remember that Mongoloid people came into India from the northeast. Two millions speak languages which belong to the Indo-Chinese family. Then next, the earlier inhabitants, driven south into the Decan, speak the language called Dravidian; of them there are 60,000,000; while 221,000,000 people speak languages which are classed as Indo-European.



Stereograph Keystone View Co., copyright 1902, B. L. Singley.

STREET SCENE IN MADURA, INDIA

Our survey would be incomplete indeed were we to leave out caste. As we have seen, its acceptance is the acceptance of Hinduism, and its influence extends even into the Mohammedan faith. It is perhaps the most characteristic feature of Indian social life. How it arose we do not know. Probably by an exaggeration of influences known elsewhere, race pride and prejudice, religious aloofness, aristocratic exclusiveness, and finally trade

unionism. Caste is the most complicated and the most powerful social organization known on earth. Let me conclude this article by quoting at length from Vol. I, par. 819, pp. 518-519, of the Census 1901 of India:

For my own part I have always been much impressed by the difficulty of conveying to European readers who have no experience of India, even an approximate idea of the extraordinary complexity of the social system which is involved in the word caste. At the risk of being charged with frivolity, I shall therefore venture on an illustration, based on one which I published in *Blackwood's Magazine* some dozen years ago, of a caste expressed in the terms of an English social group. I said then, let us take an instance, and in order to avoid the fumes of bewilderment that are thrown off by uncouth names, let us frame it on English lines. Let us imagine the great tribe of Smith, the 'noun of multitude,' as a famous head-master used to call it, to be transformed by art magic into a caste organized on the Indian model, in which all the subtle nuances of social merit and demerit which *Punch* and the society papers love to chronicle should have been set and hardened into positive regulations affecting the intermarriage of families. The caste thus formed would trace its origin back



HIGH CASTE HINDU WOMEN

ons that he wrought for his tribe. Bound together by this tie of common descent, they would recognize as a cardinal doctrine of their community the rule that a Smith must marry a Smith, and could by no possibility marry a Brown, a Jones, or a Robinson. But over and above this general canon two other modes or principles of grouping within the caste would be conspicuous. First of all, the entire caste of Smith would be split up into an indefinite number of 'in-marrying' clans, based upon all sorts of trivial distinctions. Brewing Smiths and baking Smiths, hunting Smiths and shooting Smiths, temperance Smiths and licensed-victualer Smiths, Smiths with double-barrelled names and hyphens, Smiths with double-barrelled names without hyphens, conservative Smiths, radical Smiths, tinker Smiths, tailor Smiths, Smiths of Mercia, Smiths of Wessex—all these and all other imaginable varieties of the tribe Smith would be, as it were, crystallized by an inexorable law forbidding the members of any of these groups to marry beyond the circle marked out by the clan name. Thus the Unionist Mr. Smith could only marry a Unionist Miss Smith and could not think of a home-rule damsel; the free trade Smiths would have nothing to say to the protectionists; a Hyphen-Smith could only marry a Hyphen-Smith, and so on. Secondly, and this is the point



NATIVE GIRLS FROM CASHMERE

to a mythical eponymous ancestor, the first Smith, who converted the rough stone hatchet into the bronze battle-axe, and took his name from the 'smooth' weap-

which I more especially wish to bring out here, running through this endless series of clans we should find another principle at work breaking up each clan into three or four smaller groups which form a sort of ascending scale of social distinction. Thus the clan of Hyphen-Smiths, which we take to be the cream of caste—the Smiths who have attained to the crowning glory of double names securely welded together by hyphens—would be again divided into, let me say, Anglican, Dissenting and Salvationist Hyphen-Smiths, taking rank in that order. Now the rule of this trio of groups would be that a



INDIAN CARPENTERS AT WORK

man of the highest or Anglican order might marry a girl of his own group or of the two lower groups; that a man of the second or Dissenting group might take a Dissenting or Salvationist wife, while a Salvationist man would be restricted to his own group. A woman, it will be observed, could under no circumstances marry down into a group below her, and it would be thought eminently desirable for her to marry into a higher group. Other things being equal, it is clear that two-thirds of the Anglican girls would get no husbands and two-thirds of the Salvationist men no wives. These are some of the restrictions which would control the process of match-making among the Smiths if they were organized in a caste of the Indian type. There would also be restrictions as to food. The different in-marrying clans would be precluded from marrying together, and their possibilities of reciprocal entertainment would be limited to those products of the confectioner's shop into the composition of which water, the most fatal and effective vehicle of ceremonial impurity, had not entered. Fire purifies, water pollutes. It

would follow in fact that they could eat chocolates and other forms of sweetmeats together, but could not drink tea or coffee and could only partake of ices if they were made without water and were served on metal not porcelain plates. I am sensible of having trenched on the limits of official and scientific propriety in attempting to describe an ancient and famous institution in unduly vivacious language, but the parallel is as accurate as any parallel drawn from the other end of the world can well be, and when one wishes to convey a vivid idea one can not afford to be over particular as to the terms one uses.

REVIEW QUESTIONS.

THE SPIRIT OF THE EAST

1. How are the East and West alike in the needs of their common humanity? 2. How is it plain that heredity cannot explain our differences? 3. In what ways are we indebted to the Orient? 4. At what period do East and West seem to have become separated? 5. How close was the acquaintance of East and West before their separation? 6. How has the history of India been opened up in our times? 7. Show how the "East" includes as great a variety of races as the "West." 8. To what parts of the East is our present study to be restricted? 9. In what respects is the Occident one in religion? 10. What unity has the "West" in its literature, law, art and science? 11. What social conditions also promote this unity? 12. What great common feature do we find in the Eastern civilizations? 13. Show how Buddhism has made a bond of union between them. 14. Why is it less influential than Christianity has been in the West? 15. Show how the idea of "personality" as held in the West is quite absent from the East. 16. How can this difference be accounted for? 17. How has this influence made the East lacking in historic interest? 18. What has been the effect upon the masses of the people? 19. How is the Spirit of the East expressed by its great men?

EAST AND WEST

1. What general impression does the East make upon the traveler? 2. How does the Oriental meet in general our criticism of his forlorn surroundings? 3. What reason does the Oriental who detests the West give for his opinion? 4. How do they compare our learning with theirs? 5. Why do they look upon our superiority as physical and material? 6. How do they contrast their spirit of meditation with ours of restless energy? 7. Show how their devotion to the ways of their fathers hinders progress. 8. What benefits has England given to India, and how are these regarded by the Indian people? 9. How does Japan's attitude toward the West differ from that of India and China?

INDIA

1. What are the great geographic divisions of India? 2. When did Mongolians come into

India, and where did they settle? 3. What were the characteristics of the Aryans? When and where did they establish themselves? 4. What became of the races which were displaced by the Aryans? 5. Describe the coming of the Mohammedans. 6. What other races have been added to those above mentioned? 7. What are the physical features of India? 8. How is population affected by them? 9. What is the government doing to improve conditions? 10. What are some of the chief occupations in India? 11. How great is illiteracy in India? 12. What part does ornament bear in the life of the people? 13. How is "the simple life" illustrated in India? 14. How do marriage and other customs bring disastrous financial troubles? 15. What is the relation of the Brahmans to other Hindus? 16. How important a place does the Mohammedan faith hold? 17. Show how a great variety of languages exist in India. 18. How does the caste system influence Indian social life?

SEARCH QUESTIONS

1. What are the chief universities and colleges in India? 2. What is the East of the Arabian Nights? 3. How did the Orient appear to the great traveler Herodotus? 4. What is the story of the Taj? 5. What famous poem is associated with Itmad-ood-Dowlah? 6. For what scientific pursuits was the builder of the "Palace of the Winds" noted? 7. What is the story of the Cawnpur massacre? 8. With what famous siege is the name of Havelock associated?

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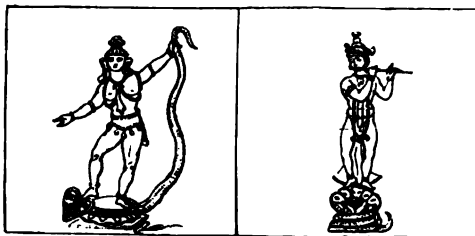
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TWO REPRESENTATIONS OF KRISHNA

The Ancient Bronze Chariot in the Metropolitan Museum

By Harold N. Fowler

Professor of Greek, Western Reserve University.

NOT many years ago the student of classical antiquities could find practically no material for study in the United States. Even now of course, the serious student must be acquainted with the treasures of European museums, since the ideal archæologist would be the somewhat impossible man who might have a personal acquaintance with every work of ancient art in existence, but one can now make a good beginning without leaving our own country.

The Museum of Fine Arts in Boston contains by far the richest and most carefully chosen collection of works of ancient art to be seen in America. There each class of ancient monuments—marble sculptures, bronzes, vases, terracottas, coins, engraved stones, and gold-work—is represented by real masterpieces, and the general average of excellence is far higher than that attained in most museums in Europe. But the Boston Museum of Fine Arts is by no means the only place in the United States where original works of ancient artists may be studied. The distinguished archæologist, Professor Furtwängler, of Munich, visited this country a year ago, to attend the exposition at St. Louis, and took the opportunity to see the works of ancient art collected in various places. After his return to Munich he read a paper, which was published by the Royal Bavarian Academy of Sciences, in which he gave brief descriptions of the more important specimens of ancient art he had seen in America. He had seen works that deserved description in St. Louis, Chicago (two museums), Washington, Baltimore, Philadelphia, New York, and Cambridge,

Mass., not to mention Boston. He did not see the collections of the University of California, and there are several other smaller collections not mentioned in his paper; but he has pointed out to the archæologists of Europe that they must hereafter pay some attention to American museums. How much more is it our duty to be acquainted with the treasures exhibited for our pleasure and instruction in the museums of our own land.

The Metropolitan Museum, in New York, contains a number of important works of art, both ancient and modern. The museum has recently become wealthy through the bequest of Mrs. Rogers, and is being thoroughly reorganized by the new director, Sir C. Purdon Clarke. There is every reason to believe that this will in time become one of the most important museums of the world. At present, one of the most interesting possessions is the unique bronze chariot, bought in Paris, in April, 1903. The town of Norcia, the ancient Nursia, lies about seventy-five miles north, and a little east, of Rome, in a valley among the hills of the country once dwelt in by the Sabines. Not far from Norcia is a small place called Monteleone di Spoleto, to distinguish it from the more important Monteleone in southern Italy. It was near Monteleone di Spoleto, on the slope of a hill beside the road to Norcia, that a certain Isidoro Vannozzi discovered, on his own land, a large ancient tomb. In this tomb, on the 8th of February, 1902, the bronze chariot was found. The Italian laws relating to the sale and exporting of works of art are strict, and the discovery was not publicly announced. In all secrecy Vannozzi conveyed the chariot and the other

objects found with it to Norcia, where he sold them in March to Benedetto Petrangeli. Soon the whole treasure was smuggled out of Italy, to be offered for sale to various museums and finally purchased a year later by the Metropolitan Museum. Owing to the secrecy with which the discovery, sale, and exportation of the chariot and accompanying objects were carried on, some details of the discovery are unknown. This is unfortunate, since sometimes even apparently unimportant details convey to the trained investigator important information. In this instance, however, the main facts are apparently known.

ment is lacking except a portion of the front part of the frieze or border that runs below the three large reliefs. The fragments are correctly put together, and the chariot as it now stands in the museum is the largest well-preserved specimen (and the best-preserved large specimen) of artistic beaten metal work in archaic Greek style known. The bronze is of a peculiar golden color, except where it is covered, through oxidation, with a green patina. While by no means a commodious equipage, the chariot is large enough for a man to stand in, and the high, curved front would protect the occupant nearly to the waist. For a warrior and a



Photograph by Charles Balliard, Metropolitan Museum of Art.

ANCIENT CHARIOT FOUND AT SPOLETO

Showing detail of the front panel, warrior and Boeotian shield.

Perhaps it is not strictly correct to speak of the chariot in the Metropolitan Museum as a bronze chariot, for the whole frame is of wood, and only the outer sheathing and other adornments are of bronze. The wood had naturally decayed in the course of many centuries, and the bronze sheathing was found lying in many pieces. Of the wood enough remained to enable experts to determine that it was walnut. The tires of the wheels were of iron. The pieces of bronze were put together in New York, where they were fastened upon a new wooden chariot made to fit them.

Of the entire sheathing hardly a frag-

driver the space would be a little cramped.

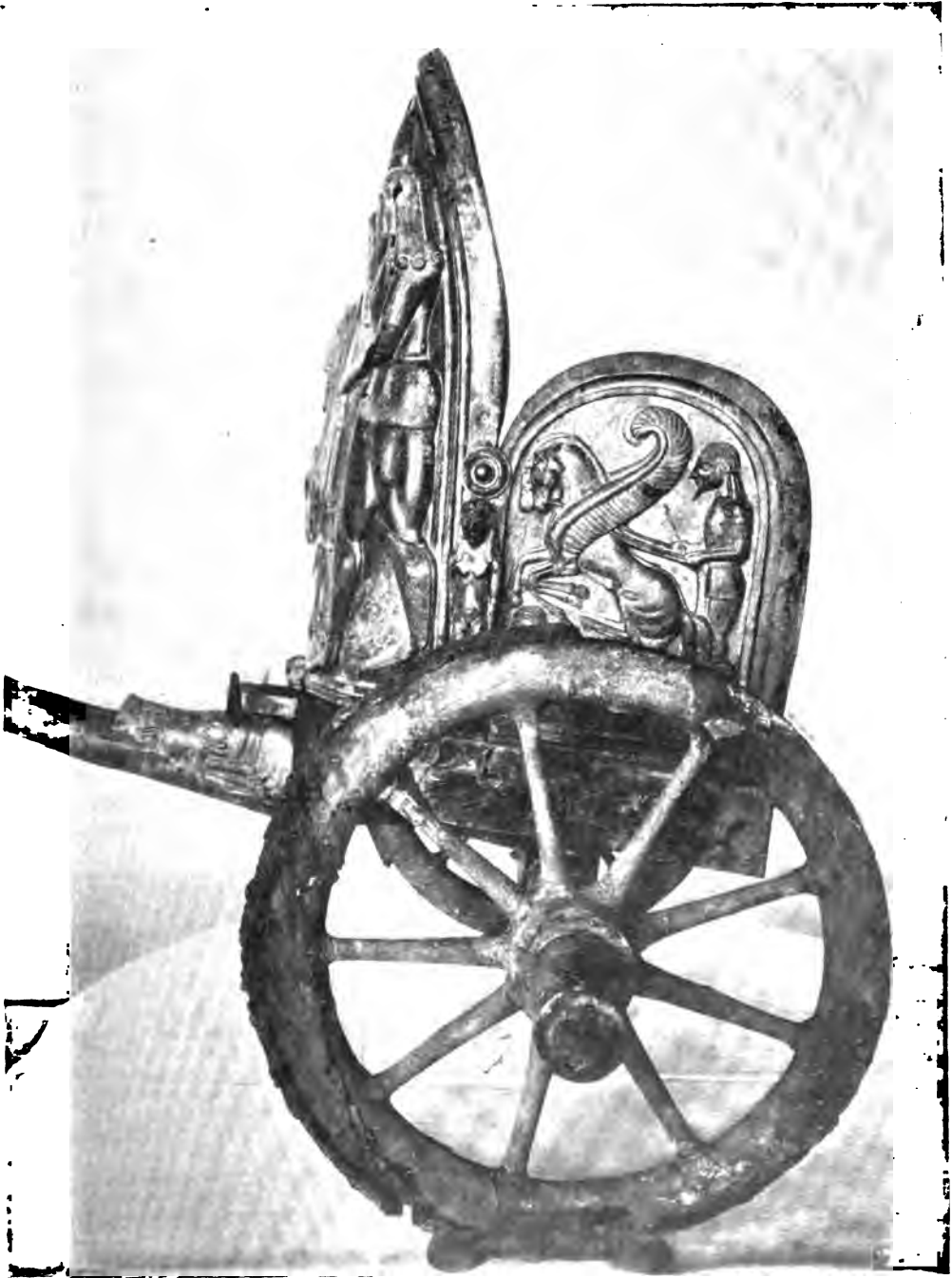
The ornamentation is exceedingly rich. The ends of the axles are decorated with lions' heads, the pole projects from the open jaws of a boar's head, which seems to fasten it to the body of the chariot, and an eagle's head forms the end of the pole itself. The heads of animals were frequently used for decorative purposes by the Greeks at all times, not only in architecture, as waterspouts, etc., but also in bronze work. The body of the chariot consists of a high, curved front part and two lower parts, not curved. A raised border runs round all three parts, but where they come together the border

gives place to two nude, male figures in relief. These figures, with their rigid, upright forms, seem to add strength to the chariot at the points where the front and sides join. In general appearance they resemble the series of archaic statues commonly called "Apollo" figures. Like them, they have long hair and straight, hanging arms. Their rigid attitude, as well as their position between the three main reliefs, indicates that they are purely decorative, or at least that they do not form part of any of the scenes represented in the panels. The two small couchant rams at the middle of the lower border of the large front piece of the chariot and the two lions at the ends of the same border are also without any other than decorative significance. The small frieze at the bottom consists of typical figures, not of particular mythological scenes. At the left is a centaur, who carries over his shoulder a branch of a tree, from which hangs a hare; then, in front of the centaur, is a winged human figure; then a youth kneeling and embracing a lion or panther. The central part of this frieze is gone. At the right is a lion pulling down a bull, and a lion pulling down a stag. These types are all more or less common (unless it be the youth embracing the lion) in vase paintings of the sixth century B. C., and in other archaic Greek works, especially in those that show Asiatic influence.

The most interesting parts of the decoration are of course the three large panels. These are executed in high relief and the finer parts are carefully engraved. In the front panel is a scene by no means uncommon in archaic Greek art. A man and a woman stand opposite each other, holding between them a shield and helmet. The arrangement is perfectly symmetrical. The shield has the peculiar form called "Bœotian" and is decorated in the upper part with the face of Medusa, in the lower part with that of a lion, arranged so that both are right side up as

the shield is held. The eyes and mouth of Medusa, the eyes of the lion, and those of the man and woman are now simply flat cavities. Originally these cavities were doubtless filled with some material other than bronze, that the striking features might be made more striking by a difference in color. The material inlaid was probably for the most part ivory, though a vitreous paste might also have been used, and it is not unlikely that materials of at least two colors were employed by means of which the whites of the eyes could be distinguished from the irises and the pupils, and Medusa's teeth from her tongue and lips. The helmet held above the shield has a great plume that spreads out from a holder in the form of a ram's head. In the space left vacant to right and left of the helmet are two birds, hawks or eagles, darting down as if to pounce upon their prey. Below, under the shield and in part hidden by it, lies a fawn. The fact that the body of the fawn is partly hidden by the shield shows that the artist wished the fawn to be regarded as further away from the spectator than the man and woman. Now the fawn is probably the prey upon which the birds are darting. The birds and fawn are therefore to the right of the man, and anyone who has read Homer's "Odyssey," or even Virgil's "Æneid," will remember that such an action by birds, when seen to the right, is a propitious omen.

The scenes in the side panels do not require such elaborate description. On the left side we see a man victorious in war. He carries a "Bœotian" shield adorned with lion and Medusa, and is therefore probably the same man who is represented on the front of the chariot even though the decoration of his shield is here reversed. He has killed one man and has just thrust his spear through a second foe. The bird of prey, here again flying to the warrior's right, testifies to the divine favor. In the right hand panel a man is standing in a chariot of the same shape as the one in



Photograph by Charles Balliard, Metropolitan Museum of Art.

SIDE VIEW OF THE CHARIOT

Detail showing winged horses and charioteer.



Photograph by Charles Balliard, Metropolitan Museum of Art.

SOME OF THE UTENSILS FOUND WITH THE CHARIOT

New York. He holds the reins and a whip in his hands. His horses have long, curved wings, of a shape common in archaic Greek art, and are apparently rising into the air above a recumbent female figure.

How are these reliefs to be interpreted? Naturally the chariot, being a monument of peculiar interest, has attracted much attention, and several explanations of the scenes depicted have been suggested. So the front panel has been explained as Heracles handing his arms to Omphale, as Athena giving arms to Heracles, and as Thetis giving arms to Achilles, while the side panels have been interpreted as scenes from the siege of Troy by Heracles and his companions, when Laomedon was king of Troy, and as scenes from the more famous Trojan War, when Achilles was the greatest warrior of the Greeks. The most complete publication and discussion of the chariot is by Professor Furtwängler in Brunn - Bruckmann's *Denkmäler Griechischer und Römischer Skulptur*, a large and expensive publication, accessible to comparatively few. His explanation is, on the whole, the most satisfactory. The central panel, he thinks, represents a man receiving his arms from his wife as he sets out for

battle; in the lefthand panel the same hero is seen victorious over his enemies, and the righthand panel shows him—or his soul—ascending to the gods in a winged chariot. In this case the recumbent female figure typifies the earth.

The objects found with the chariot, and now in the Metropolitan Museum, are several bronze caldrons and other utensils and a terracotta vase.* This last belongs to the style of the so-called "Little Masters" and the history of Greek vase-painting is so far known that the date of the vase can be positively fixed as not far from the middle of the sixth century B. C. The style of the decoration of the

*Most of the peoples of ancient times believed that in the life to come conditions would be in many respects similar to those of this life, and therefore they placed in the tombs of their dead such things as might be useful to them or things which they had valued highly in their past career. The bronze chariot from Norcia was in its day—as it is now—a very valuable possession. It was probably not intended for practical use in traveling, but was the state chariot of some splendor-loving chief, in which he loved to show himself to his subjects and followers when he marshalled them for battle or led their processions to worship at the temples of the gods. Then, when this chieftain had been slain by the weapons of his enemies, or by God-sent disease, his splendid chariot was placed within his tomb, that his shadowy spirit life might still be brightened by the magnificence in which he had rejoiced while dwelling as a leader among mortal men.

other objects and of the chariot, judging by comparison with other archaic works of art, points to about the same period. It is evident that the artist was strongly influenced by the works of Ionic Greek artists, but there is no reason to think that the chariot itself was imported from Asia Minor to Italy. Ionic art influenced very strongly the art of northern Italy, as well as of Etruria, and the chariot from Norcia may fairly be designated as the work of some artist in Italy (possibly in Etruria, though it shows no specifically Etruscan qualities), not far from the mid-

dle of the sixth century B. C. It is a work of exceptional importance, not only on account of its artistic quality and admirable state of preservation, but also because it emphasizes once more the close connection between Italy and Greece (more especially the Greek civilization of Asia Minor) in the sixth century. It is far superior to other discoveries with which it may be compared, such as the bronze reliefs (apparently from chariots) found in 1812, and now distributed among the museums of Perugia, Munich and London.

Autumn

By Edwin Carlile Litsey

As she who grieves for one who slowly dies,
So Autumn sits with sad and mournful eyes,
Viewing the gorgeous wreck which Time has made:
The tattered banners of Spring's gay parade;
And Summer's waving pennons drooping low
Like shredded tapestries with fire aglow!
Her court all desolated of the green
Glad splendor of the tree leaves' glossy sheen;
Her limpid pools with sodden leaves defiled:
Her forest floor in rich mosaic tiled;
This soon to merge into the waiting earth
And shape the wonder of a season's birth!
Through aisles which once the wild bird filled with song
Now sounds the drawn-out, dolorous, tree-frog's gong,
And by the rotten log once decked with flowers,
The cricket wails through lonely, solemn hours.
Queen of a kingdom, fading day by day,
She braids her hair for sleep. Then, far away,
The North Wind rises, shivering down the sky,
And Autumn trembles, and prepares to die!



The Flower of Forgiveness*

By Mrs. Flora Annie Steel

SURELY this is very rare," I remarked, as looking through a herbarium of Himalayan plants belonging to a friend of mine, I came upon a small anemone, which contrary to the custom of that most delicate of flowers, had preserved its color in all its first freshness. Indeed, the scarlet petals, each bearing a distinct, heart-shaped blotch of white in the center, could scarcely have glowed more brilliantly in life than they did in death.

"Very rare," returned the owner after a pause; "I have reason to believe it unique—so far as collections go, at any rate."

"I see you have called it *Remissionensis*. What induced you to give it such an odd name?"

He smiled. "Dog Latin, I acknowledge. As for the reason—can you not guess?"

"Well," I replied, looking closer at the white and red flowers, "I have not your vivid imagination, but I presume it was in allusion to sins as scarlet and hearts white as wool. Ah! it was found, I see, near the cave of Amar-nâth; that accounts for the connection of ideas."

"No doubt," he said quietly, "that accounts for the connection in a measure; not entirely. The fact is, a very odd story—the oddest story I ever came into personally—is connected with that flower. You remember Taylor, surgeon of the 101st, who died of pyæmia contracted in some of his cholera experiments? Well,

just after I joined we chummed together in Cashmere,** where he was making the herbarium at which you have been looking. He was a most charming companion for a youngster eager to understand something of a new life, for, without exception, he knew more of native thought and feeling than any other man I ever met. He had a sort of intuition about it; yet at the same time he was curiously unsympathetic, and seemed to look upon it merely as a field for research, and nothing more. He used to talk to every man he met on the road, and in this way managed to acquire an extraordinary amount of information utterly undreamed of by most Englishmen. For instance, his first acquaintance with the existence of this anemone grew out of a chance conversation with an old ruffian, besmeared with filth from head to foot, and it was his consequent desire to add the rarity to his collection, joined to my fancy for seeing a real pilgrimage, which brought us to Islamabad** about the end of July, about the time, that is to say, of the annual festival.

"The sacred spring where the pilgrimage is inaugurated by a solemn feeding of the holy fish is some way from the town, so we pitched our tents under a plane tree close to the temples, in order to see the whole show. And a queer show it was. Brummagem umbrellas stuck like mushrooms over green

*Published from "The Flower of Forgiveness," by permission of the Macmillan Co.

**Cashmere, a native state under British suzerainty, is in the northwest corner of India. It is traversed by some of the Himalaya ranges. Islamabad is one of the cities of Cashmere.

stretches of grass, and giving shelter to a motley crew; *jogis*, or wandering mendicants, meditating on the mystic word Om* and thereafter lighting sacred fires with Swedish *tändstickors*; Government clerks, bereft of raiment, forgetting reports and averages in a return to primitive humanity. Taylor never tired of pointing out these contrasts, and over his evening pipe read me many a long lecture on the putting of new wine into old bottles. For myself, it interested me immensely. I liked to think of the young men and maidens, the weary workers, and the hoary old sinners, all journeying in faith, hope and charity (or the want of it) to the cave of Amar-nâth, in order to get the great Ledger of Life settled up to date, and so to return scot-free to the world, the flesh, and the devil, in order to begin the old round all over again. I liked to think that crime sufficient to drag half Hindustan to the nethermost pit had been made over to those white gypsum cliffs, and that still, summer after summer, the wild flowers sprang from the crannies, and the forget-me-nots with their message of warning came to carpet the way for those eager feet seeking the impossible. I liked to see all the strange perversities and pieties displayed by the *jogis* and *gosains*. It was from one of the latter, a horrid old ruffian (so ridiculously like *Il Re Galant* 'uomo, that we nicknamed him Victor Emanuel on the spot), that Taylor first heard of the Flower of Forgiveness, as the man styled it. He and the doctor grew quite hot over the possible remission of sins; but the subsequent gift of

one rupee sterling sent him away asseverating that none could filch from him the first-fruits of the pilgrimage—namely, the opportunity of meeting a Protector of the Poor,* so virtuous, so generous, so full of the hoarded wisdom of ages. I recognized the old humbug in the crowd as we made our way to a sort of latticed gallery belonging to the Maharajah's guest-house, which gave on the tank where the fish are fed. He salaamed profoundly, and, with a grin, expressed his delight that after all, the great doctor *sahib* should be seeking forgiveness.

"I seek the flower only, Pious One," replied Taylor with a shrug of the shoulders.

"Perhaps 'tis the same thing," replied Victor Emanuel, with another salaam.

"The square tank was edged by humanity in the white and saffron robes of pilgrimage. Brimming up to the stone step, worn smooth by generations of sinners, the waters of the spring lapped lazily, stirred by the myriads of small fish, which, in their eagerness for the coming feast, flashed hither and thither like meteors, to gather in radiating stars round the least speck on the surface; sometimes in their haste rising in scaly mounds above the water. The blare of a conch and a clanging of discordant bells made all eyes turn to the platform in front of the temple, where the attendant Brahmans stood with high heaped baskets of grain awaiting the sacrificial words about to be spoken by an old man, who with one foot on the bank, spread his arms skywards—an old man of insignificant height, but with an indescribable dignity, on which I remarked to my companion.

"It is indescribable," he assented, 'because it is compounded of factors not only as wide as the poles asunder from

*Om is a Sanscrit word supposed to have been made by Brahma from the letters a, u and m, extracted from the three Vedas. Meditation upon the letter a only, brings a speedy rebirth on earth. If meditation is upon the letters a and u, the devotee is translated to an intermediate world, that of the moon, where he enjoys power and is reborn later upon the earth. Meditation upon the Supreme Spirit by means of the three letters, a, u and m, may lead to final freedom from sin. There are many mystical associations with the letters of the word when alone or in combination.

*"Presence" and "Protector of the Poor" are terms frequently used by the natives in addressing Europeans.

you and me, but also from each other. Pride of twice-born, trebly-distilled ancestry bringing a conviction of inherited worthiness; pride in hardly-acquired devotion giving birth to a sense of personal frailty. *That* is the Brahman whom we lump into a third-class railway carriage with the ruck of humanity, and then wonder—hush! he is going to begin.'

"Thou art Light! Thou art Immortal Life! The voice, with a tremor of emotion in it, pierced the stillness for a second before it was shattered by a hoarse, strident cry—'Silence!'

"Taylor leaned forward, suddenly interested. 'You're in luck,' he whispered, 'I believe there is going to be a row of some sort.'

"Once more the cry arose harsher than before: 'Silence, Sukya! Thou art impure.'

"A stir in the crowd and a visible straightening of the old man's back were the only results.

"Thou art the Holiest Sacrifice! We adore Thee, adorable Sun!

"Silence!

"This time the interruption took shape in a *jogi*, who, forcing his way through the dense ranks, emerged on the platform to stand pointing with denunciatory finger at the old Brahman. Naked, save for the cable of grass round his loins and the smearing of white ashes, with hair lime-bleached and plaited with hemp into a sort of *chignon*, no more ghastly figure could be conceived. The crowd, however, hailed him with evident respect, while a murmur of 'Gopi! 'tis Gopi, the *bikshu* (religious beggar)' passed from mouth to mouth. This reception seemed to arouse the old man's wrath, for after one scornful glance at the newcomer, he was about to continue his invocation to the sun, when the *jogi*, striding forward, flourished his mendicant's staff so close to the other's face that he perforce fell back.

"Before the crowd had grasped the

deadly earnest of the scene, a lad of about sixteen, clad in the black antelope skin which marks a religious disciple, had leaped, quivering with rage, between the old man and his assailant.

"By George,' muttered Taylor, 'what a splendid young fellow!'

"He was indeed. Extraordinarily fair, even for the fairest race in India, he might have served as a model for a young Perseus as he stood there, the antelope skin falling from his right shoulder, leaving the sacred cord of the Brahman visible on his left, while his smooth, round limbs showed in all their naked, vigorous young beauty.

"Stand off, Amra! who bade thee interfere?' cried the old man sternly. The bond between them was manifest by the alacrity with which the boy obeyed the command; for to the spiritual master implicit obedience is due. At the same moment the chief priest of the shrine, alarmed at an incident which might interfere with the expected almsgiving, hurried forward. Luckily the crowd kept the silence which characterizes gregarious humanity in the East, so we could follow what was said.

"Wilt remove yonder drunken fanatic, or shall the worship of the Shining Ones be profaned?' asked the old Brahman, savagely; and at a sign from their chief the attendants stepped forward.

"But the *jogi* facing the crowd, appealed direct to that fear of defilement which haunts the Hindu's heart. 'Impure! Impure! Touch him not! Hear him not! Look not on him!' The vast concourse swayed and stirred, as with a confident air the *jogi* turned to the chief priest. 'These twelve years ago, O! *mohunt-i*,* thou knowest Gopi—Gopi, the *bikshu*! since for twelve years I have been led hither by the Spirit, seeking speech, and finding silence! But now speech is given by the same Spirit. That man, Sukya, anchorite of Setanagar, is unclean, false

*Head of a religious community.



A RELIGIOUS PROCESSION IN INDIA

to his race, to his vows, to the Shining Ones! I, Gopi, the *bikshu*, will prove it.'

"Once again a murmur rose like the wind presaging a storm, and as the crowd surged closer to the temple, a young girl in the saffron drapery of a pilgrim took advantage of the movement to make her way to the platform, with the evident intention of pressing to the old man's side; but she was prevented by the young Perseus, who, with firm hands clasping hers, whispered something in her ear. She smiled up at him, and so they stood, hand in hand, eager but confident, as the Brahman's voice, clear with certainty, dominated the confusion.

"'Ay! Prove it! Prove that I, Sukya, taught of the great Swami, twice-born Brahman, faithful disciple, blameless householder and pious anchorite in due turn, as the faith demands, have failed once in the law without repentance and atonement! Lo! I swear by the

Shining Ones that I stand before ye to-day, body and soul, holy to the uttermost.'

"'God gie us a gude conceit o' oursel's,' muttered Taylor.

"The remark jarred on me painfully for the spiritual exaltation in the man's face had nothing personal in it; nothing more selfish than the rapt confidence which glorified the young disciple's whole bearing as he gazed on his master with the sort of blind adoration one sees in the eyes of a dog.

"'Think! I am Sukya!' went on the high-pitched voice. 'Would Sukya come between his brethren and the Shining Ones? I, chosen for the oblation by reason of virtue and learning; I, Sukya, journeying to holy Amar-nâth not for my own sake—for I fear no judgment—but for the sake of the disciple, yonder boy Amra, betrothed to the daughter of my daughter, and vowed to the pilgrimage from birth.'

"A yell of crackling laughter came from the *jogi* as he leapt to the bastion of the bathing-place, and so, raised within sight of all, struck an attitude of indignant appeal. 'When was an outcast vowed to pilgrimage? And by my *jogi's* vow, I swear the boy Amra, disciple of Sukya, to be an outcast. A Sudra of Sudras!* seeing that his mother, being twice-born, defiled her race with scum from beyond the seas.'

"'By George!' muttered Taylor again, 'this is getting lively—for the scum.'

"'Perhaps the Presence is becoming tired of this vulgar scene,' suggested an obsequious *chuprassi*, who had been devoted to our service by order of the Cashmere officials; but the Presences were deeply interested. For all that, I should not care to witness such a sight again. The attention of the crowd, centered a moment before on the *jogi*, was turned now on the boy, who stood absolutely alone; the girl, moved by the unreasoning habit of her race, having dropped his hand at the first word and crept to her grandfather's side. I can see that young face still, awful in its terror, piteous in its entreaty.

"'Thou liest, Gopi!' cried the Brahman, gasping with passion; and at the words a gleam of hope crept to those hunted eyes. 'Prove it, I say; for I appeal to the Shining Ones whom I have served.'

"'I accept the challenge,' yelled the *jogi*, with frantic gestures, while a perfect roar of assent, cries of devotion, and prayers for guidance rose from the crowd.

"Taylor looked round at me quickly. 'You are in luck. There is going to be a miracle. I saw that Gopi at Hurdwâr once; he's a rare hand at them.' He must

have understood my resentment at being thus recalled to the nineteenth century, for he added, half to himself, 'Tis tragedy for all that—to the boy.'

"An appeal for silence enabled us to hear that both parties had agreed to refer the question of birth to the sacred cord, with which every male of the three twice-born castes is invested. If the strands were of the pure cotton ordained by the ritual to the Brahman, the boy should be held of pure blood; but the admixture of anything pointing to the despised Sudra would make him *anathema marantha*, and render his master impure, and therefore unfit to lead the devotions of others.

"I cannot attempt to describe the scene which followed; for even now, the confusion inseparable from finding yourself in surroundings which require explanation before they can fall into their appointed place in the picture, prevents me from remembering anything in detail—anything but a surging sea of saffron and white, a babel of wild cries, 'Hurri! Gunga-ji! Dhurm! Dhurm!' (Hurri!* Ganges! The Faith! The Faith!) Then suddenly a roar: 'Gopi! a miracle! a miracle! Praise be to the Shining Ones!'

"It seemed but a moment ere the enthusiastic crowd had swept the *jogi* from his pedestal, and, crowned with jasmine chaplets, he was being borne high on men's shoulders to make a round of the various temples; while the keepers of the shrine swelled the tumult judiciously by cries of 'Oblations! Offerings! The Shining Ones are present today!'

"In my excitement at the scene itself I had forgotten its cause and was regretting the all too sudden ending of the spectacle, when Taylor touched me on the arm. 'The tragedy is about to begin! Look!'

"Following his eyes I saw, indeed, tragedy enough to make me forget what had gone before; yet I well knew that I

*Sudras are the fourth caste of Hindus, and are supposed to have issued from the foot of Brahma. They were created to serve the three higher castes—the priests and scholars, the soldiers and the merchants. They can never go to a higher caste.

*Name of Vishnu.

did not, could not, fathom its depth or measure its breadth. Still, in a dim way, I realized that the boy, standing as if turned to stone, had passed in those few moments from life as surely as if a physical death had struck him down; that he might, indeed, have been less forlorn had such been the case, since some one for their own sakes might then have given him six feet of earth. And now, even a cup of water, that last refuge of cold charity, was denied to him forever, save from hands whose touch was to his Brahmanised soul worse than death. For him there was no future. For the old man, who, burdened by the weeping girl, stood opposite to him, there was no past. Nothing but a hell of defilement; of daily, hourly impurity, for twelve long years. The thought was damnation.

"'Come, Premi! Come,' he muttered, turning suddenly to leave the platform. 'This is no place for us now. Quick! we must cleanse ourselves from deadly sin—from deadly, deadly sin.'

"They had reached the steps leading down to the tank when the boy, with a sob like that of a wounded animal, flung himself in agonised entreaty at his master's feet. Oh, cleanse me, even me, also, oh, my father!

"The old man shrank back instinctively; yet here was no anger, only a merciless decision in his face. 'Ask not the impossible! Thou art not alone impure; thou art uncleansable from birth—yea! forever and ever. Come, Premi, come, my child.'

"I shall never forget the cry which echoed over the water, startling the pigeons from their evening rest amid the encircling trees. 'Uncleansable for ever and ever!' Then in wild appeal from earth to heaven he threw his arms skyward. 'Oh, Shining Ones! say I am the same Amra, the twice-born Amra, thy servant!'

"'Peace! blasphemer!' interrupted the Brahman sternly. 'There are no Shining

Ones for such as thou. Go! lest they strike thee dead in wrath.'

"A momentary glimpse of a young face distraught by despair, of an old one firm in repudiation, and the platform lay empty of the passions which had played their parts on it as a stage. Only from the distance came the discordant triumph of the *jogi's* procession.

"I besieged Taylor's superior knowledge by vain questions, to most of which he shook his head. 'How can I tell?' he said somewhat fretfully. 'The cord was manipulated in some way, of course. For all that, there may be truth in Gopi's story. There is generally the devil to pay if a Brahmani goes wrong, and she may have tried to save the boy's life by getting rid of him. If you want to know more, I'll send for Victor Emanuel. Five rupees will fetch some slight fraction of truth from the bottom of his well, and that, as a rule, is all we aliens can expect in these incidents.'

"So the old ruffian came and sat ostentatiously far from our contaminating influences in the attitude of a bronze Buddha, his mustaches curled to his eyebrows, his large lips wreathed in solemn smiles. 'It was truly a divine miracle,' he said blandly. 'Gopi, the *bikshu*, never makes mistakes, and performs neatly. Did the Presence observe how neatly? Within the cotton, marking the Brahman, came the hempen thread of the Kshatriya, inside again the woolen strand of the Vaisya; all three twice-born. But, last of all, a strip of cow-skin defiling the whole.'

"'Why cow-skin?' I asked in my ignorance. 'I always thought you held a cow sacred.'

"Victor Emanuel beamed approval. 'The little Presence is young but intelligent. He will doubtless learn much if he questions the right people judiciously. He will grow wise like the big Presence, who knows nearly as much as we know about some things—but *not all!* The cow is sacred, so the skin telling of the mis-

fortune of the cow is *anathema*. Yea, 'twas a divine miracle. The money of the pious will flow to make the holy fat; at least that is what the doctor *sahib* is thinking.'

"Don't set up for occult power on the strength of guessing palpable truths,' replied Taylor; 'that sort of thing does not amuse me; but the little *sahib* wants to know how much truth there was in Gopi's story.'

"Gopi knows,' retorted our friend with a grin. The Brahman saith the boy was gifted to him by a pious woman after the custom of thanksgiving. Gone five years old, wearing the sacred thread, versed in simple lore, intelligent, well-formed, as the ritual demands. Gopi saith the mother, his wife, was a bad walker, even to the length of public bazaars. Her people sought her for years, but she escaped them in big towns, and ere they found her she had gained safety for this boy by palming him off on Sukya. 'Twas easy for her, being a Brahmani. Of course they made her speak somewhat ere she fulfilled her life, but not the name of the anchorite she deceived. So Gopi, knowing from the mother's babbling of this mongrel's blasphemous name, and the vow of pilgrimage for the expiation of sins, hath come hither, led by the Spirit, every year. It is a tale of great virtue and edification.'

"But the boy! the wretched boy?' I asked eagerly. Taylor raised his eyebrows and watched my reception of the *jogi's* answer with a half-pitying smile.

"Perhaps he will die; perhaps not. What does it matter? One born of such parents is dead to virtue from the beginning, and life without virtue is not life.'

"He might try Amar-nâth and the remission of sins you believe in so firmly,' remarked Taylor, with another look at me.

"Victor Emanuel spat freely. 'There is no Amar-nâth for such as he, and the presence knows that as well as I do. No

remission at all, even if he found the Flower of Forgiveness, as the doctor *sahib* hopes to do.'

"Upon my soul,' retorted Taylor impatiently, 'I believe the existence of one is about as credible as the other. I shall have to swallow both if I chance upon either.'

"That may be; but not for the boy Amra. He will die and be damned in due course.'

"That seemed to settle the question for others, but I was haunted by the boy's look when he heard the words, 'Thou art uncleansable for ever and ever.'

"After all, 'tis only a concentrated form of the feeling we all have at times,' remarked Taylor dryly; 'even I should like to do away with a portion of my past. Besides, all religions claim more or less a monopoly of repentance. They are no worse here than at home.'

"We journeyed slowly to Amar-nâth, watching the pilgrims pass us by on the road, but catching them up again each evening after long rambles over the hills in search of rare plants. It is three days' march, by rights, to Shisha Nag, or the Leaden Lake, where the pilgrimage begins in real earnest, by the pilgrims, men, women and children, divesting themselves of every stitch of raiment, and journeying stark naked through the snow and ice for two days, coming back, of course, clothed with righteousness. But Taylor, becoming interested in fungi in the chestnut woods of Chandanwarra, we paused there to hunt up all sorts of deathly-looking growths due to disease and decay. I was not sorry; for one pilgrim possessed by frantic haste to shift his sins to some scapegoat is very much like another pilgrim with the same desire; besides I grew tired of Victor Emanuel, who felt the cold extremely, and was in consequence seldom sober and extremely loquacious. I thought I had never seen such a dreary place as Shisha Nag, though the sun shone brilliantly on its cliffs and

glaciers. I think it must have been the irresponsiveness of the lake itself which deadened its beauties, for the water, surcharged with gypsum, lay in pale green stretches, refusing a single reflection of the hills which held it so carefully.

"The next march was awful, and in more than one place, half hidden by the flowers forcing their way through the snow, lay the corpses of pilgrims who had succumbed to the cold and exposure.

"'Pneumonia in five cases out of six,' remarked Taylor casually. 'If it were not for the *churrus* (concoction of hemp) they drink, the mortality would be fearful. I wonder what Exeter Hall would say to getting drunk for purposes of devotion?'

"At Punjtârni we met the returning pilgrims; among others Victor, very sick and sorry for himself physically, but of intolerable moral strength. He told us, between the intervals of petitions for pills and potions that the remaining fourteen miles to the Cave were unusually difficult and had been singularly fatal that year. On hearing this, Taylor, knowing my dislike for horrors, proposed taking a path across the hills instead of keeping to the orthodox route. Owing to scarcity of water and fuel, the servants and tents could go only some five miles further along the ravine, so this suggestion would involve no change of plan. He added that there would also be a greater chance of finding 'that blessed anemone.' I don't think I ever saw so much drunkenness or so much devotion as I saw that evening at Punjtârni. It was hard, indeed, to tell where the one began and the other ended; for excitement, danger and privation lent their aid to drugs, and a sense of relief to both. The very cliffs and glaciers resounded with enthusiasm, and I saw Sukya and Premi taking their part with the rest as if nothing had happened.

"Taylor and I started out alone next morning. We were to make a long round in search of the Flower of Forgiveness,

and come back upon the Cave towards afternoon. The path, if path it could be called, was fearful. Taylor, however, was untiring, and at the slightest hint of hope would strike off up the most break-neck places, leaving me to rejoin him as best I could. Yet not a trace did we find of the anemone. Taylor grew fretful, and when we reached the snow slope leading to the Cave, he declared it would be sheer waste of time for him to go up.

"'Get rid of your sins if you want to by all means,' he said; 'I've seen photographs of the place, and it's a wretched imposture even as a spectacle. You have only to keep up the snow for a mile and turn to the left. You'll find me somewhere about these cliffs on your return; and don't be long, for the going before us is difficult.' So I left him poking into every crack and cranny.

"I could scarcely make up my mind if I was impressed or disappointed with the Cave. Its extreme insignificance was, it is true, almost ludicrous. Save for a patch of red paint and a shockingly bad attempt at a stone image of Siva's bull, there was nothing to distinguish this hollow in the rock from a thousand similar ones all over the Himalayas. But this very insignificance gave mystery to the fact that hundreds of thousands of conscience-stricken had found consolation here. '*What went ye out into the wilderness to see?*' As I stood for an instant at the entrance before retracing my steps, I could not but think that here was a wilderness indeed—a wilderness of snow and ice-bound rivers, peaked and piled up tumultuously like frozen waves against the darkening sky. The memory of Taylor's warning not to be late made me try what seemed a shorter and easier path than the one by which I had come; but ere long the usual difficulties of short cuts cropped up, and I had eventually to limp back to the slope with a badly cut ankle, which bled profusely, despite my rough attempts at bandaging. The loss

of blood was sufficient to make me feel quite sick and faint, so that it startled me to come suddenly upon Taylor sooner than I expected. He was half kneeling, half sitting on the snow; his coat was off, and his face bent over something propped against his arm.

"It's that boy," he said shortly, as I came up. 'I found him just after you left, lying here—to rest, he says. It seems that he has been making his way to the cave ever since that day, without bite or sup, by the hills—God knows how—to avoid being turned back by the others. And now he's dying, and there's an end of it.'

"The boy—not Amra!" I cried, bending in my turn.

"Sure enough, on Taylor's arm, with Taylor's coat over his wasted body, lay the young disciple. His great, luminous eyes looked out of a face whence even death could not drive the beauty, and his breath came in laboured gasps.

"Brandy! I have some here,' I suggested in hot haste, moved to the idiotic suggestion by that horror of standing helpless which besets us all in the presence of the Destroyer.

"Taylor looked at the boy with a grave smile and shook his head. 'To begin with he wouldn't touch it; besides he is past all that sort of thing. No one could help him now.' He paused, shifting the weight a little on his arm.

"The Presence will grow tired holding me,' gasped the young voice feebly. 'If the *sahib* will put a stone under my head and cover me with some snow, I will be able to crawl on by and by when I am rested. For it is close—quite close.'

"Very close,' muttered the doctor under his breath. Suddenly he looked up at me, saying in a half-apologetic way, 'I was wondering if you and I couldn't get him up there—to Amar-nâth I mean. Life has been hard on him; he deserves an easy death.'

"Of course we can,' I cried, in a rush

of content at the suggestion, as I hobbled round to get to the other side, and so help the lad to his legs.

"Hello,' asked Taylor, with a quick professional glance, 'what have you done to your ankle? Sit down and let me overhaul it.'

"In vain I made light of it, in vain I appealed to him. He peremptorily forbade me stirring for another hour, asserting that I had injured a small artery, and without caution might find difficulty in reaching the tents, as it would be impossible for him to help me much on the sort of ground over which we had to travel.

"But the boy, Taylor!—the boy!" I pleaded. 'It would be awful to leave him here.'

"Who said he was to be left?' retorted the doctor crossly. 'I'm going to carry him up as soon as I've finished bandaging your leg. Don't be in such a blessed hurry.'

"Carry him! You can't do it up that slope, strong as you are, Taylor—I know you can't.'

"Can't?" he echoed, as he stood up from his labors. 'Look at him and say' can't again—if you can.'

"I looked and saw that the boy, but half conscious, yet restored to the memory of his object by the touch of the snow on which Taylor had laid him while engaged in bandaging my foot, had raised himself painfully on his hands and knees, and was struggling upwards, blindly, doggedly.

"Damn it all,' continued the doctor fiercely 'isn't that sight enough to haunt a man if he doesn't try? Besides, I may find that precious flower,—who knows?'

"As he spoke he stooped with the gentleness, not so much of sympathy, as of long practice in suffering, over the figure which, exhausted by its brief effort, already lay prostrate on the snow.

"What is—the Presence—going—to do?" moaned Amra doubtfully, as he felt the strong arms close round him.

"'You and I are going to find the remission of sins together at Amar-nâth!' replied the Presence with a bitter laugh.

"The boy's head fell back on the doctor's shoulder as if accustomed to the resting-place. 'Amar-nâth!' he murmured. 'Yes! I am Amar-nâth.'

"So I sat there helpless, and watched them up the slope. Every slip, every stumble, seemed as if it were my own. I clenched my hands and set my teeth as if I, too, had part in the supreme effort, and when the straining figure passed out of sight I hid my face and tried to think. It was the longest hour I ever spent before Taylor's voice holloing from the cliff above roused me to the certainty of success.

"'And the boy?' I asked eagerly.

"'Dead by his time, I expect,' replied the doctor shortly. 'Come on—there's a good fellow—we haven't a moment to lose. I must look again for the flower tomorrow.'

"But the letters awaiting our return to camp recalled him to duty on account of cholera in the regiment; so there was an end of anemone hunting. The 101st suffered terribly, and Taylor was in consequence hotter than ever over experiments. The result you know."

"Yes, poor fellow! but the anemone? I don't understand how it came here."

My friend paused. "That is the odd

thing. I was looking after the funeral and all that, for Taylor and I were great friends—he left me that herbarium in memory of our time in Cashmere. Well, when I went over to the house about an hour before to see everything done properly, his bearer brought me one of those little flat straw baskets the natives use. It had been left during my absence, he said, by a young Brahman, who assured him that it contained something which the great doctor sahib had been very anxious to possess, and which was now sent by some one to whom he had been very kind.

"'You told him the *sahib* was dead, I suppose?' I asked.

"'This slave informed him that the master had gained freedom, but he replied it was no matter, as all his task was this.' On opening the basket I found a gourd such as the disciples carry round for alms, and in it, planted among gypsum *débris*, was the anemone; or rather that is a part of it, for I put some in Taylor's coffin."

"Ah! I presume the *gosain*—Victor Emanuel, I think you called him—sent the plant; he knew of the doctor's desire?"

"Perhaps. The bearer said the Brahman was a very handsome boy, very fair, dressed in the usual black antelope skin of the disciple. It is a queer story anyhow—is it not?"



INDRA



VAYU OF PAVANA



AGNI

The Vesper Hour

By Chancellor John H. Vincent

Let us read and reflect upon a singular statement in Acts vii:10, "And Joseph's race became manifest unto Pharaoh."

From this incident in Egyptian history I fashion a figure to represent the relations of Chautauqua to the civilization and to the church life of our day. Pharaoh the king knew little or nothing about the Hebrew slaves that served him, but one Joseph rose to a place of influence in Pharaoh's court, and his character made manifest to the king the race represented by the loyal and faithful Joseph. One courageous man, one positive personality, made a whole race prominent before the court. It was Joseph's race that the king was bound, through Joseph's character, to take into account. The qualities of his ancestors, and the power of the God of Abraham and Isaac and Jacob were revealed in a measure to Joseph, and thus "Joseph's race became manifest unto Pharaoh."

I do not discuss these words critically or exegetically but as embodying the principle, the law of influence according to which individuals representing great ideas, movements, institutions may by their personal power and example call attention to these agencies and thus commend them and to a large or limited degree affect civilization and government. I do not overstate the case when I say that Chautauquans, especially the members of the C. L. S. C., represent a class, a "race," an idea, a system, a movement, an ideal which may have and ought to have a real influence on civilization—intellectual, social, philanthropic, political, spiritual. And I sincerely trust I am not going too far in this appeal to the representatives of Chautauqua's race to appreciate the possibilities of their influence over civilization.

Chautauqua represents two great ideas: First, a truly democratic and universal culture; education for all the people, regardless of race, social position, fields of special study, sphere of business, measure of personal endowment or form of religious allegiance; education in all departments of learning, according to preference or endowment; education that gives self-respect, self-confidence and self-

control; education that fosters contentment and the enthusiasm of humanity. Our motto is: All opportunities for culture open to all classes of society.

A second great ideal of Chautauqua is: A truly reverent, religious and philanthropic personal character that loves God, helps man and sustains the church. Of the first, the question of culture, I shall say little at this time.

First of all, concerning the church: May I remind you that Chautauquans should be loyal, intensely and religiously loyal, to the church of their choice. If it is not, in its local administration and policy, all that one can approve, he should give himself to the worthy task of improving it. If for any reason one cannot do this, still he may attend with fidelity its public and local services and give it the benefit of his cheerful assistance. And it is a fact that when one lives seven days of true church life at home, he is thereby making an immense contribution to the church itself. Such domestic faithfulness almost reconciles one to architectural defects in the church building, the sexton's carelessness, the affectations and inartistic work of the choir, the untrained voice of the preacher, his dull and unduly protracted sermons, and all that. Home consistency and a sweet charity reduce to the minimum the infelicities or the dull formalities of a public service. He is a wise man who puts into his own home the qualities he would like to find in the church he represents—piety, reverent worship, noble thoughts, serenity of spirit, consistency of conduct, subdued tones of voice, the beauty of holiness, the testimony of the highest conviction to the verities of religion. A home that is a home, full of light and love and of sturdy purpose, however plain and small it may be, is really the secret spring of an intelligent and earnest church life.

Chautauqua is pre-eminently a religious and church movement. It stands for and from the beginning has aimed to promote a personal religious and Christian life, characterized by an emphasis on the subjective life. The kingdom of God is a force within the individual. Chautauqua represents catholicity the most comprehensive, equality as between the ministry and

The Vesper Hour, to be contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, will continue the ministries of Chautauqua's Vesper Service throughout the year. This feature begins this month with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York. Any pastor who wishes to enjoy the results of such Chautauqua "attachment" to his church and to organize a circle within his church the ministry of which is outlined in this sermon, may write to Chautauqua Institution, Chautauqua, New York.

the laity, the sanctification of all learning, the value of a positive denominational life with its creeds and customs, and the larger charity thus fostered. Chautauqua believes in vital religion. First, there must be in the individual some intellectual apprehension of truth concerning God's existence and character, His will, His grace, His power, His fatherhood, with all that motherhood implies. Second, this apprehension must be more than a conception. It must be a conviction, gripping as with hooks of steel the very center of the human being. The truth must have a self-application. We must have a faith that makes it real to us. Third, this apprehension of truth must control the whole of the inner life. An emotional response is inevitable. Religion, to be of any value, must be emotional. Without emotion religion would be a dry code, a dumb statue, a stone milestone. Religion without emotion is impossible! What is love for home, husband, wife, children, without emotion? Truth must excite desire, hope, love, joy. But, fourth, religion must enter and control the will. It must be a will to believe, a real resolve, a resolve positive, complete, a resolve growing into a habit of soul, so firm that circumstances cannot shake it.

This emphasis of the individual inner life leads to earnest self-examination. Every day the Chautauqua Christian probes himself with such questions as these: "In what do I take the keenest delight? What are the weak points in my personality? Am I living to help others or merely to enjoy myself? How far am I, as the representative of Christ and his church, ready to sacrifice my little whims and personal comfort and selfish ambition in the service of my family and my neighbors? What, in reality, is the measure of my loyalty to the interests of the church? What do I do to help it? Do I find delight or seek to cultivate delight in the study of the Holy Scriptures either as literature or as a guide to a larger ethical and religious life? Do I think every day of my relations and responsibility to the infinite God? Am I trying to overcome apathy concerning my religious and church relations? Am I trying to influence for their personal good the members of my immediate circle—my family, my neighbors? To be a whole-souled Chautauquan I must have this honest devotion to the Christian experience I represent. I must be able to say with Paul:

"Unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church in Christ Jesus unto all the generations of the ages, Amen."

Do you Chautauquans know the wealth of gracious provisions for a consenting, surrendered, believing and eager personality as set forth in Holy Scripture? Do you know the disciplining value on the intellectual side, of resistance to temptation, patience in suffering, submission to adversity and consolation in disappointment?

Let me call your attention to the spiritual values that may be found in all intellectual activity—in mathematics, in science, in literature, in art. These, rightly treated, develop intellectual concentration, the expansion of horizon, the enlargement and enrichment of personality. Power acquired may be misapplied, but when the moral and spiritual nature responds to the claim of duty and the blessings of grace, the soul finds that being intent on righteousness and usefulness he acquires through culture added ingenuity, enthusiasm and energy for the achievement of both godliness and helpfulness. Religion is of incalculable value under all conditions of life, but the possibilities of religion are immensely enhanced by education.

On our Chautauqua grounds and just beyond the Hall of Philosophy, is the Hall of the Christ. The two buildings belong together. They jointly minister to the well-being of man as an individual and as a member of society. In all the studies of the C. L. S. C. are to be found not only added power for the thinker but ampler material for use in the service of men. In history and in civilization we may trace God's providence. In biography we see his loving care of the unit, and his use of the unit in serving his universe; in science we gain larger insight into God's wisdom and power; in art we learn the divine beauty.

The religious value of Chautauqua also appears in its ministry of consolation and sorrow by its provision of a large world in which one learns to take a lively interest in science, and art and literature. It occupies the mind borne down by sorrow. It bids the distracted and burdened soul, in the midst of affliction, to look up and fill its vision with the greatness of the universe and the greater greatness of God and his greatest glory in the love he bore for the sorrowing, the bereaved and the broken-hearted. It bids the broken heart remember the goodness of God, look at his world and believe in his providence.

As Chautauquans we may cultivate the habit of daily prayer and the reflection that prepares for prayer, which is the most perfect process of mental self-discipline known to the masters of psychological and pedagogical processes. To think and think and think in unbroken silence about the infinite and eternal God, to think

with constant effort of will, and deep hunger and thirst of soul after God's indwelling, to recall promise after promise from God's word, concerning the peace and love and joy and power possible to a surrendered soul,—this ministers to and provides the perfection of intellectual concentration and power.

Solve if you can the problem of "the good life," and that other problem of making a good life interesting and attractive, learning how to capture in its interest the "joy of living," the charm of entertaining conversation, the application to real life of the art revealed in pictures, in literature, in music, the magic skill that finds interest in one's own neighborhood, in scenery, in trees and garden, in hidden nooks and sequestered paths, in rocks and brooks.

We sorely need in our American church, in pulpit, pew, home and shop, nobler ideals of personal life and church life, more daily thoughtfulness and aspiration in these directions, more enthusiasm over these ideals and more practical, persistent endeavor to realize them. We need more genuine denominational zeal and a more comprehensive aim as united, sympathetic catholic-spirited representatives of the one invisible and perfect church of Jesus, our Lord and King. The church needs in the public service—order, dignity, reverence, and beauty. Beyond certain simple liturgical aids it may not need elaborate ritual—mediaeval or sinaitic. Old things have passed away. The toys of childhood, with most of us, have been put on the high shelf and pushed against the wall. As manhood matures and intelligence increases, we "look not at the things that are seen, but at the things that are not seen." The demands of the external are easily met when we have passed into the maturity of thought and character.

It is an interesting fact that a majority of the Chautauqua constituency belongs to the other sex. Women constitute a large percentage of our Chautauqua audiences. It is well. It is a tribute to womanhood that it covets the large gifts intellectual, literary and practical that Chautauqua confers. Women are here in large numbers through the approval and assistance of excellent husbands and fathers, who know how good a thing for our civilization are the benefits here received in ministries domestic, physical, intellectual, social and spiritual. Women are here with their children; and here children find new worlds to think about and explore, new literatures, new recreative occupations, new companionships and new horizons. And young men are here, college men and business men, listening to classic music, to the strong words of wise men and

gifted women, discovering the delights that dwell in the world of culture, learning to place true value on the flippancy and shallowness of what is called "society," and above all, receiving new influences and nobler conceptions concerning the world of Religion and the great Book of Books.

Thus Chautauqua's race is manifest to our civilization, to our citizens who represent, as Pharaoh did, the growing power of the nation. We want, therefore, a Chautauqua race that will stand every where for a noble and typical domestic life—the C. L. S. C. home; for an earnest and honorable business, social and political life, illustrating in the everyday conduct the C. L. S. C. week day; for a free, reverent, thoughtful, restful type of the C. L. S. C. Sabbath, and for three hundred and sixty-five days every year, setting forth in the ten thousand American homes the beautiful C. L. S. C. ideals.

I have a good friend, a country pastor, who has organized an alliance, a "Chautauqua Alliance" for the practice and advocacy of "The Rational Life" in the "unity of sobriety, righteousness and godliness." The motto of the alliance is: "Self-knowledge, self-reverence, self-control, but not alone for self." It sets forth certain noble ideals in respect to "eating and drinking," in respect to "dress and domestic living," in respect to one's "business and profession," in respect to "recreation," in respect to "all social and political relations," in respect to "religion."

Let this then be our Chautauqua dream; Chautauqua fires on every domestic altar; in farmhouse, villa, apartment house flat; in shop, ship-cabin, freight train caboose and army barracks. Ambition aflame in hut and in palace, a resolute, self-sacrificing surrender to the true, the beautiful and the good, as revealed in the life, and teachings of Jesus the Christ, and in the civilization He has established. It is an ambitious dream, I know, but God is good, and the grace of God is immeasurable, and the Holy Spirit is mighty, and the exceeding great and precious promises of God like stars fill the sky.

Another great thing you can do as Chautauquans: You can think yourself up into the nobler realm of that one invisible, universal church to which, as a believer, you belong. There in your little undecorated, sometimes uncomfortable church, possibly poor as to this world's resources, lacking in the elements your broader life has come to account indispensable, you may remember the "glorious church, not having spot or wrinkle or any such thing," the "living stones" that are part of a

"spiritual house" to which we belong.

You can accept Newman's account of "a spiritual temple made up of living stones, a temple, as I may say, composed of souls, a temple with God for its light and Christ for the High Priest, with wings of angels for its arches, with saints and teachers for its pillars, and with worshipers for its pavement. Wherever there is faith and love, this temple is."

As a Chautauquan you may live in this noble dream of the large and royal life, even under exterior conditions where other people lack ideals and where even ministers forget the majesty of their office.

It is a problem worthy of our thought today: How may religious life in our church relations be more real, more interesting, more absorbing, more steady and continuous? What may we do, as Chautauquans, to make church life a power three hundred and sixty-five days in the year? This question is asked in the interest of every branch of the church. Our responsibility in one sense extends to all denominations, as constituting a spiritual solar system, with Christ, the Sun of Righteousness in the center. But it also extends to the denominational church planet on which we live. It assumes an inner dominion of the truth by which the individual becomes subject to its power. It believes in the living Christ, and in the visible church as a saving institution in the world, as it believes in the sun as the center of our solar system, and it does not account Earth as the only planet in the system. It does not refuse to emphasize the other planets—Mercury, Venus, Mars, Jupiter, Saturn. Nor does it despise asteroids, satellites or comets. It rejoices in the wide sweep of God's universe, but it lives on Earth just now, and tries to make the most of it.

Be immediately loyal to your own church, whatever it may be—Baptist, Congregational, Disciples, Methodist, Episcopal, Protestant Episcopal, Roman Catholic, Unitarian, and so on to the end of the list. I say this because one who is in error can never arrive at truth through apathy. One who is intellectually right can never be of any service to his church if he lack personal enthusiasm in his faith. The

Chautauqua race must stand for a positive life. It is the only way to cast off error and put on truth.

If you have no church and can find none to your liking, for the time being, turn Chautauqua into a church.

To the Class of 1905:

Be loyal to your church. Make the local church both useful and interesting. Aim at this end every day of every week, the whole year through. Live for your church. Love it. Coöperate with all who will give you a helping hand. Be your pastor's faithful and steady assistant. Try to be inventive. Consult with others from whom suggestions may come. Don't be disheartened by repulses or apathy. Use your imagination. Conceive of your church as beautified by the C. L. S. C. Let bells ring four times every day in your life—celestial bells, sweeter in tone than any cathedral chimes. No one else may hear them, but you can hear them. When at the early hour you awake, pray for a "true life" and ask for COURAGE. At high noon hear your mystic midday bell and pray for "a higher life" and ask for LOVE. At vespers, pray for "a complete life," and ask for STRENGTH. And at night, as you lie down for sleep, listen for the night bells from the tower invisible, pray for "a restful life," and ask for CONTENTMENT. Thus four prayer hours every day will make you covet and expect Courage, and Love and Strength and Contentment. And their initial letters will be the dear old watchword of our Circle—the C. L. S. C.—Courage, Love, Strength and Contentment. What if this quickening of imagination, this play of inspiration, this summoning of resolution, this disciplining of faith, should reveal to others in you a growing grace,* truth and consistency, and make you, as one of Chautauqua's race, manifest unto your fellow citizens and the fellow Christians in the community in which you live, and thus enable you to contribute to the local appreciation of the Chautauqua home, the Chautauqua society, the Chautauqua church, and the Chautauqua ideals of personal, social, religious and political life.

Barbara at Home*

By Mary E. Merington

IT was a red-letter day in Alida Serena Tarbell's calendar—the Bankses has received two letters in one day, Mrs. Tibbitts had new flowers in her bonnet, Clarissa Smithers' parlor organ had come home, and Mrs. Jordan had told her that it *was* Virgil Honeyman's son Cicero, who had been seen walking out with a New York girl in Barham. In her own words she was "simply dyin' to git out an' taste the fresh air," and be it remarked parenthetically, to carry the news to her neighbors, for like the Athenians of old, she was never so happy as when telling or hearing some new thing.

But etiquette and the week's ironing kept her within her own walls until after dinner should be over. It was, therefore, with much joy that she saw Minnie Martin's mother, from over the mountain, rein up at the barn, dismount and hitch her horse.

"Come right in an' set down," she called in hospitable fashion, and when her visitor was settled in a cool spot, she caught up her iron, tried its temperature at a safe but short distance from her cheek, and began polishing her better half's manly bosom.

"They're fixin' up quite fancy at the Cortwright farm," began her visitor; "soddin' all the front yard and trimmin' up the trees like anything. I hear tell that Barbary's home for good, and that she's a-goin' to run the place herself. Do yer s'pose that's true?"

"It's as true as yer settin' there," answered the hostess, with an emphatic stamp of the sad-iron, "an' what's more, she's come home with a lot of notions in her head, an' I've just got my opinion as

ter how she'll work 'em out, though far be it from me to say anything against them." And then sitting down, the good woman poured forth in a voluble torrent all that she knew and all that she thought she knew of Barbara and her plans.

How she had graduated from high school, spent the summer in visiting the families of three school-mates, and had come home with the intention of managing the farm herself. How Deacon Varney had helped her with his advice; how she had hired a man and his wife to do the work, and how she was having everything in the old place "redd up."

"Sewin' circle meets up to her house this afternoon," said Mrs. Tarbell. "You just lay off yer bonnet and eat dinner with us, and then yer can go right along with me and see jest what it's like inside of her parlor now she's changed it 'round—I'm kind of curious to see it myself." Nothing loath, Mrs. Martin acquiesced, and when the Tarbell family had dispatched its midday meal and the chores were done, and Mrs. T. had "cleaned herself up," the two set off for the farm.

Now, although Barbara had been installed for less than a month, she had worked to such good purpose and had spent her small outlay so advantageously that Grandfather would hardly have recognized the place, could he have seen it. The rough, coarse grass of the front yard was superseded by green sods that gave promise of a fine lawn at some future time, sprouting clover carpeted the large patch at the side of the house, and a few crimson geraniums gave a touch of vivid color to the scene.

Within doors the change was even more marked, for the stiff rows of furniture were broken into comely curves and obliquities, shutters and blinds were open, a few fresh flowers stood about in vases

*The story entitled "Barbara" which appeared in *THE CHAUTAUQUAN* for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

or beau-pots or tumblers, chromos were down and posters or photographs of beautiful pictures were up on the walls; a bit of drapery here and a touch of color there showed that Barbara had observed and taken to herself the refinement of her Boston home.

After the company had assembled they all settled down for a good gossip and a good sewing match, but Mrs. Lathrop, the minister's wife, got them interested in Barbara's reminiscences and contrived to lead them into a little plot that she and Barbie had been planning—that was to discuss some of the topics that were dear to her and to her confederate's heart rather than the banalities that were their usual material.

After some time, Mrs. Tarbell gave them a good opening. "Down to the lib'ary in Barham," she observed, "I saw Mrs. Smithers when I went in to ask after Addie Fletcher's mother's health." "Addie always calls it librerry," piped up a little white rabbit of a woman; "which is it, Barbie? They say yer a walkin' encyclopedia now so you'd ought to know which is kerrect." Barbara set them on the right track and then Mrs. Lathrop said, "I think Barbie could tell us a lot more about that word if any of you would like to hear it. It will fit in beautifully with our Bible lesson of next week, which is about Moses in the bulrushes. She was reading one of her old essays to me last night, and I told her it was good enough to be printed."

"It's a far cry from a baby in a basket on the Nile to the library at Barham," said one of the circle who had driven in from her farm ten miles away. "Read away, Barbie, an' let's see how you get there." "Reminds me of a riddle I us'ter hear tell," put in another: "'Why is love like a gale o' wind?' an' the answer was 'Cause a gale is a wind, an' a wind is a breeze, an' a breeze is a zephyr, an' a zephyr's a yarn, an' a yarn is a tale, an' a tail's an attachment, an' an attachment is

love.' How's that?" After the laughter that followed, it was "Go ahead, Barbie!" "Beat that, Barbie," "Let's hear what you can do, Barbary." So without more ado Barbara read to them:

"In olden times there grew on the banks of the river Nile a stately rush that was known as the P-apu or papyrus. Its root was large and horizontal; its stem as thick as a man's wrist. This stem was keel-shaped, like the bow of a boat, so as to meet and part the rising waters of the river and so prevent the overthrow of the plant. Its crown was a splendid tuft.

"If one had hidden and watched there, he would have seen the white-robed priests come down to the water's edge and ceremoniously cut the plant from just above its root and then, when they had laid it on the ground, they would take a sharp knife and slit the stem up and down and peel off thin layers of the rush. These layers or scales they laid out flat and gummed together; the finest layers they kept for themselves and wrote thereon the sacred writings, so the fine papyrus sheets were called *hieratica*, because *hieros* means sacred. *Liber* was the name for the inner bark of a tree, and as the inner bark of trees was also used for writing on, one layer of the papyrus was called *liber*. The Latin word for book is *liber*, and we call the place in which books are kept a library. Now the Greeks called the rush *bublos* or *byblos*, and that is how we get our word, bible, because sacred writings used to be made on the *bublos* or Egyptian bulrush. They also called a certain layer of papyrus *karte* and there we have our words chart, charter, cartel and card. In the same way schedule comes from the old word that means a scale, because scales or layers of the stem were used. There's a great deal more," said Barbara, looking up from her paper, "but I think that is enough for today, isn't it?"

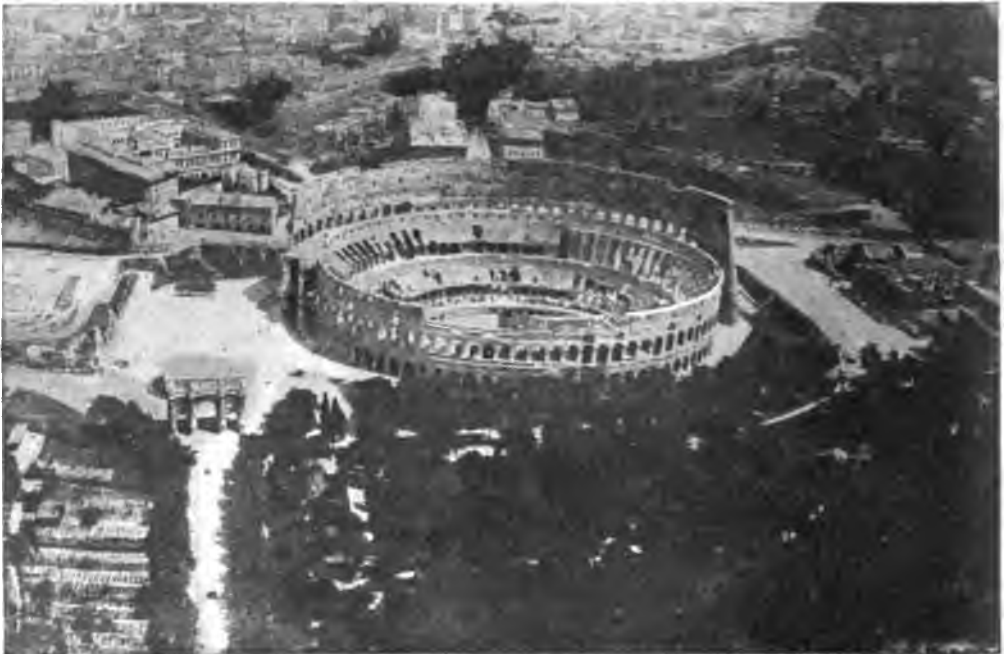
"Where is Moses " said Dame Tar-

bell. "Oh, to be sure," laughed Barbara, "it is thought that his cradle was probably made out of the papyrus reed. So you see Moses and Bibles are doubly connected." "You did not say anything about our word paper," suggested Mrs. Lathrop. "Is not that the *papyrus* or *papyr*?" "Yes" said Barbara; "that is it, but as it is growing late I thought I had better stop and pour the tea. In the rest of the essay I have written a little history of the words *schedule*, *code*, *table*, *tabernacle*, *book*, *leaf*, and *cork*—I have an idea. *Papers* are apt to be dreary things, and I only read this one as a starter. Suppose we make the next meeting less formal and talk over these words. And let every one of us ask about something in the room and find out its history. How would you like that? The way I came to write this essay was that we were talking of the influence of the old or classical times on modern life and each one of four girls took a topic re-

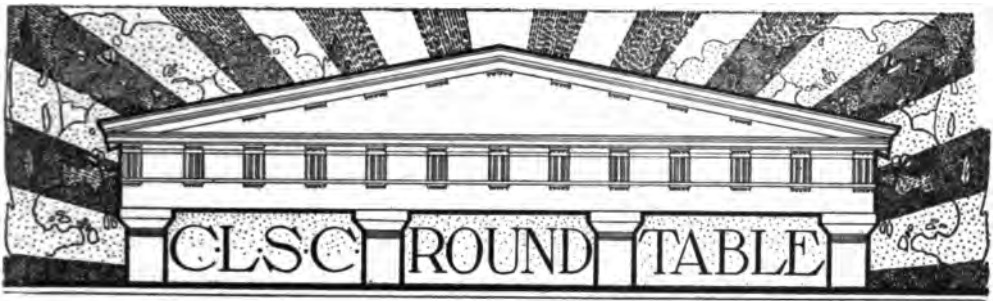
lating to that subject and we found out all sorts of interesting things we never dreamed of concerning even the tables and chairs about us." "I was speaking about your essay at the Hansons the other day," said Mrs. Lathrop, "and Tom says he wants to be let into any scheme we get up for knowing about the names of things. His father took it up at once and said he wished we would all come over one evening and they would ask Jim Henderson and the two Johnsons to join us. What do you all say to going there next Wednesday?"

Mrs. Tarbell had a previous engagement and the white rabbit did not take to the idea, but after a refreshing cup of tea when some one moved, "*That we do meet at Ebenezer Hanson's next week on Wednesday*," everybody seconded the motion, and all but the above two answered "Yea." Then they went home and Barbara and Mrs. Lathrop quietly hugged each other as soon as the door was shut.

To be continued.



BIRD'S-EYE VIEW OF ROME SHOWING THE COLOSSEUM



COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.

LYMAN ABBOTT, D. D.

HENRY W. WARREN, D. D.

J. M. GIBSON, D. D.

EDWARD EVERETT HALE, D. D.

JAMES H. CARLISLE, LL. D.

WM. C. WILKINSON, D. D.

W. P. KANE, D. D.

MISS KATE F. KIMBALL, Executive Secretary.

OUR READINGS FOR THE CLASSICAL YEAR

In each of the four years of the C. L. S. C. Course Chautauqua aims at two things: first, to give to our readers the "College Outlook"—an introduction to the great fields of history literature, art, science and faith—and second, to study some one great question of commanding importance in the world today. This is the C. L. S. C. Classical Year. One of the great questions of absorbing present day interest is that of the East and its relations to us. It seems therefore an especially fitting time for Chautauqua readers to study the "Spirit of the Orient," contrasting the evolution of the East, through India, China and Japan, with the evolution of the West from the classical countries.

We are most fortunate in securing Dr. George W. Knox to prepare for us the series on the "Spirit of the Orient." It is rare to find a scholar of such attainments who can take so profound a subject as the Spirit of the Orient and discuss it in language so clear and simple in its phraseology that any intelligent person can read it with enjoyment. Dr. Knox is Professor of History and Philosophy of Religion in Union Theological Seminary, New York City. He was for fifteen years a missionary in Japan is a profound student of the East and its philosophy, and a recognized authority upon Oriental questions. Perhaps we shall come to see ourselves in a

different light as we try to get the Oriental point of view as he presents it to us, and if we may not enter into it fully, we can at least realize that "deeper than the Spirit of the East and the Spirit of the West is our common humanity."



A BALLOON VIEW OF ROME

You will notice that Mr. Lavell remarks in his chapter on Ancient Rome, that an ideal way in which to approach Rome would be by balloon. On the opposite page is a glimpse of Rome taken from a military balloon five hundred yards above the city. The picture is taken from the *London Illustrated News*. In the foreground are the Palatine gardens and beyond them you easily recognize the ruins of the Colosseum. To the left is the Arch of Constantine. If you should turn sharply to the left after passing through this famous archway you would find yourself facing toward the Arch of Titus and beyond it would stretch the ruins of the old Roman Forum. The picture in "Italian Cities" facing page 19 is taken from the Capitoline hill. At its foot and in the foreground is the Arch of Septimus Severus. In the distance you see the Arch of Titus and far to the left the Colosseum.



A NEW PLAN FOR "REQUIRED READING"

A slight change has been made in the arrangement of the "required reading" in THE CHAUTAUQUAN this year which we

believe will be a distinct advantage. Instead of publishing one chapter from every one of the three required series in each number of THE CHAUTAUQUAN from September to May, we shall publish the series consecutively. The "Spirit of the Orient" will appear in the September, October, and November numbers, three chapters in each number. These will be followed by "A Reading Journey through China," December to February, and in March, April and May, when we are studying Greek History and Art, THE CHAUTAUQUAN series will take up "Classical Influences in Modern Life." This plan will give greater unity to the course, and we feel sure, meet with the cordial approval of our readers.



THE TRAVEL CLUB

In view of this change the special "Travel Club" programs heretofore provided for travel clubs, which are specializing upon the Reading Journey, will not be issued until December, when the China series begins, but such clubs will find it a great advantage to take up the "Spirit of the Orient" as a preparation for their travel work and supplement it also, if desired by the "Reading Journey Through Korea," published in the August, 1905, CHAUTAUQUAN.



PICTURES FOR OUR WORK THIS YEAR

Every one who reads Mr. Lavell's "Italian Cities" will experience the pleasure of being personally conducted through Italy, and fortunately we are able to make this experience still more vivid to our readers by means of pictures which will make very real the objects of interest to which he calls our attention. Arrangements have been made with the Bureau of University Travel which publishes a large number of cheap and excellent reproductions of Italian masterpieces, to furnish a collection of one hundred of the pictures to which Mr. Lavell refers. A list of the pictures has been prepared and against

each name is given the page number in "Italian Cities" to which it refers, so that members can readily turn to the reference. This package of one hundred pictures will be furnished for eighty cents. Circles will find it useful to have several sets and it will be worth while for every individual reader who can do so to own one. Orders should be sent to Bureau of University Travel, 201 Clarendon St., Boston, Mass.



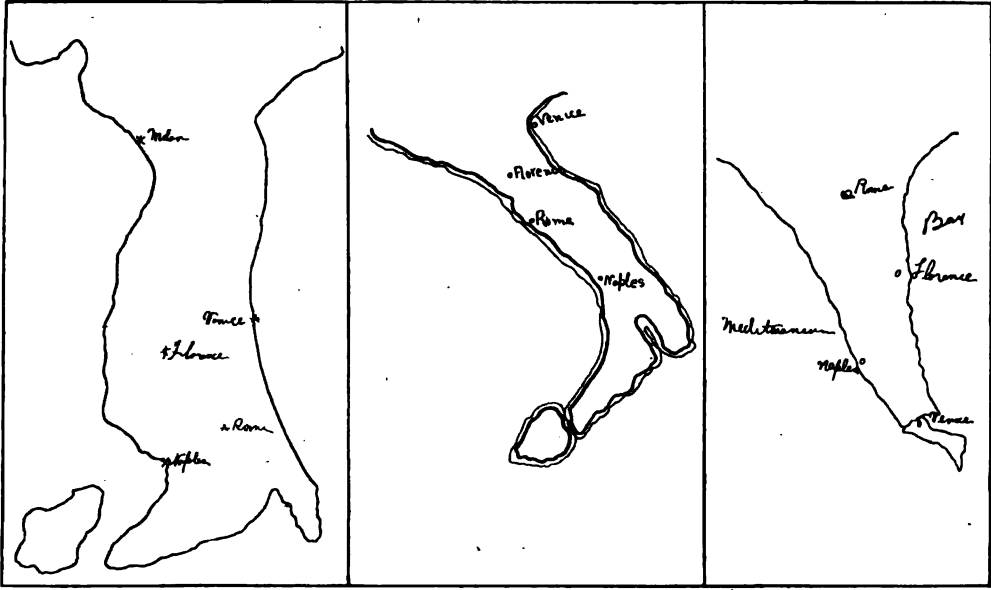
VISIT YOUR MUSEUMS

If you are fortunate enough to live near any of our large cities, be sure to investigate its museum and see what treasures it contains which will add interest to your reading. Professor Fowler's article in this number describes one of the important possessions of the Metropolitan Museum. Another treasure of great interest is a room once belonging to the Boscoreale villa near Pompeii. The window bars, warped by the intense heat of the eruption, are still to be seen, and the walls of the room are brilliant with frescoes. The Field Columbian Museum at Chicago also possesses other specimens of Pompeian work from the same villa.



SOME SUPPLEMENTARY BOOKS

For the early chapters of "Italian Cities," supplementary material can easily be found in school histories of Greece and Rome. Mau's Pompeii is a fully illustrated work, and if your library has it, the illustrations will prove very helpful. Several views of the frescoes in the house of Aulus Vettius, mentioned by Mr. Lavell, are included in the hundred views of the Bureau of University Travel, referred to elsewhere. THE CHAUTAUQUAN for October, 1901, contained a "Walk in Rome," fully illustrated and with an excellent map of the city. A copy can be secured from the Chautauqua Press for twenty cents. Dennies' "Rome of Today and Yesterday," and Baedeker's "Rome" give many items of interest regarding the present city.



SOME MAPS OF ITALY AS DRAWN FROM MEMORY

SOME ODD IDEAS OF ITALY

These three little maps of Italy suggest the confusion of mind which exists with many intelligent people regarding the geography of a country. Even the old idea of Italy as a boot had evidently almost faded from the mind of one of the persons who drew these maps. It is a good plan when you read, to read with a map near at hand. Also try to draw such a map from memory yourself, to see how definite your mental pictures are. Do you know how Venice came to be founded? If so, you could never have put it where the owner of map three has located it. Do you know the story of Florence? Then you could hardly put it as far south of Rome as in map three. Before you look at a correct map of Italy see how far you can improve upon these three which were selected from a large number drawn from memory without any previous preparation by members of the C. L. S. C. at a Council at Chautauqua this summer. By the time these members have finished this year's course, they will doubtless improve vastly on these rude beginnings! Test yourself with Italy and

Greece and India. You will find it entertaining and profitable.



THE MEMBERSHIP BOOK

Every reader will find it worth while to become acquainted with the "membership book" as speedily as possible. If some of the proper names in the course perplex you, the chances are that you will find them correctly pronounced in that convenient little pamphlet. The same guide will supply you with review questions upon the required books and provide helpful outlines of great historical periods easy of reference in your studies.



ON MEMORIZING POETRY

The poets are good people to live with, and it is a great thing to have our minds stored with their inspiring thoughts. Every year we as Chautauquans renew our acquaintance with some of the great world poets. How intimately do we come to know them? Bliss Perry once said that to be familiar with their words is like living in the House Beautiful—"No matter where you are, if you can but murmur the lines you love, the fadeless pictures

rise and Pan's pipes are once more playing." There have been Chautauqua Circles which required responses from the poets at roll call, but the members merely read them and they were promptly forgotten. The person who had read the quotation made no attempt to memorize it, and the impression upon every one was fleeting. Now this, it would seem, is a lost opportunity. It is also wasting precious time, and it is bad from a pedagogical point of view. Every Circle meeting ought to be a drilling ground for thinkers. Why would not some such plan as the following be practicable? 1. Let no member give a quotation unless it be thoroughly mem-

orized. 2. Let a copy of it with the author's name attached be given to the secretary. 3. Once a month let the quotations be gathered up and typewritten so that each member may have a copy of the list up to date. Then have an occasional review of these quotations, the leader giving the first few words, and the members in turn being expected to complete the quotation and give the author's name. At the end of the year have a contest, the Circle choosing sides. It will be a surprise to you to find what a rich store of beautiful thoughts you will have gained—thoughts which will often come to you unbidden as good spirits in time of need.



OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

*"We Study the Word and the Works of God." "Let us Keep the Heavenly Father in the Midst."
"Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.

BRYANT DAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL SUNDAY—February, second Sunday.

SHAKESPEARE DAY—April 23.

LONGFELLOW DAY—February 27.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

INTERNATIONAL PEACE DAY—May 18.

INAUGURATION DAY—August, first Saturday after first Tuesday.

ST. PAUL'S DAY—August, second Saturday after first Tuesday.

RECOGNITION DAY—August, third Wednesday.



OUTLINE OF REQUIRED READING FOR OCTOBER

OCTOBER 1-8—

Required Books: "Italian Cities," Introduction and Chapter I. "Studies in the Poetry of Italy," Chapter I to page 38.

OCTOBER 8-15—

Required Books: "Italian Cities," Chapter II to page 27. "Studies in the Poetry of Italy," Part I, concluded.

OCTOBER 15-22—

Required Books: "Italian Cities," Chapter II, concluded. "Studies in the Poetry of Italy," Part II to page 98.

OCTOBER 22-29—

In THE CHAUTAUQUAN: "The Spirit of the Orient," Chapters I, II and III.

Required Book: "Studies in the Poetry of Italy," Chapter II, concluded.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

OCTOBER 1-8—

1. Map Drawing: Each member should be supplied with pencil and paper, and without any previous special study, draw a map of Italy from memory, locating Rome, Florence, Venice, Paestum and Naples. The result will probably show the advantage of studying the map, and at the next meeting the experiment can be tried again, and the later maps compared with the Circle's first attempts.
2. Map Review: Of Italy, by an appointed leader, studying the relation of the Greek cities to the rest of Italy, and the localities referred to in the lesson.

3. Paper: The Greeks in Southern Italy. Each member should look up the subject and come prepared to discuss the paper. Greek histories and encyclopedias will give valuable help.
4. Roll Call: Memorized quotations from Theocritus, the famous Greek poet of Sicily. (See Ideals in Greek Literature, Chap. XIV.)
5. Study of the temple at Paestum and its chief characteristics. (In Tarbell's Greek Art, a photograph of the temple will be found on page 91.)
6. Paper: The Story of Pompeii (see encyclopedias and a very interesting illustrated

volume on Pompeii by Mau. Macmillan Co.

7. Reading: Selection from "The Last Days of Pompeii," Bulwer-Lytton.

OCTOBER 8-15—

1. Map Drawing: Second memory exercise on Italy, the members having during the week studied the map carefully. This time the cities of Rome, Florence, Naples, Pompeii, Genoa, Pisa, Assisi, Siena and Milan should be added.
2. Discussion of lesson in "Italian Cities" by a leader.
3. Roll Call: Oral reports on striking features of ancient Rome; the associations of the Palatine Hill; the Capitoline; the Colosseum; the Roman Forum; the Tomb of Hadrian; the triumphal arches of Titus, Constantine, and Septimius Severus.
4. Review questions upon "Studies in the Poetry of Italy" Part I, omitting those upon "Medea," which may be taken up separately.
5. Review of Seneca's "Medea" by a leader, explaining allusions, and followed by a discussion bringing out the following points: The distinctive traits of each of the leading characters; graphic descriptions; especially fine passages.

Discussion: In what ways have we seen the influence of Greece upon Italy up to this point in our study.

OCTOBER 15-22—

1. Map Review by a leader calling attention to Rome's development from a little hill community to a world-wide empire.

2. Review of lesson in "Italian Cities."

3. Roll Call: Each bringing a written answer to the following question: Do you see any parallels between ancient Rome and Twentieth Century America? If so what?
4. Reading: Selections from lectures on "Italian Types—Marcus Aurelius" by Mr. Lavell, published in *Chautauqua Assembly Herald*, No. 29, 1905. A copy can be secured by sending five cents to The Chautauqua Press, Chautauqua, N. Y.
5. Review questions on Horace.
6. Reading: "The Bore."
7. Memorized quotations from the poems of Horace.

OCTOBER 22-29—

1. Map exercise: Map of India including Burmah drawn from memory by the Circle. The cities of Bombay and Calcutta should be located.
2. Quiz on Chapter I, "The Spirit of the East."
3. Map review of general features of India, China and Japan.
4. Roll Call: Answered by giving orally some of the objections made to Western ideas as given in Chapter II. The paragraphs should be assigned to members in advance.
5. Review of Chapter III.
6. Reading: Selections from "William the Conqueror," in Kipling's "The Day's Work," giving a picture of the Indian famine; or from "The Flower of Forgiveness," see page 56 of this magazine.

NEWS FROM READERS AND CIRCLES

"Do you know," said Pendragon, as the members of the Round Table gathered for their first session of the new year, "that our new Class of 1909 which bids fair to number some thousands of members will bring the total enrollment of the C. L. S. C. since the beginning up to about three hundred thousand. That means that since 1878 when the C. L. S. C. was started, three hundred thousand persons have been sufficiently eager for self-improvement to enter their names. Of course, all of them did not hold out for four years but more than forty thousand of them did and at least one hundred thousand kept it up for one, two, or more years. Suppose one could have a sort of bird's-eye view of those hundred thousand homes and see how their little collections of Chautauqua books have become the foundations for countless home libraries! And what a thrill of pleasure it would give us if by some magic we could have a vision of the people who have been brought up on these books—many of the boys and girls who were babies when their fathers and mothers read the course are now in college and many more are out in

the world. President G. Stanley Hall, of Clark University, said this summer at Chautauqua.

I know a boy in a country village who was so inspired by the Chautauqua idea that he had a set of the Chautauqua books on a shelf in the stable where he had six cows, and he used to milk the cows and read at the same time. Another young man who was a slater, came into the library one day, where he had been slating the roof, found some of the Chautauqua books, was from those infected with the desire to go to college, and is now a professor of mathematics. I know another young fellow who once chased a rabbit under a Sunday School library, found one of these books, and from that went to college and became a college professor."

"I wish every C. L. S. C. member might have heard President Hall's stirring address on Rallying Day at Chautauqua in August."

"You know today we are to have reports from our Circles upon their achievements in starting libraries, and certain parts of this address seem particularly appropriate. Let me give you these opening paragraphs:

The man or the woman who has time to read sees today a problem that seems to me almost

awful. There is a new flood, a flood of printer's ink, that threatens to submerge the world, and I do not know any bow of promise in the heavens set against it. Perhaps all of you may not realize what a tremendous deluge of printed matter is poured from the press today. Libraries now, instead of conserving everything, have their cremation furnaces, which are sometimes kept pretty active, to burn what cannot be conserved. Look at the four or five thousand daily papers, the innumerable weeklies, the scores of thousands of books that are issued every year. I remember reading how General Logan, when he was a senator left word with the congressional librarian to send to his house all the important literature on the tariff question. The senator was out of the city for a few days, and when he returned he found his hall and his study stacked full of books, piled up higher than his head. He went to the librarian in despair, who said, "We have only two two-horse wagons, but we shall hope to get through by another week getting the books to your house."

So it is with every topic. If you try to read all there is on any one topic you soon find yourself in a chaos and confusion and perhaps even despair. One of the problems of book sellers is to catalogue and classify, to make lists of the best books, so we shall not be entirely lost, and so we shall be saved from the subtle, insidious and new danger of today of reading below our level. A great many people are corrupted by print. A great many people would be wiser, would be better morally, if it were not for the low grade stuff that spawns from the press. The question therefore, of orientation, of guidance, becomes very important.



"That caution about the danger of reading below our level touches me," remarked a member from Illinois. "I suffered from Sunday School literature when I was a girl and I can't be grateful enough to Chautauqua for giving me the tonic of its four years' course. I hope Sunday School libraries today are not as bad as they were in my time—but let me remind the mothers present that it's worth while for you to see whether or not your children are getting bad theology and wishy-washy religion through their seemingly innocent Sunday School books. Let them read Miss Yonge's books and Mrs. Charles' but look out for the Elsie books and some others of that class, if you want your children to keep their mental tone."

"The danger isn't confined to children," chimed in her neighbor from Texas. "I look back with the deepest regret to the years when my reading time was spent on books that happened to fall in my way. Some few of them were good and many quite the reverse. Chautauqua has given me such glimpses of fascinating hours among the works of really good writers, that I dread to think how many peo-

ple are all the time reading below their level. I'm glad to hear of the starting of new libraries for I once lived in a community where there were no reference books and where even dictionaries were few and far between."

"I wonder if you ever felt the sustaining power of that remark of Emerson's about the dictionary," interposed a cheerful Yankee. "It was something like this, I believe—'Neither is a dictionary a bad book to read. There is no cant in it, no excess of explanation, and it is full of suggestion—the raw material of possible poems and histories.'"

"Perhaps it would be fitting at this point," said Pendragon, "to ask where you keep your dictionaries. I've seen dictionaries reposing in stately isolation in best parlors, and even tucked away in closets to keep them out of the dust! And yet the dictionary is one of the best all-around teachers that most of us can command. Be sure to start this year with yours in the right place."



"And now we must give our library enthusiasts a chance to report. Since we began to hold these annual library conferences at our Round Table we have witnessed the evolution of many a library from the days when it was the dream of a few earnest Chautauquans, to its final consummation in a Carnegie building! Suppose we begin with one of these 'Evolutions' by hearing from the Yellowstone Club of Livingston, Montana."

"It is a little hard for us to realize sometimes that our dreams have been transmuted into brick and mortar," responded Mrs. McCay, "but here's the picture of our library so you can see it for yourselves. The building is of light brick with stone foundation. It contains on the basement floor a large lecture room and two parlors, and on the main floor the librarian's office, a reference room and two large reading rooms beside the stack room. Our city has voted a tax sufficient for its support, and we congratulate ourselves that our club has not lived in vain. We are proud of our Chautauqua pedigree, for our Club was organized to study the Chautauqua 'Reading Lectures on Sociology' in 1892. Then we took the regular C. L. S. C. Course, working under Chautauqua direction for seven years. We felt the need of a library not alone for ourselves, but for the population in general. The shops of the Northern Pacific Railway employ a large number of men who we felt sure would appreciate the advantages of a free reading room. So we set to work collecting books from our own and other people's libraries.

Then we secured a place in the city hall and housed our library there temporarily. That was four years ago, but we felt that the best was none too good for our community, so with the coöperation of our public-spirited citizens we secured Mr. Carnegie's gift, and you see the result."

"Dreams and visions do sometimes seem rather intangible things," commented a reader from Connecticut as the members of the Round Table surveyed the Livingston library's photograph, "but I keep thinking of what Emerson once said:

'Don't leave the sky out of your landscape.' It seems to me it belongs to this Montana landscape most decidedly."



Pendragon opened a letter as the speaker concluded. "While we are hearing from Connecticut let me read you this letter. You know we have watched the growth of the little library at Wapping, Connecticut, for several years, and last year word came that a building had been voted by the town, and the architect was at work upon plans. This is the latest word from Mr. Sadd:

The foundation of our new library is in and the walls going up, but I regret that we are not far enough along to send you the views of it that you desire. We purpose to have the building completed outside and in by cold weather."

"A view of this library is, therefore, as you see, one of the deferred pleasures which we shall hope to realize next year, but we have several other village projects represented today, and our next report will be from Orfordville, Wisconsin."

"A town library has been our pet scheme ever since we started our Chautauqua Circle eight years ago," explained Miss Smiley. "There were seven of us, and we've been very fortunate in having a wide awake class of people in our village who were always ready to respond to any move on the part of our Circle. Until last year our library was situated in a lodge reception room on the second story back from the street, and hard to reach. But it was the best we could do, and our collection of five hundred books did good service. We subscribed regularly for six or seven magazines, and kept the library open three times a week. Within the past year we have succeeded in getting the village to assume the responsibility, and levy a tax to maintain it, as our members were becoming scattered, and it was hard for us alone to raise the money for its support. The village is soon to arrange a new room for the library, and the State Library Board will

then come and organize it as a public library, appoint a librarian, etc. We can't show you a photograph just now, but we may have something further to report later."

A round of applause for the speaker expressed the Round Table's approval of the efforts of the Orfordville Chautauquans.

"I tell you," commented a tall ranchman from New Mexico, "nothing stirs me quite so much as to see the progressive spirit shown



CARNEGIE LIBRARY, LIVINGSTON, MONTANA

in little communities all over the country. It's the best type of American that does it. I'm constantly running across it in isolated places, and Chautauqua is kindling many a fire that will lighten thousands of lives."



"While you are having village reports, I'd like to tell the story of our library at Massena, New York." The speaker proved to be Miss Andrews, the village librarian. "I think our Chautauquans are a good illustration of that coöperative spirit which the C. L. S. C. tries to develop among its members. Our library scheme started in 1897. We formed a Library Aid Society, consisting of members of the C. L. S. C., the Ladies' Literary Club, and other progressive people. We solicited subscriptions, and secured a charter from the State, which later gave us \$200. Scribner's Library of 500 volumes was purchased, and the town voted \$100 a year for maintenance. Later we secured a large room in the town hall, but up to this year the library was open only four hours a week. Many felt that it ought to be doing a larger work, but it remained for one of our earnest Chautauquans to set the ball rolling. She secured an estimate of the expense necessary to have the library open daily and in the evenings, and then went out and personally raised a considerable amount of the necessary money. The response of the people showed so much public spirit that the Library Aid appointed canvassers to go through all the

village. The Ladies' Literary Club also raised a fund, and since January, 1905, when the new arrangement went into effect, the circulation of books has increased eighty per cent.



TOWN HALL, MASSENA, N. Y., IN WHICH PUBLIC LIBRARY IS HOUSED

I am sure that our experience together with that of Orfordville ought to encourage any small community which is trying to establish a library. The photographs show our town hall and cozy reading room."



"If you could read this pathetic message," said Pendragon, as he held up a letter, "which comes from an Illinois town of several thousand inhabitants, you would realize that there are communities which need encouragement. We shall follow up this discouraged Chautauqua center, and some day I hope they will come to us with victory perched upon their banners!"

"We have two more Carnegie libraries to report, but we will intersperse with them a smaller enterprise lest we find ourselves in danger of overrating the larger successes. We will hear from Chickasha, Indian Territory. It may sound isolated to the dwellers in large cities, but when you learn that they have a city federation of clubs, of which the Chautauqua Circle is one, you'll appreciate how little the term Indian has to do with the civilization of Chickasha!"



"We can hardly realize," said the delegate, Mrs. Thompson, "that it is less than three years since our library movement started. We hear a good deal in these days about things which happen at the psychological moment. This is the only explanation I can offer for our short history. There was a sort of simul-

taneous uprising on the part of the City Federation of Women's Clubs and the Commercial Club, and both the town and Mr. Carnegie responded promptly! Of course, Mr. Carnegie's ten thousand dollar gift was contingent upon our furnishing a site for the building and a fund for the support of the library. But the City Council promptly voted the tax and committees from our City Federation and the Commercial Club secured the lot. Then came the work of securing books. We published an appeal in the papers, and our citizens responded with gifts varying from one to one hundred books. Letters were written to our friends in the States and they showed the heartiest interest in our project. The W. C. T. U. Rest Room transferred its books to the town, Chautauqua members gave sets of C. L. S. C. books, and the Circle as a whole presented those which they had used in a course on Provincial Types in American Fiction. Sorosis and the New Century Club also added collections. We held mass meetings so as to reach all the people, and our singers and readers contributed their services in arranging programs for these gatherings. Mrs. Southwick of Boston gave two readings. We



CORNER OF LIBRARY, BLACKWELL, OKLAHOMA

presented a play worked up by home talent, and the merchants had a contest which brought in thirty-five volumes. The Librarian of Congress sent us eleven hundred volumes of public documents. So you see we've left no stone unturned to make our library take an important part in the life of the city. Now our new library association is to consider other plans, and we are to have an art exhibition, a



ROOM IN LIBRARY, MASSENA, NEW YORK

course of lectures and some free recitals. I am sorry that circumstances prevented my securing a photograph that you might see what an ornament the building is to our city. It is going to mean great things for the community. Perhaps in this little home gathering of our own at the Round Table, I may quote the remark of a member of one of our other clubs: 'Whenever there is anything doing for the library, the goldenrod of Chautauqua is very much in evidence.' I wouldn't have you think that we claim more than our own modest share in the town's enterprise, but only mention this to show you that we are trying to illustrate the Chautauqua spirit to the best of our ability."



"Perhaps you'll let me report briefly our modest library beginnings," suggested a member from South Dakota. "You can't think how encouraged we feel as we listen to these experiences. Our Circle is a new one, situated at Garland, but we are going to have a town library some day. We have about thirty volumes as the foundation. It may take a good many years to put up a Carnegie building on this slender substructure, but our hopes are

boundless after hearing of the achievements of other Chautauquans."



"We've by no means reached the Carnegie state of development," announced Mrs. M. M. Lively, the next speaker, who represented Blackwell, Oklahoma, "but we have 171 books and money in hand to enable us to order another supply, and it is most encouraging, I assure you, for we did need reference books in our Circle, and now we are helping not only ourselves, but the whole community. Our town is only twelve years old, but we've been making history fast. Part of it was the history of unsuccessful ventures, for there have been two public spirited attempts at a library, both of which failed, and when our Circle tried again a year ago some people regarded us with that friendly compassion which forboded failure. But our courage is still good, and the Commercial Club now promises to help us. We can't show you an imposing building. Even our one room, which this photograph shows, is darkened by a new building, so that we have had to have a skylight cut in it, but it means a great deal to us. Our Circle had a lecture by Dr. Byron King last



Conducted by E. G. Routzahn

Civic Progress Programs

To a notable degree the women's clubs have blazed the way for a widespread, sane and constructive consideration of social and civic problems. The time seems ripe for seeking to enlist widely differing clubs, classes and societies in study and service along related lines—these different groups approaching the suggested topics from their particular and distinctive points of view and treating the topics with reference to their own aims and interests. The Bureau of Civic Co-operation, E. G. Routzahn, Secretary, has undertaken to present this plan in various influential quarters, and invites correspondence with a view to sending additional information.

The outline for these programs is provided by the following general topics suggested by the General Federation of Women's Clubs:

Civics, Forestry, Industrial and Child Labor, Household Economics and Pure Food, Civil Service Reform, Education, Legislation, Art and Library Extension.

Scores of state federation officers and committees and some hundreds of clubs are conducting active work along above lines. Already, for example, hundreds of meetings for the discussion of civil service reform are planned for January next. If other groups of public-spirited men, women and young people will do likewise the cumulative results will be tremendously increased. Moreover this increased constituency for the several topics will secure editorials, addresses, debates, sermons, and considerable individual reading and study. It is particularly urged that every organization and each community should consider these topics as related to its special needs or conditions. It is hoped that many women's clubs will extend their influence and gain increased support for club interests by securing the use of the

topics by various local organizations. For example:

Men's Clubs may utilize these topics for a series of lectures or addresses, in many cases selecting them for "ladies' night."

Men's Church Clubs will find that these topics of general interest will link the work of the clubs directly with the social movements of today.

Labor Unions devoting brief periods to these topics may contribute to the good of the city as well as the "good of the order."

Women's Clubs may care to substitute this series of topics for the "miscellaneous programs" sometimes in vogue, or a departmental club may find it practicable to devote a brief period monthly to this general survey of the broad field of club interests.

Civic Improvement Leagues by following these topics may secure more intelligently interested officers and members because of their broader appreciation of the movement and its relation to the development of the community.

Young Men's Christian Associations and Young Women's Christian Associations may use these topics for a series of "practical talks," for debate, or literary society topics, and for a simple reading course to be suggested to members as opportunity may offer.

High School and Private School Literary Societies may follow these topics and thus make their programs bear more fully upon problems their members will soon be called upon to help in solving.

Church Young People's Societies may use these topics in their monthly business meetings as the basis of the citizenship work so frequently urged upon these organizations and usually found so difficult to carry out.

The English Work in Schools may in many cases be shaped to follow the above topics and thus have the class

work brought into close touch with current popular agitation.

Business Men's Associations may present these topics in a series of addresses.

Editors may help by a series of monthly editorials and brief articles upon the topics mentioned.

Libraries may aid by bulletining special references month by month and by suggesting these topics for club and individual use.

Public-minded individuals may read and study about the topics from month to month and take up some of the special investigations suggested.

The programs that follow each include a paper or topic for an address, a book review, and some subject of local importance which may be discussed after an investigation (by a committee of one or several persons), which may be quite general or very thorough, as circumstances warrant. The supplementary topics treat of special phases of the general subject for the month.

The Commons, Park and Cemetery, Ohio Club Notes, and other papers will supply additional data on the above topics. THE CHAUTAUQUAN will publish full reference lists with outlines for each of the suggested papers, and committee reports a month in advance.

Clubs which meet several times a month can use the supplementary topics. In addition to the main program features the monthly outlines will include the following for use where practicable:

Roll call responses, current civic events, preview or correlation of the topics, report on the representative organizations and sources of information, with suggested answers to the query, "what shall we do about it?"

The purpose is to supply suggestive, timely topics having a local bearing, and adaptable to the policies of various societies interested in a practicable correlation of their work with the great social and educational movements of the times.

The Bureau of Civic Co-operation will gladly explain any topic or show how all necessary data may be readily secured.

OCTOBER—CIVICS.

Paper—The Foundations of Civic Improvement (a. An intelligent constituency; b. A local policy or program; c. A social census or study of the city or town; d. A campaign of education;

e. Co-operation of all forces; f. Adequate organization; g. The enlistment and training of the boys and girls).

Report—By a Committee: on Securing the Use of Civic Topics by various Local Clubs, Classes and Societies.

Book Review—The American City, by D. F. Wilcox; American Municipal Progress, Charles Zueblin.

SUPPLEMENTARY TOPICS.

Paper—The Study of a Town. (Including (a) A careful census of organizations and institutions; (b) The graphic illustration of local history, resources, government and social activities).

Preliminary Report—By a committee: on a Civic Policy or Program for our Town.

Paper—Organization for Neighborhood Improvement Work.

NOVEMBER—EDUCATION.

Paper—The School and the School House as a Social and Civic Center.

Symposium—Training in Citizenship. (a. Civics in and out of the school room; b. Junior Citizens' Leagues; c. Home and school gardening.)

Report—By a Committee: on the Comparative Value of a Neighborhood Association vs. a Parents' Club.

Book Review—Social Phases of Education, S. T. Dutton; The School and Society, John Dewey.

SUPPLEMENTARY TOPICS.

Paper—The Real Significance of the So-called "Fads."

Preliminary Report—By a Committee on the Local Need of Supervised Public Playgrounds and Vacation Schools.

Paper—Women's Club Scholarship Funds (statistics from all the states will be published).

DECEMBER—HOUSEHOLD ECONOMICS AND PURE FOOD.

Paper—Pure Food Standards.

Report—By a Committee: on the Local Supplies of Candies and Confections.

Book Review—What Government is Doing for Domestic Science, Dr. C. F. Langworthy; Out of Work, F. A. Kellor.

SUPPLEMENTARY TOPICS.

Report—By a Committee: on Local Opportunities for Employed Women for Instruction in Household Economics

Discussion—More Christmas Joy *vs.* Fewer Christmas Gifts.

Paper—Household Research.

JANUARY—CIVIL SERVICE REFORM.

Paper—Meaning and Necessity for Civil Service Reform.

Report—By a Committee: on the Present Status and Methods of Civil Service Reform in This City and State.

Book Review—The Civil Service and the Patronage, Fish; History of Civil Service Reform, I. B. Oakley.

SUPPLEMENTARY TOPICS.

Paper—Some Results Already Secured by the Extension of Civil Service Reform.

Address—Reciprocal Responsibilities of the Private Citizen and the Public Official.

Report—By a Committee: on the Relation of Civil Service Reform to the Schools (or whatever may be the particular interest of the club).

FEBRUARY—LEGISLATION.

Paper—Brief Study of Legislative Machinery—Local, State and National (illustrated by charts).

Report—By a Committee: on Legislation Recommended by the General and State Federations.

Book Review—Yearbook of Legislation, New York State Library; Practical Agitation, John J. Chapman.

SUPPLEMENTARY TOPICS.

Symposium—How Desirable Legislation May be Furthered—by Study, by Petition, by Interpretation, by Enforcement, by Co-operation, by Intensive Action, by Meetings, by Personal Solicitation, Etc.

Address—Responsibility of the Constituent for the Legislator.

Paper—The Trend of Legislation and Its Social Significance.

MARCH—INDUSTRIAL AND CHILD LABOR.

Paper—Significance of the Consumers' League and Its Platform.

Report—By a Committee: on the Employment of Child Laborers in This City or State.

Book Review—Democracy and Social Ethics, Jane Addams; The Social Unrest, J. G. Brooks.

SUPPLEMENTARY TOPICS.

Paper—The Problem of Proper Housing for the Families of Workingmen.

Report—By a Committee: on Securing a Better Understanding Between Employers and Employees.

Paper—The Improvement of Factory Surroundings.

APRIL—FORESTRY AND TREE PLANTING.

Paper—Forestry an Economic Question.

Report—By a Committee: on a Policy Governing the Planting and Preservation of Trees in This City.

Book Review—North American Forests and Forestry, Ernest Bruncken; The Primer of Forestry, Gifford Pinchot.

SUPPLEMENTARY TOPICS.*

Paper—The Study of Trees and Forests.

Report—By a Committee: on Forest Conditions and Problems in this State.

Paper—The Relation of Trees to the Welfare of Towns and Cities.

MAY—ART.

*Paper—Some Local Problems in Civic Art.

Report—By a Committee: on the Economic Aspects of Public Disfigurement (outdoor advertising and smoke).

Book Review—Modern Civic Art, C. M. Robinson; School Sanitation and Decoration, S. Burrage and H. T. Bailey.

SUPPLEMENTARY TOPICS.

Paper—Art Exhibitions and Traveling Art Collections.

Report—By a Committee: on Art Resources in This Community Available to Students and Others.

Paper—Art in the School and the School Building.

JUNE—LIBRARY EXTENSION.

Paper—The Increasing Scope of the Library's Services to the Community.

Report—By a Committee: on Local Library Facilities and Needs.

Book Reviews—Hints to Small Libraries, M. W. Plummer; The Library Primer, J. C. Dana.

SUPPLEMENTARY TOPICS

Paper—Professional Equipment for Library Service.

Report—By a Committee: on the Coördination of Local Library, Gallery and Museum Resources with the Schools.

**Clubs and schools planning a forestry, tree-planting or Arbor Day program before April are referred to THE CHAUTAUQUAN, Nov. 1904 and the "Tree Number," June, 1905.*

Paper—The Traveling Library as a Civic Improvement Center.

Every club of any nature and every individual taking up these topics, or a portion of them, is invited to send address to the Bureau of Civic Co-operation, 5711 Kimbark Avenue, Chicago, that additional information can be forwarded. A stamped and addressed envelope should be enclosed.

If no other use can be made of this plan, a single paper or address upon "Forestry" or "Civil Service Reform" or an informal conversation, or the posting of a few current library references, or the reading of a single magazine article, will definitely forward the general movement.

Several editors will aid towards the wide-spread use of these topics. For example, *Club Notes* (Ohio), *The Keystone* (southern), *The Northern*, (New Hampshire), and *Federation Bulletin* (national), will give space to these topics as related to club interests; *The Commons* will suggest adaptations of the plan to settlement and other special groups; *Park and Cemetery* will point out particular aspects of the topics; *Boys and Girls* will contain some hints for home and school purposes; while *THE CHAUTAUQUAN* will supplement these various sources of information by devoting its "Survey of Civic Betterment" largely to the series of topics and by publishing, one month in advance, a detailed program outline, with data for each paper or report, reading references, suggested correlation of the topics, plans for local investigations and visits, lists of authorities and leading workers, statements concerning representative organizations and institutions and reviews of publications.

Speakers and lecturers will be suggested for meetings or lecture courses.

Data for "copy" concerning these programs will be supplied to official organs, department editors, press committees, etc.

The Foundation of Civic Improvement

The following elements will probably be found essential in some form or other to any permanently satisfactory improvement movement:

First an intelligent constituency made up of an increasing number of men and women, who hold practicable ideals for the development of the city. The use of these Civic Progress Programs will serve largely to build up this nucleus about which may be crystallized a healthy local movement.

Second, the very important matter of a policy or program, treated on another page.

Third, a civic census or study of the town, discussed elsewhere.

Fourth, having outlined at least portions of a policy or program, the essential need is to secure a sympathetic understanding throughout the community. To this end committees must invoke the aid of press, platform, pulpit and parlor gatherings,—and all modern means of publicity, details of which will be discussed in the course of the year.

Fifth, civic improvement being based primarily on a comprehensive coöperation in the community, men as well as the women must be interested. The children need to be enlisted. All the various groups to be revealed by the civic census must gradually be induced to assume their rightful share of responsibility. Especially desirable is it that legitimate business interests directly concerned—real estate, paint, seeds, building, architecture, books, etc.—shall be led to intelligent, appreciative, and aggressive participation in the common movement.

Organizing for Neighborhood Improvement Work

1. Make haste slowly.
2. Adopt the simplest constitution possible.
3. Don't begin with a mass meeting.
4. Don't limit your membership to men—or to women.
5. Remember that criticism of city officials is one of the last things to do.
6. Seek the foundation elements as described this month.

7. But in the meantime, Do something.

In "The American City" the following are given as the leading types of organizations for the participation of citizens in civic affairs:

- "1—The citizens' party.
- "2—The voters' non-partisan league.
- "3—The tax-payers' association.
- "4—The law and order league.
- "5—The civic improvement club."

We are concerned with the last type because it is fundamental and its influence is constructive. Civic improvement expresses the mutual interests and common ideals of the majority. Political reforms cause divisions and are not fundamental. "Municipal reform," so-called, is an effort to make wrong things right. "Civic improvement" makes the wrong difficult or impossible by beginning with the right. Training in the elementary ideals and exercises of good citizenship preëmpts the field against many of the practices of a bad citizenship.

Since the last thing to do is to start any new organization, probably the first thing to do is to form a Civic Committee to talk it over and make plans. This committee may be appointed by some club or association. Or, some man or woman may invite several persons to confer over the local situation and decide upon a plan of action.

Whatever else may be done first or last a Civic Coöperative Council will be a decided factor for good in most places. The civic committee of the woman's club may find this the easiest way out into a broad relationship with public affairs. The Council may be made up of an elastic number of unofficial delegates from organizations and representatives of different groups of citizens, or again, it may be composed of one or two official delegates from each body willing to coöperate. In any case the Council is for advisory and not for legislative purposes. The unofficial form is particularly desirable for

the woman's club desiring to see more than women's work done. The club can invite certain city officials, some representation from the schools, the public librarian, newspaper men, and others who represent various interests. A limited beginning, with additions as the Council gets its bearings, will be wise. There will be few meetings, the Council doing its work largely through sub-committees without much of the machinery and detail necessary to keep a "society" going. Under the influence of the Council further organization may be developed in time because of particular conditions, but the Council once wisely established will be likely to go on until all problems are solved or all social work is so closely correlated that the clearing house element is no longer needed.

More and more it is being understood that the school furnishes the most universal center for neighborhood civic effort, that school influences afford a nucleus for neighborhood interest, and that the school districts provide the most effective working unit. In this connection see "Local Centers of Civic Life" in "The American City," and the discussion of next month's topic. Both school and community will be the gainer if the mothers' club or parents' association or school league, with their limited constituency, can be replaced by a neighborhood association with its more representative following and broader program.

St. Louis has proven the opportunities awaiting a representative organization with an inclusive policy which undertakes to consider all that needs to be done in a large way. This general Civic Improvement League will be found in some cities a desirable supplement to the Civic Coöperative Council, as being prepared to carry out some of the suggestions of the Council for which no other machinery is ready.

As a general rule debatable propositions—particularly the moral or political

—had better be taken up by a special class organization formed for the purpose. Other developments may call for organization designed for a special purpose, though the matter needs careful guidance to avoid needless multiplication of machinery.

The Study of a Town

Go to the town hall or city hall and try to get satisfactory answers to almost any half dozen legitimate questions about the administration of the town or city, or any of the conditions which are common in American communities.

Go to the public library, ask the same questions, and note what the library offers in fresh timely data, and what direction can be secured for continuing your search.

Go to the newspaper offices and ask your questions, seeking particularly to learn of the final sources of information.

Go to several public school teachers and to several ministers. You might add to your list a public-spirited business man or two, and a leader among the employed men.

Then what? Unless your town was settled from a colony from Utopia you will require no argument before admitting the need of a study of the town and having the results made readily accessible to citizens and officials alike.

Two general suggestions may be offered: For the sake of those who wish to "get results" this coming winter in some civic enterprise a social census may be urged as the first aid to be secured. Primarily this will have reference to organizations and institutions—the clubs, societies, churches, lodges, unions, etc. City directory lists are usually incomplete and frequently not up-to-date. An accurate list of all such groups if arranged in card index fashion with addresses of the officers will be found of considerable service in furthering any public interest.

Scarcely a preacher, teacher, editor, president or civic worker but will find unthought-of help in such a list.

The value of this list can be increased many fold by the careful notation from time to time of data regarding the aims, plans, methods, membership, leaders, and degree of influence of the respective organizations. There should be added data concerning opportunities for each group in some phase or other of the betterment campaign, and ways for enlisting their coöperation. The information thus gathered can be offered to various committees and workers as may seem desirable. This study of organizations may prove so fascinating and its value as a welfare contribution so positive that it will merit the attention of the most capable among the people who think upon these things.

The larger possibilities in the study of a community were richly illustrated in the Dresden municipal exposition. Many of the Dresden exhibits were shown again at the St. Louis exposition. Here also was the Municipal Museum, a very successful joint exhibition by St. Paul and Minneapolis of a comprehensive and graphic nature never before attempted by an American city.

One significant and wholly unexpected result of the St. Louis exhibits has been the founding of the Municipal Museum of Chicago. This Chicago enterprise is going beyond the pioneer movements in comprehensiveness of subjects, the grouping of material, the graphic nature of exhibits, the interpretation of what is shown and the direct application made to local conditions. The Municipal Museum of Chicago has already made clear the merit of the idea and has pointed the way to some methods adaptable to other communities.

Whatever be the extent of a local study it may well include all phases of the city's development and resources, all effort and all ideals for its betterment, and the approved practice of other cities which may

have done better in any particular direction.

The study may begin with an investigation of the trees on the streets, or the public school buildings, or the charities, or whatever may appeal to the club or the committee in charge. Again it may start with maps, or books, or photographs, or data in other forms.

If maps be the starting point, publishers, city departments, historical collections, and the like, should be levied upon. The city of Bohn, Germany, has prepared a series of eight maps upon the same scale, tracing the development of Bohn from the fortified Roman camp through the stages of growth of a nineteenth century city!

For many purposes a stock map of fair size will be useful. Upon one copy can be indicated the territorial growth of the place. Upon another show wards and other administrative districts. Upon another locate all public buildings, including

schools and police stations. Parks, settlements etc., can be indicated. Another series may show density of population, nationality by houses or by neighborhoods and other data.

As a rule statistics will be expressed in diagrams and charts. The organization of a city government can best be understood by child or adult if shown as a diagram. Another chart may classify the functions of government, briefly noting the respective contributions of city, state and nation towards the safety, health, comfort, pleasure, business, relief and education of city dwellers.

The possibilities are well-nigh unlimited. These few suggestions should be sufficient to enlist earnest workers for this attractive and valuable effort. The country neighborhood, the village, and the town as well as the metropolis are alike worthy of such research which may be undertaken by a club, library, school, or individual citizen.



CORNER IN MUNICIPAL MUSEUM, CHICAGO
Showing charts, wooden forms and photographs.

The gathering of such material will bring an understanding of its many uses. Moreover the Civic Progress Programs in THE CHAUTAUQUAN will be accompanied during the winter by carefully outlined explanations for the display and interpretation and use of civic data.

A Civic Policy or Program

Closely allied with the study of a town is the formulation of a civic policy or program. Indeed, to understand present conditions and future needs can be but a step ahead of an effort to better conditions and meet the needs. But a program means more than merely "something doing." It means a plan for the right people to be doing the right thing at the right time and in the right way.

The municipal program prepared by the National Municipal League; the plans for the improvement of Washington, the "Harrisburg plan," the "Metropolitan Park" project of Chicago, the plans for a single street—Kingshighway in St. Louis, the recent recommendations for the betterment of Chicago's water system, the North Shore mosquito campaign, the street paving studies prepared for the Commercial Club of Chicago, and Wilcox's "Program For Civic Effort" are illustrations each with some distinctive feature of value. But for the average community three types of program or policy may be suggested:

First, an individual program. The public-spirited citizen who wishes his efforts and influence to count for the most may wisely use a small blank book in which can be noted the things "to be or not to be." Upon opposite pages may be jotted briefly as they occur any improvement to be sought for, or undesirable features to be avoided or done away with. These simple notes will be the basis for a standard of values. Future reading, observation and discussion will continually and without effort assist in correcting or making clear the first judgment.

Second a committee or several committees may take up the features which make the most appeal. Other committees can be added as groups may agree to study and formulate programs—trees, street paving, manual training, tuberculosis, playgrounds, primaries, taxation, public holidays, etc.

The committee on trees, for example, will consult amateurs and professionals, scientific and "practical" men, officials and citizens, experimental station experts, and governmental officials—whoever may help, and whoever has a special interest to be recognized. This committee will suggest the trees to plant and those to avoid, uniformity in planting methods, distance apart, to plant in park-way or inside fence line, proper care of trees, treatment of injuries from accident, legislation for present protection and future care of street trees by the city, and arrangements for an authorized pruner or care-taker. All this and more must be decided upon by some one, and most citizens will fall in line with suggestions from a fair-minded volunteer committee.

When the laying out of a new town or suburban district has not been fully guarded by ordinance or deed conditions, and moreover to cover details only possible through neighborly agreement, a committee may prepare a manual of neighborhood practice. This may cover house painting, fences or their suppression, building lines, practicable architectural unity, trees, landscape gardening, preservation of natural growths, etc. This "policy" properly prepared may be laid before real estate men, builders and all others who can be influenced. Printed copies, accompanied by a courteous, cordial note, may be addressed to new residents as they come in.

Third, the procedure so happily illustrated by Harrisburg, that is, the securing of a small commission of experts who shall study the town—both for the present and for the future. The composition of such

a commission must be determined somewhat by specific local conditions. Probably no other expenditure of several hundred dollars will be so far-reaching and long-continuing in its helpfulness as when invested in the services of a group of landscape architects, engineers, etc., of the right stamp. Not a few towns need some



CHARLES J. BONA-
PARTE

President of the
National Municipal
League.

one in authority to reveal the idiocy of the gridiron street plan when beautiful hills must be leveled and splendid ravines filled up at the cost of much money and irreparable esthetic loss, and all without adequate return beyond having the streets straight and crossing at right angles!

These notes are addressed to towns and smaller cities, but there is interest and en-

couragement in the statement that fourteen of our larger cities are planning or carrying out comprehensive improvement schemes of the first rank. The list includes New York, Philadelphia, Washington, Buffalo, Cleveland, Chicago, St. Louis, Pittsburg, Indianapolis, San Francisco and others. And yet there are civic pessimists in America!

National Civic Bodies

It is worth while merely to read over the list of the periodicals that are influential factors in civic propaganda. It is worth while to become familiar with the names and the faces of men and women who are leaders of the national movement for a better community life. It is worth while to note the well-equipped organizations which are here mentioned in the order of their formation:

The most elderly, if we dare say it; the most aggressive; the most comprehensive

in its aims, and the most thoroughly equipped of the civic organizations is the General Federation of Womens' Clubs, Mrs. Sarah S. Platt Decker, president. The machinery of the club movement includes local, county, district, state, and the general or national federations, with capable and enthusiastic officers and committee workers, many of whom travel hundreds and even thousands of miles during the year, visiting clubs and attending conventions; a bureau of information, national and various state organs, conventions and conferences, and the hundreds of local clubs scattered throughout the land. The most obvious weakness, though one difficult to remedy, is that the men are not given an equal share of responsibility and opportunity.

The National Municipal League has a limited, forceful, representative membership, which includes a score or two of women, and has rendered valuable service through its annual "conference for good city government," a series of publications, and committees of investigation and recommendation.

The American Institute of Social Service, under the presidency of Dr. Josiah Strong, has collected a wealth of data and illustrative material, covering a wide range of social topics. The Institute "welcomes inquiries from anyone," provides lectures, issues valuable publications, and gives special attention to industrial betterment.

The American Civic Association, J. Horace McFarland, president, Clinton Rogers Woodruff, first vice-president, provides a valuable series of leaflets, representing a wide range of betterment activities; sends out monthly press bulletins; has lantern slides for rental or sale; holds annual conventions, and has an aggressive Woman's Outdoor Art League, one of the departments, under the direction of Mrs. Charles F. Mills-paugh, 5748 Madison Ave., Chicago.

The Bureau of Civic Coöperation fur-



DR. JOSIAH STRONG
President American
Institute for Social
Service.



J. HORACE MCFARLAND
President American
Civic Association.



KATE C. MACKNIGHT
Chairman Civic Com-
mittee General Fed-
eration Women's
Clubs.



MRS. SARAH S. PLATT
DECKER
President General
Federation Women's
Clubs.

PROMINENT CIVIC WORKERS

nishes expert service in the treatment of specific civic problems, places the individual or organized workers in touch with sources of help and information, provides special aid for the study and discussion of social activities, and gives particular attention to a broadly educational work among boys and girls.

In addition to the above there are organizations of city officials, and several professional bodies which provide distinct contributions to the general movement.

Civic Progress Programs

"CIVICS" OR "CIVIC IMPROVEMENT"

I.

Paper: The Foundations of Civic Improvement.

(a) An intelligent constituency, (b) A local civic policy or program, (c) A social census or study of the city, (d) A campaign of education, (e) Coöperation of all forces, including legitimate business interests, (f) Adequate organization, (g) The enlistment and training of the boys and girls.

Rather than some particular civic work this topic is suggested because there is even greater necessity for an adequate background for the betterment movement in the community. Good work can be done without these foundation elements, but the results will be comparatively meager and needlessly difficult to secure.

Book Review: The American City, D. F. Wilcox; American Municipal Progress, Charles Zueblin.

The endeavor should be to awaken interest and thus to secure readers for the book, but at any rate to give a clear view of the book's message.

Report: By a Committee: on Securing the Use of Civic Topics by Various Social Clubs, Classes and Societies.

A committee of one person or several may render splendid service by listing all known organizations and institutions in the community, and then patiently and persistently endeavoring to have each devote one meeting a month, or a part of one meeting, to these "Civic Progress Programs." Progress in this effort and the possibilities of progress, together with a review of methods followed by the committee, ought to afford material for an interesting report, especially if some contrasts can be given with program material used by these organizations in the past.

Application: What Shall We Do:—(a) As a Club? (b) Individually?

These programs are specifically designed to secure results—genuine, unmistakable results. What the club can do and what the club members can do should be earnestly discussed in connection with every topic. Why should not this be done following every address before a club? Sometimes have one person in charge, again, several members or an outsider may help to answer these questions.

II.

Paper: The Study of a Town.

(a) A careful census of organizations and institutions, and (b) The graphic illustration of local history, resources, government and social activities.

Parliamentary Report: By a Committee on a Civic Policy or Program for the Town or City.

Symposium: An organization for neighborhood improvement work, (a) Civic Committee, (b) Civic Coöperation Council, (c) School Neighborhood Association, (d) Civic Improvement League, (e) Organizations for special purposes.

Reference: The Cosmopolis City Club, Washington Gladden.

Brief Paper or Symposium: National Civic Organizations and Sources of Information.

At least make mention of the organizations

by name, and suggest where to go for additional information concerning the general topic for the month.

III.

Roll Call: Current Civic Events.

In some cases the membership may be divided into groups according to the general topics for the months. The members of each group will follow their specialty all through the year, watching for news items, for ideas, for personal experiences, which may be reported briefly at roll call. Or, the members may be assigned certain periodicals to report concisely the text of certain articles treating of social or civic matters.

References: Suggestions on the Use of Current Events in Teaching, F. B. Atkinson; weekly issues of *Little Chronicle* Chicago.

Definitions: Assign one or several members to give brief explanations of "civics;" (a) as used by the clubs, (b) in the high school, (c) in the elementary school; "civic improvement" (See *THE CHAUTAUQUAN*, February, 1905, 40: 568-573), "social," "Sociology," etc.

Few realize how much of misapprehension exists regarding the real meaning of many social and civic terms in common use.

References: Encyclopedia of Social Reform, W. D. P. Bliss; Social Progress, Josiah Strong.

Review: A Correlation of the Year's Topics.

A series of brief statements concerning each of the nine topics, with some suggestion of fundamental inter-relations ought to help towards a better appreciation of the year's work and strengthen the whole movement in your community.

Visits: Plans may be made for club or individual visits to public buildings or to attend meetings of municipal bodies.

This educational plan for adults is worthy of careful consideration and systematic planning.

Question Box: When practicable, good will result from inviting members to submit written queries, to be assigned to certain persons for answers to be given at a future meeting.

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The First German Municipal Exposition, H. Woodhead, *American Journal of Sociology*, Jan., March, May and July, 1904; 9:433-458, 612-630, 812-831; 10:47-63.

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The City Wilderness, R. A. Woods.

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Hartford Municipal Information, F. L. Ford, City Engineer.

American Municipal Progress, C. Zueblin.

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A LOCAL POLICY OR PROGRAM

Reports on Mosquitos, North Shore Improvement Association.

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Report of the Special Committee on Municipal Sanitation, Cleveland Chamber of Commerce.

A Group Plan for Indianapolis, C. C.

Brown, Indianapolis Civic Improvement Association.

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Various articles on Municipal affairs, *Craftsman, House and Garden*.

Furnishing a Civic "Program," CHAUTAUQUAN, March, 1904, 39:81.

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See also under A Social Census or Study of the Town.

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Practical Agitation, J. J. Chapman.

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See also A Social Census and A Local Policy.

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Latitude and Longitude Among Reformers, and Fellow Feeling as a Political Factor in the Strenuous Life, Theo. Roosevelt.

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CURRENT CIVIC EVENTS

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EXPLANATORY: The above references, limited in number and scope, are illustrative of diverse interests, influences and possibilities, and suggest the wealth of material available for these studies. Suggestions for securing the material will be given by mail when return postage is enclosed.

Useful Magazines

The publications listed below are (a) devoted almost wholly to general or selected phases of betterment effort, or (b) almost regularly they contain one or more helpful articles of a high order, or (c) they index civic material published elsewhere.

Periodicals devoted to special interests will be enumerated month by month. Information concerning any of the following will be supplied gladly upon request:

American Journal of Sociology.

Annals of American Academy of Political and Social Science.

Atlantic Monthly.

Boys and Girls.

Catalogue of United States Public Documents.

Century.

Charities.

CHAUTAUQUAN.

Commons.

Country Calendar.

Country Life.

Craftsman.

Cumulative Book Index.

Current Literature.

Forum.
House and Garden.
House Beautiful.
Ladies' Home Journal.
Literary Digest.
McClure's.
Monthly Consular Reports.
Municipal Engineering.
Municipal Journal and Engineer.
Municipal Journal (London).
Outlook.
Park and Cemetery.
Public Opinion.
Reader's Guide to Periodical Literature.
Review of Reviews.
Searchlight.
Social Service.
World Today.
World's Work.
Journal of Education, and several other educational periodicals.
Federation Bulletin, The Northern Club Notes, and other women's club organs.
Civic News, a type of the privately owned local organ of the betterment movement, pub-

lished to make clear and interpret fairly the acts of city officials.

The Merchants' Association Review of San Francisco, and Woman's Municipal League Bulletin of New York, are illustrative of the educational "organs" issued by public-spirited associations.

Civic Organizations

General Federation of Woman's Clubs: Civic Committee, Miss Kate C. MacKnight, 1212 Western Ave., Alleghany, Pa.; Bureau of Information, Mrs. Mary O. Wood, Portsmouth, N. H.

National Municipal League, North American Building, Philadelphia.

American Institute of Social Service, 287 Fourth Ave., New York.

American Civic Association, North American Building, Philadelphia; Women's Outdoor Art League, Mrs. C. F. Millsbaugh, 5748 Madison Ave., Chicago.

Bureau of Civic Coöperation, 5711 Kimbark Ave., Chicago.

News Summary

DOMESTIC

April 1.—The new Panama Canal Commission appointed by the President consists of: Theodore P. Shonts, Chairman; Charles E. Magoon, governor of Canal zone; John F. Wallace, chief engineer; M. T. Endicott, Rear-Admiral, U. S. N.; Peter C. Hains, Brigadier-General, U. S. A., retired; Oswald H. Ernst, Colonel, U. S. Engineers; and Benjamin M. Harrod; President Roosevelt leaves Washington for an extended trip in the West.

4.—Judge Edward F. Dunne, Democrat, is elected mayor of Chicago.

11.—Frederick A. Stock is appointed permanent leader of the "Theodore Thomas Orchestra," formerly known as the Chicago Orchestra.

13.—Governor La Follette of Wisconsin signs a stringent anti-cigarette law.

14.—By the will of Benjamin F. Ferguson the city of Chicago is to receive \$1,000,000, the income of which is to be used to provide statuary for the parks and boulevards.

25.—Charles J. Bonaparte is elected president of the National Municipal League, at meeting held in New York.

27.—Teamster's strike in Chicago from a small beginning suddenly assumes large proportions, over 2,000 drivers joining the 500 already out. Andrew Carnegie gives \$10,000,000 to provide annuities for college professors who are unable to continue in active service.

May 1.—City of Philadelphia will, it is announced, lease its gas plant to the United Gas Improvement Company for seventy-five years for \$25,000,000.

3.—Mayor Weaver of Philadelphia kills the proposed gas steal in that city.

6.—Illinois legislature passes light bill permitting Chicago to regulate light and power rates and to sell surplus power of municipal plants.

7.—Immigration records are broken by the arrival of 12,039 persons, chiefly Italians.

Schiller centenary is observed in many cities throughout the United States.

10.—Count Cassini, Russian ambassador to the United States, is transferred to Spain; he will be succeeded at Washington by Baron Rosen.

11.—Mrs. Julia Ward Howe is elected president of New England Woman's Suffrage Association, Boston.

18.—Philadelphia City Council passes bill leasing city gas plant for seventy-five years to the United Gas Improvement Company for \$25,000,000. Senate of Wisconsin passes a railroad rate commission bill for the regulation of railroad charges in Wisconsin. D. W. Parry is reelected president of the National Association of Manufacturers. Dr. James D. Moffat is elected moderator of the Presbyterian general assembly at Winona Lake, Indiana.

22.—Presbyterian general assembly at Winona Lake, Indiana, votes to combine with Cumberland Presbyterian church.

23.—Cumberland Presbyterian general assembly at Fresno, California, votes to unite with the Northern church.

27.—The United Gas Improvement Company formally withdraws from the city councils of Philadelphia its proposition for a seventy-five year lease.

30.—Executive committee of the Panama Canal Commission fixes an eight-hour labor day for the canal zone.

31.—President Roosevelt selects Charles Jerome Bonaparte to succeed Paul Morton as Secretary of the Navy.

June 1.—President Roosevelt starts from Washington machinery of the Lewis and Clarke Exposition, opening at Portland, Oregon.

7.—Southern Cotton Growers' Association makes charges against officials of the Department of Agriculture as to leakage of cotton report statistics.

9.—Paul Morton is elected chairman of the Equitable Life Assurance Society under reorganization; Vice-President James H. Hyde disposes of his stock majority holdings to a syndicate headed by Thomas F. Ryan. President Roosevelt sends notes to Japan and Russia, urging them to take steps looking toward peace settlement.

10.—Ex-President Cleveland is appointed chairman of trustees for the majority of the capital stock of the Equitable Society.

14.—Annual reunion of Confederate veterans begins in Louisville Ky.

15.—Washington is selected as the place for the peace conference between Russia and Japan.

20.—Herbert W. Bowen, United States minister to Venezuela, is dismissed from the diplomatic service, and Assistant Secretary of State Francis B. Loomis is exonerated from the charges brought against him by Mr. Bowen.

24.—Assistant Secretary of State Loomis is sent abroad as special ambassador to receive the body of John Paul Jones.

26.—John F. Wallace, chief engineer of the Panama Canal Commission, resigns his position at the request of the President and Secretary Taft.

28.—At Yale commencement, gift of \$1,000,000 from John D. Rockefeller is announced; other gifts have been subscribed, bringing total up to \$2,500,000.

30.—It is announced that John D. Rockefeller has given the General Education Board \$10,000,000 as an endowment for higher education in the United States. John F. Stevens of Chicago, formerly fourth vice-president of the Rock Island system, is appointed chief engineer of the Panama Canal Commission to succeed J. F. Wallace, resigned.

July 1.—Five packing companies and twenty-one officials are indicted by the Federal grand jury sitting at Chicago, on the charge of conspiring in a combination in restraint of trade. Secretary of the Treasury Shaw announces deficit for year ending June 30, of \$24,000,000.

July 2.—Charles E. Magoon, governor of the Panama canal zone, is appointed United States minister to Panama also.

3.—National Education Association opens its annual meeting at Asbury Park, N. J.

4.—United States Senator John H. Mitchell of Oregon is found guilty in land fraud cases, and is recommended to leniency for violating Federal law.

5.—Funeral of John Hay is held in Cleveland.

7.—President Roosevelt announces that Elihu Root will become Secretary of State. Supreme Court of Kansas declares act of legislature establishing state oil refinery unconstitutional.

8.—Report of Secretary of Agriculture Wilson is made public; the assistant statistician is dismissed because of "cotton leak."

10.—United States navy yard at Portsmouth, N. H., is selected as the meeting place of the peace plenipotentiaries.

16.—Commander Peary's ship *Roosevelt* sails for the North Pole.

19.—Elihu Root is sworn in as Secretary of State. Willet U. Hays, Assistant Secretary

of Agriculture, is appointed chief statistician of the department.

20.—Teamsters' strike in Chicago is officially declared off.

21.—Boilers of gunboat *Bennington* explode in the harbor of San Diego, Cal., killing 56 of the crew and injuring many others.

24.—Several yellow fever cases are reported in New Orleans. Remains of John Paul Jones are placed in temporary vault at Annapolis.

25.—United States Senator John H. Mitchell is sentenced to six months' imprisonment and fine of \$1,000.

26.—Paul Morton is elected president of the Equitable Life Assurance Society.

FOREIGN

April 1.—First turbine steamer to cross the Atlantic arrives in Halifax.

2.—Simplon tunnel in the Alps is formally opened.

5.—German ambassador advises government at Washington that Germany demands an "open door" policy in Morocco and will not permit French control of that country.

11.—Earthquake shocks are renewed at Simla, India; deaths from the shocks of preceding week are said to number 13,000.

14.—Ambassador Porter discovers in a Paris cemetery what is believed to be the body of John Paul Jones.

18.—Assassin of Grand Duke Sergius is tried and condemned to death.

19.—Japan protests to France against the use of French ports by the Russian admiral, Rojestvensky. Italian Chamber of Deputies adopts a bill providing for government control of all railways in the kingdom.

21.—Cretan assembly votes to unite Crete with Greece, and proclaims the union.

22.—Greece and the powers refuse to recognize the Cretan proclamation.

25.—Draft of new constitution for the Transvaal is given out.

29.—Troops and strikers clash near Warsaw. The Tzar on Russian Easter makes concessions to religious freedom by removing religious disabilities of nonconformant Christian and Mohammedan sects.

May 1.—One hundred persons are killed or wounded in the streets of Warsaw by troops, who fire on crowd without provocation.

5.—Zemstvo Congress meets in Moscow.

7.—One hundredth anniversary of Schiller's death is observed throughout Germany and Austria.

9.—Anti-Semitic riots in Russia break out anew.

16.—General Sokolovsky, governor general of the Russian province of Ufa, is fatally wounded by an assassin. Tzar in an imperial rescript extends privileges to Poles, allowing the use of Polish language in the schools, the purchase of landed property, and the re-establishment of the assemblies of Polish nobles.

22.—The Servian ministry resigns.

23.—Upper house of the Norwegian parliament adopts an independent consular service bill. Chili decides to issue bonds for 100,000,000 pesos with which to construct a national railway system.

24.—The governor of Baku, Caucasia, Prince Nakashidze, is killed by bomb thrown into his carriage.

27.—King Oscar of Sweden resumes government; vetoes the bill for separate Norwegian consular service and refuses the resignation of the ministry.

30.—Admiral Togo reports details of great naval victory in the Korea strait; all but two of the Russian ships, sunk, captured, disabled or scattered; Vice-Admiral Rojestvensky wounded and a prisoner; Vice-Admiral Enquist also captured. The Japanese losses: three torpedo boats sunk. Two Russian vessels, a cruiser and destroyer, reached Vladivostok.

31.—An unsuccessful attempt is made in Paris to kill with a bomb King Alphonso of Spain, who as guest of President Loubet, was driving from the opera; a number of bystanders are injured.

June 2.—A bomb is exploded in the palace of the governor general at Barcelona.

3.—Three Russian cruisers damaged in recent battle seek refuge in Manila.

4.—Moroccan foreign minister asks Powers for international conference on suggested reforms.

5.—Venezuela and Columbia resume relations.

6.—M. Delcassé, French foreign minister, resigns from cabinet, and his office is assumed by Premier Rouvier. The German Emperor raises Chancellor von Bülow to the rank of prince. Crown Prince Frederick William of Germany and Duchess Cecilia of Mecklenburg-Schwerin are married at Berlin.

7.—President Castro of Venezuela is re-elected for a term of six years.

8.—Germany sends a note to the powers proposing an international conference on the Moroccan situation.

10.—Japan and Russia accept President Roosevelt's proposals for a peace conference. Union flag is lowered in Norway and Norse tricolor substituted.

13.—Theodoros Delyannis, premier of Greece, is murdered by a professional gambler.

15.—Prince Gustavus Adolphus of Sweden is married to Princess Margaret of Connaught.

19.—Tzar receives zemstvo delegation from Moscow and promises to summon a national assembly to reform evils of present government.

21.—King Oscar of Sweden at extraordinary session of the rikstag deplores a union with Norway which must be enforced by arms; says no effort will be made to prevent separation.

24.—Over two thousand persons are reported killed and wounded in fierce riots at Lodz.

28.—Crew of Russian Black Sea battleship, *Kniaz Potemkine*, mutiny and kill a number of their officers and hoist the red flag.

29.—In disorders at Odessa following upon the mutiny of the *Kniaz Potemkine*, immensely valuable property is destroyed and many rioters and troops are killed.

July 3.—French Chamber of Deputies passes bill for separation of church and state.

6.—Body of John Paul Jones is delivered to the United States representatives at Paris.

Chancellor von Bülow refuses to allow M. Jaures, French socialist leader, to speak in Berlin.

8.—Mutinous crew of Russian battleship surrender to Roumanian authorities at Kustendje on condition that they be treated as foreign deserters. Japanese take possession of Sakhalin Island.

10.—Franco-German Moroccan agreement is made public. It is satisfactory to both countries.

12.—M. Muravieff resigns as chief Russian peace plenipotentiary; he will be succeeded by Sergius de Witte.

13.—Twenty-four Odessa rioters are hanged and seventeen more condemned.

19.—Emperor of Korea appoints delegates to attempt hearing before peace plenipotentiaries. Zemstvo congress opens in Moscow.

20.—Balfour ministry is defeated by three votes on Irish land commission motion.

21.—A bomb thrown at the Sultan of Turkey in the courtyard of a mosque kills several attendants.

23.—Tzar and Kaiser hold conference on yacht in Baltic.

24.—Premier Balfour refuses to resign.

25.—Swedish cabinet resigns.

27.—Plan for the dissolution of the union of Norway and Sweden is approved by the Swedish parliament.

30.—Zionist congress meeting at Basle, Switzerland, decides not to accept Great Britain's offer of a tract of land in East Africa for a Zionist colony.

OBITUARY

April 12.—Paul de Laboulaye, French diplomatist and political economist.

21.—Senator Orville H. P. Platt of Connecticut.

23.—Joseph Jefferson, actor.

28.—General Fitzhugh Lee.

May 13.—Hiram Cronk, last survivor of the War of 1812, aged 105.

14.—Howard M. Ticknor, publisher and author, aged 69.

Dr. Frederick Spiers, editor of the *Book-Lovers' Magazine*, aged 37.

21.—Judge Albion W. Tourgée, novelist and jurist, aged 67.

23.—Paul Dubofs, director School of Fine Arts, Paris, aged 76.

23.—Mrs. Mary A. Livermore, author, lecturer and reformer, aged 67.

26.—Baron Alphonse de Rothschild, governor of the Bank of France, aged 68.

June 3.—Henry Van Ness Boynton, Brigadier General U. S. V. in Civil War, newspaper correspondent, president Chickamauga Park Commission, aged 70.

7.—Beriah Wilkins, editor and proprietor of the *Washington Post*, aged 59.

13.—Maximo Gomez, Cuban patriot and soldier.

14.—Tippo Tib, noted Arab chief.

July 1.—John Hay, United States Secretary of State, aged 67.

16.—Wilmore W. Blackmar, commander-in-chief, G. A. R., aged 64.

23.—Jean Jacques Henner, painter, aged 76.

23.—Daniel S. Lamont, Secretary of War under President Cleveland, aged 54.



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OCTOBER

The CHAU



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**The
Spirit
of the
Orient**

**By
George
William
Knox**



**A Strong Shield for the
and the Father**

ED
TAUQUA

and Souvenir"—*Review of Reviews*.

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DEVOUT MOHAMMEDANS PROSTRATE AT PRAYER, IN THE COURT OF JUMMA MUSJID,
THE GREAT MOSQUE AT DELHI, INDIA

See "The Spirit of the Orient," page 109.

THE CHAUTAUQUAN

VOL. XLII.

OCTOBER, 1905.

No. 2.



THE Portsmouth conference, more than once threatened with deadlock and failure, resulted in a splendid, dramatic, and glorious success. The envoys of Russia and Japan, after repeatedly declaring that no further concessions were probable and that the outlook was dark and hopeless, adjusted their most serious differences with startling and unprecedented suddenness at the brief morning session of August 29. The Japanese envoys, acting under special instructions from Tokio (where the Emperor had been consulting "the elder statesmen" and his ministers), waived unreservedly the demand for an indemnity, for reimbursement in any form, and agreed to divide Sakhalin Island with Russia, Japan retaining the southern half. The Russian envoys were unprepared for such substantial concessions, and it is understood that they were willing to pay a reasonable amount for their half of Sakhalin. They promptly accepted Japan's new proposal, and the crisis was over. The danger of a renewal of the war was past, and peace, almost despaired of for several days, rendered a certainty.

The history of the peace conference has yet to be written. At present no details are officially known. But the principles of the settlement are well understood, and it is equally well understood that the agreement is largely due to the persistent and earnest appeals of the President of the United States to the Tzar and the Emperor. Though the conference was

arranged with the definite stipulation that the belligerents, through their representatives, should settle their difficulties without the least intervention, Mr. Roosevelt, when the Portsmouth negotiations seemed to have reached a deadlock, did not hesitate to assume the delicate task of mediator and peacemaker. He had the moral sentiment of the country—indeed, of the world—back of him, and he appealed to the reason, the humanity, the ultimate interests of the belligerents. He was free to do what no European ruler could do without inviting rebuff and exciting resentment. He was disinterested, and the whole world recognized this supreme qualification for the difficult role he assumed.

The peace which has come to the Far East as the result of the Portsmouth conference is a peace humiliating to neither belligerent. Russia has lost much, but most of her losses are not real, since she has had to give up what was never hers and what she never claimed as hers. Japan has gained much, more than she demanded twenty months ago, but her brilliant victories on sea and land gave her title to her gains. Above all territorial and commercial profit, however, is the prestige, the rank, the place, she has won. Henceforth she will be reckoned with as one of the great powers—the greatest power in the Orient.

It is interesting to compare Japan's demands of Russia before the war with the terms of the treaty of peace as signed. The former were as follows:



Photo. Copyright 1905 by Brown Bros., New York.

THE PEACE CONFERENCE IN SESSION

Russians from left to right: C. Berg, M. Pokotiloff, M. Witte, Baron Rosen, and M. Nabokoff. Japanese from left to right: Mr. Adatchi, Mr. Otchiai, Baron Komura, Minister Takahira, and A. Sato.

1. That Russia should recognize her predominant interests and influence in Korea.

2. That Russia should recognize Chinese sovereignty in Manchuria and give her adhesion to the principle of China's territorial integrity. (This meant the evacuation of Manchuria so long delayed.)

3. That Russia should accept the "open door" policy for Manchuria and refrain from seeking special trade privileges for herself.

It will be recalled, perhaps, that Russia flatly refused to discuss Manchuria with Japan, while as to Korea she was gradually yielding. Whether she would finally have recognized Japan's supremacy in that kingdom is a question no one can answer. Her concessions were deemed utterly insufficient, and Japan appealed to the sword.

Now, what are the terms of peace which, after eighteen months of warfare, Russia accepted? Broadly speaking, they

ws:

1. Russia recognizes Japan's preponderant influence in Korea, with the right to give military and financial assistance, introduce internal reforms and preserve order.

2. Russia surrenders to Japan her lease of the Liaotung peninsula, including Port Arthur, Dalny and certain islands.

3. Russia agrees to restore Manchuria to China, unconditionally and absolutely.

4. Russia surrenders the branch of the Chinese Eastern Railroad which runs from her present military position to Port Arthur.

5. Russia surrenders various privileges and concessions she obtained from China in connection with her Manchurian enterprises and accepts the open-door principle for the whole of Manchuria.

6. Russia cedes to Japan the southern half of Sakhalin. In addition, Japan has obtained fishing rights in Russian waters north of Vladivostok, and there is vague talk of certain commercial arrangements between the two powers. What Japan originally desired when the conference

was agreed to in response to President Roosevelt's suggestion (seconded by Germany and, possibly, other powers), it is impossible to say. At any rate she demanded at the outset these additional terms:

1. The limitation of Russia's naval power in the Far East.
2. The surrender to her of Russian war ships interned in neutral waters.
3. An indemnity or reimbursement for war expenses, placed by some at \$600,000,000 and by others at a billion.
4. The northern part of Sakhalin.

The first two of these demands were not taken seriously by any one; they were promptly "discounted" and subsequently withdrawn. The fourth and fifth demands, as above stated, proved to be the stumbling blocks.

Happily they were removed in time, and peace was assured. Neither power was exhausted; neither absolutely had to yield. Neither is quite pleased with the treaty, but financial and political considerations imposed a compromise. Extremists in Russia think the Tzar yielded too much, while in Japan there has been rioting and a ministerial crisis is threatened on account of the alleged "humiliating peace" accepted by the Mikado. The intervention of the United States has offended the lower classes of Japan. The result, nevertheless, in the opinion of sober-minded men the world over, is a great victory for civilization and reason, a striking proof of moral progress. May the peace prove enduring, and may it lead to great constructive reforms not only in the Far East, but in the Russian Empire as well!



The Effect of Japan's Success in India

Several Hindoo writers have discussed, in American and British newspapers, the actual and probable effects of Japan's amazing victory over Russia on the

thought and tendencies of the teeming populations of British India. Different opinions have been expressed. According to some, English rule will be seriously affected; others believe that no menace to that rule is to be apprehended. All agree, however, that certain developments already observable have decided significance.

The pro-Japanese feeling is strong throughout India. It takes the form of admiration for the system of education which is productive of such wonderful results in so comparatively short a time as "opened" Japan has had. There is a movement in favor of sending Indian youths to the schools and colleges of Japan. Bengal is said to be foremost with a scheme of scholarships for this purpose. The Punjab is prepared to send many boys to the Far East; Agra and Oudh, the united provinces, are moving in the same direction, and at an all-Indian educational conference recently held the following proposal was discussed: "The causes of the educational advancement of Japan should be investigated, the regulations and curricula of Japanese universities should be obtained, and the help of the Japanese consul at Bombay should be solicited for the collection of all necessary particulars." In some colleges, classes for instruction in Japanese have been established.

A British journal prints this translated passage from an article in a leading vernacular paper of India:

We have observed for years signs in our own country of an awakening from a slumber of centuries, owing to our contact with the West and the spread of Western ideas in our land, but a death-like despair has damped our national energy. Now fortunately we have, to revive ourselves, a breath from the Far East—like the life-giving breath of Jesus—and the progress of Japan is a voice that cannot fail to be heard. It is stirring our lethargic limbs and bidding us come to life. My countrymen! rise and share with other nations the good things of the world like a living people!

India, which has been borne in mind, is the cradle of the Japanese religion, and both are Eastern countries, with many moral and sentimental ties to bind them together.



LORD KITCHENER
Head of the military organization of India.

It is a natural question whether the awakening spoken of in the above quotation will produce discontent with foreign rule. Abdul Oadier in the *Westminster Gazette*, though satisfied that England has nothing to fear from the pro-Japanese wave of sentiment in India, considers it necessary to address words of warning to his fellow natives. He

tells them that India cannot do what Japan has done, for these reasons, among others:

It cannot be forgotten that the circumstances of Japan differ essentially from those of India. The Japanese are one race, speaking one language and for the most part professing one religion. It was natural for them to act in perfect unison, after an awakening, and they have done so. But that is not the case with India, where the multiplicity of races and creeds and tongues has always impeded union and stood in the way of progress. The difficulty of the situation is further enhanced by the fact that India presents more varieties of grades of civilization and intellectual capacity in one local area than perhaps any other country in the world, and we have in it the striking spectacle of the highest types of civilized humanity living side by side with specimens of almost primitive manhood. Again, the geographical position of the two lands is a factor that cannot be lightly passed by. The insular position of Japan naturally makes the Japanese first-rate seamen and fosters enterprise, as illustrated in the history of England by the enterprise of Englishmen; while the vast inland territories of the Indian peninsula, almost a continent in extent coupled with an enervating climate,

sap the very foundations of energetic and active life; the vast size of the country and the huge population adding to the difficulties of a complete organization and the welding of the people into a common whole, such as has made Japan what it is.

Other Hindoo writers are disposed to believe that Japan's success will so revive Asiatic prestige that India will be emboldened to demand more loudly and insistently than ever full self-government of the kind enjoyed by Australia and New Zealand. History, they assert, shows that the Indian races and tribes *can* work together for a common purpose, and all that is needed is the influence of a great leader and statesman. The warlike fame of certain Indian races—the Mahrattas, the Pathans and the Sikhs—is such as any Western nation might be proud of, and, with Japan's example, are these races, it is asked, likely to accept permanent subjection and inferiority as their "Asia for Asiatics," we are told will be a living issue in this century, and great changes may be expected in India, Persia, Afghanistan and throughout the Orient.



The Retirement of Lord Curzon

We set forth last month the cardinal facts of the Kitchener-Curzon controversy in regard to Indian defense and military administration in that great British "crown colony." Since that note was written Lord Curzon has resigned his position as Viceroy of British India and Lord Minto, former Governor-General of Canada, has been appointed as his successor. Lord Curzon's retirement is widely regretted, not only in England, but in India as well. There is little doubt that native opinion has supported him strongly throughout the controversy. His objections to the program of General Kitchener were, in fact, largely based on the expressed sentiments of the natives.

As we have already explained, General Kitchener not only proposes a reorganization and redistribution of the British

forces in India in view of possible invasion by Russia and the exposed state of the north-west frontier—this program being in abeyance—but very decidedly opposes division of military authority and responsibility in India. The compromise which he has secured gives him more power and makes him more independent of the military members of the Indian Council and the Viceroy, except with reference to "supply" and appropriations.

Lord Curzon, who had very reluctantly consented to retain office under the new scheme of military administration, made it quite plain in emphatic statements that, in his opinion, its success or failure would depend chiefly on the "personal equation"—that is, on the tact and discretion of the Commander-in-chief on the one hand, and of the military supply member of the council on the other. When it became necessary for the British Cabinet to nominate some one for the latter position, Lord Curzon recommended Major General Barrow. The recommendation did not please Mr. Brodrick, Secretary of State for India, and he declined to name that officer. Lord Curzon renewed and urged his recommendation, but it was again disregarded, because, it appears, the cabinet had reason to believe that General Barrow and Lord Kitchener would not work harmoniously together in India.

Therefore Lord Curzon resigned. The issue with him was not purely personal. He said in his final note to Mr. Brodrick:

The main question is not the choice of an individual, but one of the principles underlying a future change in our administration. I am reluctantly driven to the conclusion that the policy of His Majesty's government is based on principles that I could not conscientiously carry into execution. In the interests of the new organization it is desirable that I should be relieved of my duties with as little delay as possible.

The Viceroy's term of office runs for five years. Lord Curzon's original term

expired in 1903 but he was reappointed—a distinguished honor—in order that he might carry out certain reforms in Indian government. He had had to grapple with grave problems—famine, plague, etc.—and to reorganize the whole civil service, which had become bureaucratic in the sense that red tape and routine threatened to render it hopelessly inefficient. He understood the natives, was familiar with the deeper problems of colonial government in the Orient and in the tropics, and has studied the diplomatic and political problems of Central Asia and the British Empire in the East.

The Earl of Minto is an able and experienced administrator, but in India new and difficult problems will confront him.



Korea and Her Future

The petition presented to President Roosevelt in behalf of Korea by eight thousand Koreans living in Hawaii through Mr. Rhee, a Korean, and the Rev. P. H. Yoon, a Hawaiian, is a document that challenges attention. The petitioners claim to be voicing the sentiments of the 12,000,000 of their countrymen whose future, together with the political future of their fatherland, cannot but be a subject of profound concern to the civilized nations, especially those which have possessions and interests in the Orient.

Korea is at present virtually a Japanese dependency. Her government is completely under the control of the Mikado's regular and special agents. By the terms of the treaty which Japan, after the beginning of her war with Russia, concluded with

quite grave and alarming; even other foreigners in China saw in the movement cause for apprehension, for while the intelligent agitators, the students and the higher merchants, intended to keep strictly within their legal rights, there was no assurance that the mob would not overstep the limits of prudence. Another "uprising" similar to the Boxer rebellion was regarded as not improbable, should the boycott continue unchecked.

The Peking and the provincial authorities issued strong orders against the boycott and apparently responded in good faith to the representations of the United States. They could not, however, suppress the boycott proper, as it is impossible to suppress passive measures, however distasteful they may be.

In the case of the boycott, it appears, some attempt was made, or threatened, to prevent the loading, unloading and moving of American merchandise. Such physical interference with our commerce is contrary to the treaty between the United States and China, which gives us the right to import, export, buy and sell and move merchandise in China; and our government sent an emphatic note to Peking protesting against the interference and obstruction. There have been no further reports of such conduct.

As to the boycott itself, apparently some

of those who originally instigated it became anxious and alarmed over the character it was assuming and decided to discourage it. In some localities (notably Shanghai) it is still in force, but elsewhere it has been abandoned. No American exporter has definitely reported actual loss to the State Department, but American shipping has suffered somewhat.

However, the question of Chinese exclusion, and of the treatment of the exempt classes, is still open, and a just settlement of it is to be desired from every point of view, not excepting that of commercial interest. Boycott or no boycott, Chinese hostility would hamper our industrial advance in the Orient.



Christianity and Japan's Future Development

Certain writers connected with mission work in the Japanese archipelago have expressed surprise at the failure of Anglo-Saxon partisans of Japan in the war with Russia to realize how unfavorably the cause of Christianity has been affected by that war—that is, by the extraordinary prestige which Japan has gained by her unbroken series of victories.

According to these writers, the progress of Christianity will be greatly retarded and hampered by the developments of the conflict, not only in Japan, but throughout the Orient. The average Oriental will argue that the religion, or lack of it, which has enabled a people not long ago viewed as semi-barbarians to advance to so enviable and glorious a position must be good enough for him. Why should he espouse the Occidental faith, which has not saved orthodox Russia from disastrous defeat?

Whatever may be thought of such reasoning and of such apprehensions, it is certain at any rate, that Japan will not at-



AT PEACE HEADQUARTERS—"MISTER DID YOU CALL?"

—From the Cleveland Plain Dealer.

tempt in any wise or degree to discourage the propaganda and activities of the Christian missionaries. The people will be left absolutely free to adopt the faith of the West and the missionaries will enjoy the widest freedom to teach and impress upon the natives the doctrines of that faith. As Baron Kaneko says in a recent article, there is no state religion in Japan, the policy of the government, under the constitution, being one of complete religious toleration, non-interference with the right of each to worship in his or her own way. And, as he further points out with legitimate pride, the sentiments of the masses of the Japanese fully accord with this state policy. The Japanese are by nature tolerant and catholic, and in spite of the war and the passions aroused by it the Russian priests and missionaries have pursued their work in Japan, and walked the streets of her cities and villages in perfect safety and security. And there are Christian churches in every large city and every considerable town in Japan, as well as a number of newspapers and reviews devoted to the dissemination of the Christian religion, and Christian schools that enjoy the same privileges that are granted to state schools.

A statement prepared by the president of the Duncan Academy at Tokyo, Dr. Clement, shows that Christianity has made considerable progress in Japan. There are now about 300,000 professing Christians in that empire and 100,000 of these are Protestants. The actual church membership is considerably smaller, and in 1903 it was divided as follows: Catholic, 58,000; Greek Catholic, 27,000; Protestant, 55,000. The Russian Church has labored long and persistently in Japan, but its efforts have suffered materially in consequence of the political course of the St. Petersburg government.

Dr. Clement and other missionaries believe that Japan will become a Christian nation within the present century, despite agnostic tendencies of her educated classes.

Indian Agricultural Associations

To the July number of the *Indian Review*, Mr. H. K. Beauchamp, C. I. E., Editor of the *Madras Mail*, contributes a valuable article entitled "Agricultural Associations in India." The enterprising Japanese Government, it seems, has recently developed an agricultural system which, the author thinks, might serve as a model to Indian leaders inasmuch as the Indian system of small land holdings is very similar to that of the Japanese.

The organization scheme fostered by the Japanese government, includes, in addition to its legislative, educational, and financial features, which are chiefly official, the organization of Farmers' Guilds or Agricultural Associations (under government auspices) among the small land-holders. The author believes that the Indian ryot (small land-holder) is sufficiently enterprising and intelligent to form similar agricultural associations. Some organizations of this nature are already in operation in India, and where sufficiently unofficial are highly successful. Properly they should supplement the work of the Agricultural Department and seek chiefly to cultivate a progressive spirit and a sense of common interest among the land cultivating classes.

India is largely agricultural, and her progress along all lines is dependent upon her increased agricultural wealth. Intensive, scientific cultivation of the land under the leadership of educated native land-holders must be her salvation. It is interesting to note that the author of the article in question believes that the native Indian of the land-holding class appreciates the value of education, and is willing to make sacrifices to educate his sons. Already this spirit has brought results, for, to quote Mr. Beauchamp,

It is indisputable that the general level of intelligence in the villages is higher now than ever before; and probably in every village nowadays there are some few who would be capable of profiting by a comparative study of agricultural practise.



India II

By George William Knox, D. D., LL. D.

Professor of History and Philosophy of Religion, Union Theological Seminary; formerly professor Imperial University, Tokyo, and vice-president Asiatic Society; author of "Japanese Life in Town and Country."

THE Spirit of India is expressed most clearly in its religion. So its sons tell us, and so the impartial student must decide. Some writers set forth religion as the cause of the degradation or advancement of a people, while others teach that it is itself the result of the condition of the nation. There is truth in both views, since the condition of a people reacts upon its religion and its religion acts upon its condition. Without discussing the question we point out the clear fact that in India the religion is closely in accord with all the circumstances and conditions of the people's life.

We may find the widest variety of belief and practise, from the dim, confused, irrational cults of the Dravidian peoples to the high philosophy of the Brahmins, and in so vast a mass one finds a clue which will reduce it to order with difficulty. How should one describe Christianity in a few pages with its many divisions, its antagonistic sects and teachings? More difficult still is it to make intelligible the tangle of worships which we call the religion of India. But, with a clear consciousness of the imperfection of our result, we shall make the attempt.

At the bottom we find a mass of unsystematized, unformulated, and unorganized beliefs, which we should call superstitions. Fears of mysterious influences and powers which cannot be defined or described, like the fears men feel in passing through a dark wood at night, or the sensations of children as they look into a deep cave, or the feelings which survive in civilization as to the number thirteen and seeing the moon over the left shoulder. These feelings are attached to places and objects, to a strange tree, or a peculiar stone, or a mysterious animal, or an unusual man or woman. They are a combination of wonder and of fear, and result in a combination of rites, some of simple worship, the expression of the wonder, and some of propitiation, the expression of the fear. Especially animals are looked upon as Divine, snakes and tigers, and monkeys, and many others. Divine, did I write? The word has too sacred a meaning, unnatural, or supernatural, or uncanny, or ghostly would be more fitting. Naturally the rites are of the simplest, as boys knock wood to avert bad luck, a remnant of ancient heathenism still surviving among us. In this lowest stage there is constant change. If,

This is the second instalment of a series of articles entitled "The Spirit of the Orient," by George William Knox. The complete series in THE CHAUTAUQUAN for September, October, and November, 1905, is as follows: The Spirit of the East, East and West, India I (September). India II, China I, China II (October). Japan I, Japan II, The New World (November).



THE TOWERS OF SILENCE, BOMBAY

It is here that the Parsee dead are exposed.

for example, a tree which is supposed to be worshipful is cut down by some foreigner, nothing is thought of the catastrophe, nor is any explanation forthcoming as to what has become of the mysterious power which had been supposed to dwell in it.

As these men worship powerful and dreaded animals, so they worship powerful and dreaded men, living and dead. Before the grave of an Englishman who had been much feared, the simple-minded natives made offerings, cigars and brandy and the like, supposing that after death he could be propitiated by gifts of the articles he was addicted to in life. Stranger yet, a story is told of an official who became a god while still alive. His worshipers would grovel at his feet and offer gifts, while he cursed them and declared himself no god. But his affirmations did not affect their faith, a god he was, and a god he must remain.

Above this condition, where, let me repeat, the terms God and Divine are too exalted for the objects of worship, we find an infinite series of gradations. There are local gods, with histories and priests, and elaborate cults, and there are universal gods, who may be described nearly in the terms we use to describe the Christian's God. There are in connection with these various deities all forms of rites: some of them grossly indecent, some refined and pure; some shockingly cruel, and others impressive and well-ordered; some of them wildly extravagant; others simple and plain. For as we have a continent in extent, and a continent in the number of peoples, so we have more than a continental variety in religion. But still, excluding only the Mohammedans, the Parsis, the Sikhs, and the Dravidian peoples not yet reclaimed, all are ranked as Hindus. How can we explain such an anomaly? How can we reconcile



HINDU BURNING GHAT ON THE BANKS OF THE GANGES RIVER, BENARES, INDIA

One corpse is tied up in white cloth near the water's edge. One corpse is burning with smoke ascending. The ladder like frame is the bier on which the dead body is tied. On the left hand side of the picture two mourners stand looking at the ashes of a relative.

oneness of faith with a multiplicity of contradictory beliefs? Well, it is not a oneness of faith. Hinduism, as we have explained, means merely the mass of those who accept the supremacy of the Brahmins and the caste system. Within those broad limits everyone may believe and worship as he will.

For the religion of India in its highest development is the worship of the "Ultimate and the Absolute," as Mr. Okakura told us in our second article. Can we get that meaning clearly before us? In spite of its abstract nature, let us try. The Ultimate and the Absolute represent the reality which is from everlasting to everlasting, which never changes, and which is infinite, that is, limitless. Therefore, it is the opposite of all which we can see or touch or define. All these things pass away, sunshine and shadow, day and

night, leaves and flowers, winter and summer, the trees, the hills themselves, the earth, the sun, the universe, all began to be, all change, all pass away, all therefore are the very opposite of the Ultimate, which is changeless and forever the same. How shall we define it? Perhaps by negatives: it is not the fire, the rain, the sun, the earth, man's mind, the universe. But how shall we define it more closely? We cannot, for to define it is to limit it.

I was once in the market place of a city in the Deccan, listening to a Christian Brahmin preach the gospel. A student from a college in Ceylon translated his words for me in excellent English. The preacher spoke of the nature of God, infinite, all good, all wise, all loving, when a Hindu in the congregation began vehemently to contradict. The dispute became so hot that it was proposed to leave



MOHAMMEDAN MOSQUE, NEAR BIDAR, DECCAN, INDIA

This was built by the Emperor Arungazeb, through the "grace of God," on the site where a Hindu Temple formerly stood. At the left is the door of the underground passage to the Hindu shrine, 130 feet through water.

the street, and entering a garden near at hand to sit down under the trees and have the discussion to an end. The substance of it was this: The Hindu asks the Christian as follows: "You declare God to be Infinite?" "Yes." "What is the meaning of infinite?" "It means limitless." "And what part of speech is good?" "Good is an adjective." "And what is the grammatical function of an adjective?" "To limit a noun." "How then do you apply an adjective to God, calling Him good, and thus limiting the limitless?"

By this philosophy, therefore, God cannot be described, no adjective applies to Him, and we can neither preach about Him nor urge any to worship Him. How then can we have anything to do with Him? In the conversation described above, the Christian Brahmin took his turn in asking questions: "You believe in God as infinite?" "Yes, I so believe." "And you say that no adjective can be ap-

plied to Him?" "I so affirm." "How then can you distinguish Him from nothing?" That becomes the question, how can you distinguish Him from nothing? You cannot, by logic or discourse, but you may by long processes of contemplation or of asceticism bring yourself to a place where you will understand. Then it will appear to you that God is the only reality, and that everything which men regard as real is an illusion—earth, and men, and sky, and devils, and gods, and life, and death, and my own soul—all are such stuff as dreams, having no real existence, for that which is, is the Infinite. My own existence is illusion like all the rest, excepting as I come to identify myself with the changeless, timeless, limitless, indescribable Ultimate and Absolute.

This, then, is the height of religion, but manifestly it is unattainable for most people. Men with families, engaged in the struggle for the lives of those they

love, believe that wife, and children, and parents, and neighbors, and their own selves are real. It is only by withdrawal from all these that a man may convince himself at last after years of rigid discipline that nothing exists but God. So the common people may be left to their delusions, for they cannot be led to this true worship of the Ultimate and the Absolute. Hence, too, the Brahmin who has attained salvation may with condescension assist at the celebration of any form of service, since all are alike true or untrue to him.

To the common people such a man is an incomprehensible mystery, and because incomprehensible he is therefore Divine, for in India the Divine is nothing else than the mysterious, the incomprehensible and the powerful. Mystery and power, these under a vast variety of forms are the divinities of all the people, of the dull-est peasant as of the highest scholar, and as the philosophic Brahmin delights in such disputes as I have described above, where the mind at last is "in endless mazes lost," so the common man loves his own special brand of the incom-

prehensible. He looks up with awe to the men above him, and worships them. At the great Mela at Allahabad, in the triangle formed by the junction of the Ganges and the Jumna, I have seen lines of filthy ascetics—naked, repulsive, with foul and matted hair, followed by companies of men and women worshipping them, and believing in their superior and Divine holiness. Only let us remember that "holiness" does not mean of necessity uprightness, but attainment of supernatural comprehension and power.

Naturally magic flourishes. It is supposed that man can attain power over the gods by his rites, and stories are told of elaborate plans formed by the gods to prevent saints from continuing in holiness because of the fear that the saint would become greater than the gods themselves, and compel them to do his bidding. Perhaps the most popular of all the sacred books of India contains a long story of the creation of a particularly attractive and sensual universe for the corruption of a saint who has successfully resisted all the temptations of our world.

As the men of the highest intelligence



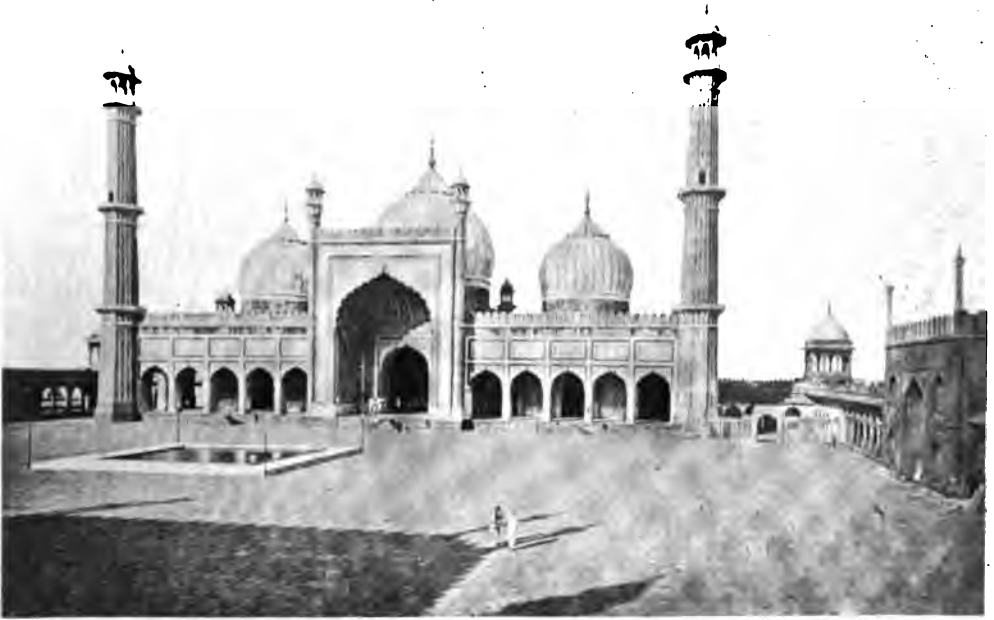
GENERAL VIEW OF SETH'S TEMPLE, BRINDABAN, INDIA



BABATUL TEMPLE, UMRITSAR, INDIA



THE KUTUB MINAR (TOWER) AT DELHI, INDIA



THE GREAT MOSQUE AT DELHI, INDIA



TANK AND NORTHERN GOPURAM (PYRAMIDAL TOWER OVER TEMPLE GATEWAY),
CHIDAMBARAM, INDIA

feel themselves forbidden to teach the common people, they are left to their debasing superstitions and to a confused medley of beliefs. Superstitions born of yesterday are mingled with traditions three thousand years old: relatively high and pure teachings of God and morality will be found close beside fantastic and immoral cults. Anyone may found any religion he pleases, and new forms of belief are set forth continuously. But



KOLARAMMA TEMPLE, SOUTH INDIA, BUILT
IN ELEVENTH CENTURY

after the founder dies and the enthusiasm of the first generation dies, the sect gradually gives up its peculiarities and sinks back into the ordinary fashions of the mass of the population. Within this complicated mass of beliefs and rites we may find most of the distinctions and differences familiar to ourselves though quaintly expressed: thus believers in a rigid predestination, a salvation by grace, are designated as the kitten sect, since they are carried to salvation as a cat carries its kitten, by the nape of the neck; while believers in free will and salvation through our own efforts are the monkey sect, who are saved as is the monkey who clings tight with his two arms around his mother's neck. There are great denominations who believe in a Creator who formed all things, and one which teaches that all things flow forth from God by an eternal necessity.

But while there are resemblances so

are there differences. Christians believe in the immortality of the soul, as do the Hindus, but the contrast here is striking. Christians believe that God created man, and that there was a time when we were not. Hindus believe that the soul is uncreated, and that it has already existed forever as it will continue to live forever. Christians suppose that at death the soul enters "an eternal state" where it will continue forever, but Hindus think of death merely as an incident, in the long chain of endless changes which go on without beginning or end, unless indeed in rare instances some one attain salvation. Salvation to the Christian means Heaven, but to the educated Hindu it means absorption in the Deity and the loss of our individual existence. Save as it finds this salvation then, the soul goes on and on forever, and exists in a vast variety of forms—on earth, in Heaven, in hell, as god, devil, insect, animal, man, having all experiences and undergoing every possible form of happiness and woe, though



TEMPLE OF GOBIND DEVA, BRINDABAN

on the whole suffering predominates. Thus a series of stories about Buddha, very popular in Ceylon, represents him as having adventures during many lives, and mentions him as living in the following existences: ascetic 83 times; a monarch, 58 times; the divinity of a tree, 43 times; a religious teacher, 26 times; a courtier, a Brahman, a prince, each 24 times; a

nobleman, 23 times; a learned man, 22 times; the God Sekra, 20 times; an ape, 8 times; a merchant, 13 times; a rich man, 12 times; a deer, a lion, each 10 times; the bird Hansa, 8 times; a snipe, an elephant, each 6 times; a fowl, a slave, a golden eagle, each 5 times; a horse, a bull, a Maha Brahma, a peacock, a serpent, each 4 times; a potter, an outcast, a guana, each 3 times; a fish, an elephant driver, a rat, a jackal, a cow, a woodpecker, a thief, a pig, each 2 times; a dog, a curer of snake bites, a gambler, a mason, a smith, a devil dancer, a scholar, a silversmith, a carpenter, a waterfowl, a frog, a hare, a cock, a kite, a jungle fowl, a kindura, each once. Of course this list makes only a beginning of Buddha's innumerable lives, giving only those of which incidents have been handed down. He was never born as less than a snipe, nor in one of the greater hells, nor as a female.

The Indian imagination delights in these extravagances. Thus for a measure of time:—take a cube of ten miles' measurement, composed of the hardest rock, let the woman who has the softest touch of all the women in the world, once in a hundred years touch it once, with her lightest touch, using the most delicate fabric known. Beyond all doubt each touch will make some impression, and when by successive touches the whole cube is worn away to nothingness you have your unit, with which you can measure periods which are really long!

We may ask by what is our future existence determined, what is the rule and order of our fate? And the answer is *karma*. As the Christian believes in a God who rules and by whose righteous judgment men are rewarded or punished, so the Hindu believes in an invariable law, *karma*, of cause and effect. Every cause must have an effect and every effect must have a cause. Thus, our present life is an effect: it began to be so many years ago, and it is happy or miserable. The cause must be sought in some former life.

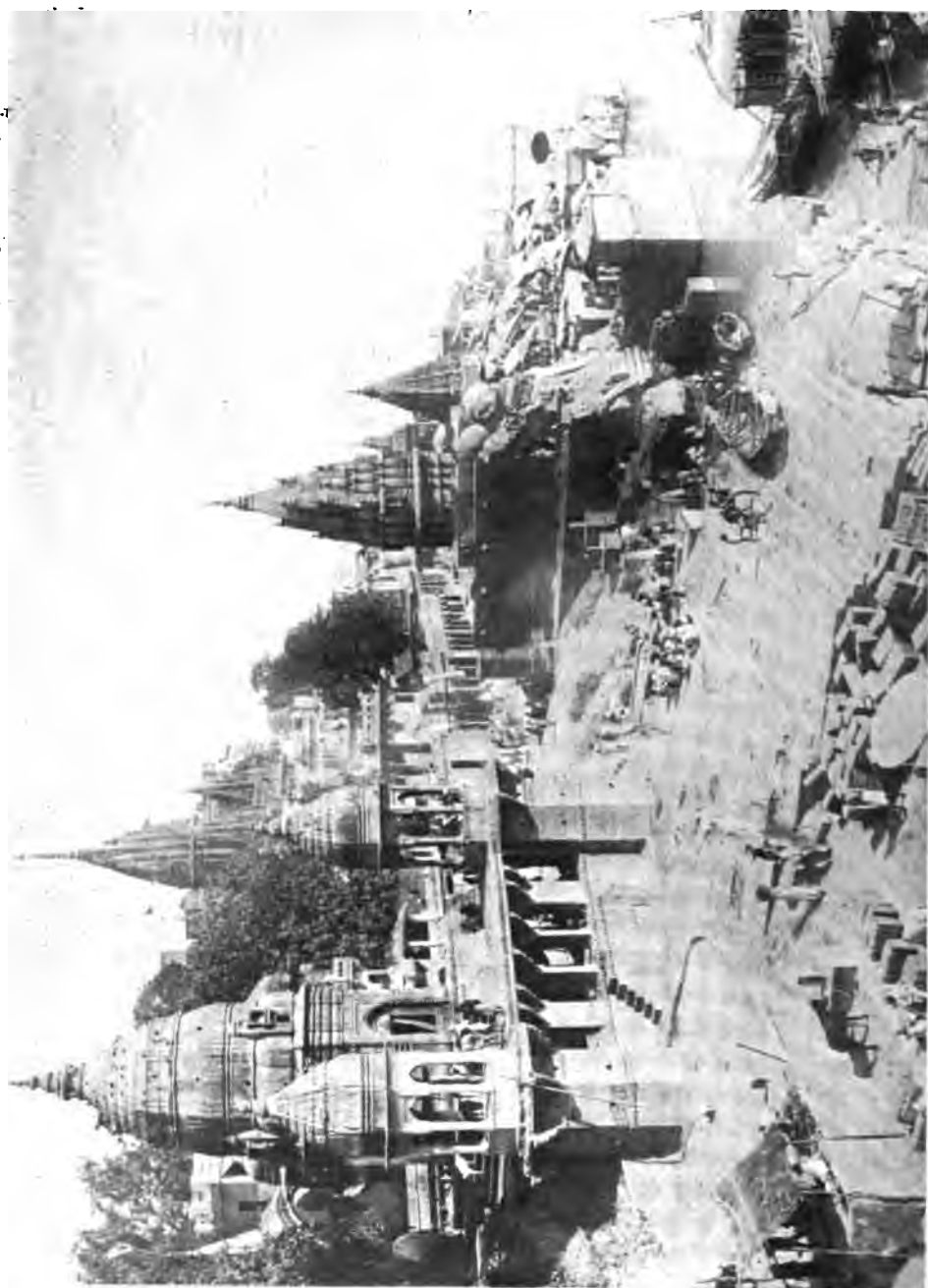
Because we then were virtuous we now are happy; or because we then were sinful we now suffer. Our past deeds work out their recompense now. In like fashion our lives are causes, the deeds we do shall live after us, and produce a future in ac-



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COLOSSAL FIGURES TO GOD IYANNAR NEAR
MADURA, SOUTH INDIA

cord with them. Once happy now because of a good life in the past, we may enter the next existence in a state of misery because of our present evil deeds. All we do in life is balanced at our death and the net result carried to a new account, or, rather, embodied in a new form of life. Thus, the net outcome of a life may have the value of a flea, then a flea will embody it; or a god, when a god will enshrine it. When now the balance is used up, whether it be only sufficient for the life of a flea, or ample for the existence of a god in the highest heaven, or so awful that it means ages in the lowest hell, the condition changes, flea, god or devil dies and a new existence begins once more. Thus one may go at once from heaven to hell, or from some lower form to a higher, though the transitions are usually not extreme, and it is a toil-



WATER FRONT OF BENARES, INDIA, THE SACRED CITY

some task for one who has fallen to recover place and opportunity again. Thus are explained the inequalities in the present world, some good men are miserable because of evil done in former life: they will get their reward by and by: some evil men are prosperous because of virtue in the former world, and their punishment for the present offences as surely await them in the world to come. Thus the universe shapes itself into "three worlds," past, present, and to come, instead of as with the Christians—the present and the future. The result of this teaching is twofold: first, submit to fate; your present lot is the result of former deeds; and second, know that existence is misery. Happiness may endure for a season, but surely evil comes as night follows the day. Life, therefore, is wearisome, and the highest gospel is the teaching of an escape from our individual existence.

We have written of goodness as holiness, but in the development of religion in India, religion counts for more than ethics. Forms and ceremonies, prayers and formulæ, especially in unknown tongues, the ministration of priests and the maintenance of ceremonial cleanliness are the main things. A woman touched by a little child in an early morning hour, cried out, "Poor me," for she was obliged to begin over again the long course of ceremonies almost completed and necessary before she could undertake her household tasks. A traveler who bought an article of food from a vender at a railway station and helped himself to his purchase, had to take the whole stock, as his touch had polluted it. The ritual varies with the different cults, but the same underlying ideas obtain with all. One form of holiness is right conduct, but it is not on an equality with ceremony as an approach to God.

One may well dwell upon these religious forms and ideas for they seem especially to represent the Spirit of India, like a mental photograph of the whole. As

we cannot think of our friend without imagining his body, or of it save as a symbol of him, as we may begin with either the outward or the inward, so interwoven are they in his unity of person, so it is with this people. Let us then review both sides briefly:—

A vast continent, with varying scenery, races, climates and conditions, enclosed by great mountains on the north and wide oceans on the other sides, it is a world in itself, yet a world unlike the rest of the globe, with special characteristics of its own; its temperature is excessive, its dependence upon periodic rains extreme, its fertility great. Its climate makes man at once submissive and irritable, deadens sustained effort and kills ambition. In it he comes to an early maturity, attains his measure soon, and rests in a middle age which is content with small success. Nature seems supreme. Its fertility makes great labor unnecessary, and also overpowers man so that he is helpless before beast and jungle, famine and pestilence. A land where vegetation is grandiose and over-luxuriant, so that humanity is insignificant notwithstanding its mighty numbers.

Here man early reached a high degree of civilization. He conquered the land, but never thoroughly. He worships beasts and serpents, and is devoured by them. He needs but little, but has never learned to make the little certain so that it can be depended upon, but learns to submit to forces stronger than himself, accepting the inevitable. The population is formed layer on layer, ancient peoples who have made no advance since the dawn of civilization, and other races and peoples superimposed, each with its own status, and its own degree of advancement. Its history is the story of successive invasions, of prodigal luxury for the conquerors and their certain debasement until ready for the coming of some new virile people who repeat the same experience. Where the lower accept their estate and worship



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DILWARA TEMPLE, MOUNT ABU, INDIA, CHIEF SEAT OF THE JAIN WORSHIP

men who are more highly placed, where dreams of equality and liberty have never come, and where the overhanging and overpowering belief is in fate. Where that which is is that which shall be, and where there is no desire for any new thing under the sun. Where none the less man has reflected profoundly, considering the deepest problems of life and destiny and being; where high social position depends not upon wealth, nor power, nor influence, but on birth; where the ideal is

not success, nor comfort, nor fame, nor wealth, nor rank, but the mastery of all outer circumstances and the supremacy of the spirit. Where asceticism, philosophy and earthly indifference to the world are the attainments most sought. "My pundit," said my friend in Bombay, "would not leave his seat and go to the window to see the greatest spectacle on earth."

When now we ask ourselves for the specific problems for India and for their solution, we are inclined to say these



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INTERIOR DILWARA TEMPLE, MOUNT ABU, INDIA

things are too great for us, let us leave them to the slow working of natural laws and to the direction of the Divine Spirit, ourselves meanwhile content with the different fate allotted to us. But such an answer would be in harmony with the Spirit of India and not with the Spirit of the West, which seeks to master nature and to make natural forces our servants. But protest as we may against fatalistic content we are certain that the man is

doomed who attempts, in Kipling's phrase, to "hustle the East." True remedies can be found, but they will be slow in their effects, and India can solve the problems which have been caused by millenniums of existence only by centuries of endeavor. Here will be no instance of a people born in a day or of a regeneration by miraculous transformation. Here reform contends against hoary traditions, a society bound by custom which is

The Spirit of the Orient

stronger than life, and the forces of material nature.

Manifestly we begin with the last named, nature. There is no question in India of an American social condition, of villages with wide streets, and trim



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INTERIOR OF PEARL MOSQUE, AGRA, INDIA

gardens and pleasant cottages. We cannot anticipate a time when the laboring man shall earn a dollar and a half a day, and when the man of moderate circumstances may anticipate a thousand a year. We shall not look forward to a future when our machinery of civilization, our houses and furniture and clothing and food shall be introduced. East shall continue to be East, India will not become America, and in outward conditions there shall continue to be a great gulf fixed between the two. Similarity in these things is not even desirable. The Hindu has his own standards, and they are in accordance with his needs. He has lessons for us, as he shows how self-respect can be maintained on the merest fraction of that which we regard as essential. It would, indeed, be a calamity were our notions to prevail everywhere. Surely his is not after all the lowlier ideal, to be rid of impedimenta, and to seek highest satisfaction, not in

the abundance of things he possesses, but in life itself. There are times when we may well envy the simplicity and plainness of life in the great peninsula.

But admitting all this, and insisting upon it, still, the people may be delivered from actual want, from the poverty which does not know what the satisfaction of hunger means, and from the recurrent calamities which decimate whole sections. Better agricultural methods, irrigation on a still larger scale, the cultivation of regions which are scantily peopled, the exploitation of natural resources which are still untouched, all this and more can be accomplished, so that there may be an increase for ordinary life and provision for years of scarcity. This would require progress in wealth, but at a moderate pace, with life continuing upon the ancient lines.

The problems of government are scarcely less arduous. It has always been



GREAT CAVE OF ELEPHANTA, BOMBAY, INDIA

far too expensive, and so it continues in our day. The British government has given unexampled peace to the people, and justice. It is incorruptible and impartial. It studies the needs of the people and it seeks to further their interests. In our second article we quoted words of high approval from native writers. But there is another side. The government is terribly expensive, and it is foreign. Brit-

ish standards of life cannot be lowered to the native level, so that salaries must be paid which will maintain the English ways, and which will tempt competent men to a life of exile. Hence salaries are very high, with ample allowances and pensions and payments to widows and orphans. The home government exacts no tribute, yet an immense amount of money goes year by year to England, sent home by English officials in payment for English luxuries and necessities. There is an army of civil servants of foreign birth, and regiments of troops, who are supported by the native treasury. A visit to the cantonments of a crack British regiment astonished me at its provision for the needs of the men, every three soldiers having a native servant. Any other policy would be suicidal; the foreigner cannot live as at home, but the native pays the bills.

Besides, the foreign occupation crushes the native spirit. Every native gives way to the Anglo-Saxon as to his conqueror. White men constitute a caste by themselves, and the consequent servility on the part of the men who own the land is degrading to both ruled and ruler. In such circumstances a vigorous national life is impossible. We cannot conceive of India as coming forward to play a great part in the future of the world, as making great contributions of its own to our science, arts and literature, while its children are so humiliated.

The solution would seem to be an increasing measure of self-government. This is demanded by a growing public sentiment, and is awarded in a degree by the employment of natives in the civil and military service. Yet only in a small degree, for the positions of large pay and influence are reserved for white men. None else, it is argued, are capable. Foreign writers complain that even as subordinates, native officials are arrogant, and corrupt, and inefficient. Doubtless there are grounds for the accusation,

but, none the less, India can have a true future only as the ideal is kept steadily in view, and as the British government recognizes its position as one of trust, holding it not for glory nor for gain, but for the interests of the people, and for their advancement. The young men must be



WAY-SIDE SHRINE, MORADABAD, INDIA

taught honesty and patriotism. There is little yet of either. How could it be otherwise with the story of the past before us and its influence all pervading among the people? Patriotism has been impossible, and now it is only slowly kindled, but without it there can be neither true dignity nor true responsibility. The same great principles obtain throughout the world in society and in physics. Government must be by the people and for the people. Not it is true on the pattern everywhere of England or of the United States, as well expect English country houses and American villages everywhere, but adapted to varying circumstances and needs. England has proved herself worthy to rule. She only has made a success of empires across the seas. She only has sent forth successions of noble and self-sacrificing men to serve her in foreign lands. But to all the rest she must add the highest gift of all, the capacity and the right of self-government. It will be her highest praise if she can make her rule unnecessary and bring at

last the day when India shall take its place among independent empires.

But that is in the dim future. Immediately there are more pressing needs. We have seen how small is the percentage of educated men and how infinitesimal the number of women who can read. The problem of education is almost the



SENTINEL GOD SIVA, VELLORE, INDIA

greatest at the present time—so great that it is baffling and yet imperative. Thus far the government has confined its attention to the training of the few. Young men are taught that they may be fitted for the public service. Entrance to public life is the motive which sends the brightest sons of well to do families to the colleges. They are taught the studies which belong to our own institutions, and acquit themselves, as we should expect, with credit. The larger problem of the masses is almost untouched. Yet while it is unsolved, India will continue as it is,

the prey to superstition, and tradition, and disaster. Only enlightenment can break the chains which bind the people, and make possible for them a glimpse into the higher world. Mission schools succeed with the few; it remains for the government to undertake the problem for the mass. How shall this be accomplished, whence shall come the funds, the teachers, and how the desire shall be awakened where it does not now exist, are questions calling at once for the wisest statesmanship and the broadest philanthropy. Such an education, we need not add, should not be modelled upon our own. The people of India have their own difficulties and they should be taught to meet them. There are already noble efforts in progress for such training as will fit them for the struggle for existence, making them better farmers, more expert mechanics, and more competent workers in their various occupations. This is closely allied to the two questions already discussed—how the people shall be prepared for self-government, and how they shall be relieved from the burden of crushing poverty. Science is given us for the mastery of nature, to make man at once intelligent and free. Adapted to India it will accomplish these two tasks. Man will no longer be the prey of superstitions, surrounded by imaginary foes, and he will be armed against his real antagonists, learning how to live to best advantage and to highest purpose. Education must be the means to all higher ends.

Religion we have left to the last. It is the greatest problem of all, and the most pressing. We are far from advocating the introduction of a new sectarianism, but the most sympathetic review of conditions in India must reveal the need for a new gospel. Very much which goes under the head of our own religion is indeed unnecessary. Its introduction would only bring fresh confusion. The Hindus will not accept Christianity as bound up with our civilization.

for that as we have seen is not suited to their needs and is repugnant to their taste. Nor will they accept our philosophical doctrines. In metaphysics they are past masters, and they are not prepared to sit at the feet of Western scholars. But fortunately, in our day, Christianity is returning to its first simplicity, and in the teaching of Christ there is neither East nor West, but the gospel for a common humanity.

Indian religion is a complex mass of cult and philosophy. Christianity should be taught in its simplest form, as the Fatherhood of God and the brotherhood of man. As the first it will free the people from their bondage to fear, from their superstitions, from their reliance upon priests and ceremonies, and will give each man his value as in vital relationship to God. The second will break

down caste and exclusiveness, and teach men not to call each other common or unclean, but to recognize their common and mutual relationship and duties. Caste isolates, race from race, class from class, guild from guild, family from family. Philosophical religion completes the isolation by separating the individual and making him seek salvation for himself in meditation or by asceticism. Christianity breaks all this down, making service of others, even the outcastes, the highest worship, and bringing all men together as brothers. It is this inner regeneration which India chiefly needs. With it accomplished, all that is best will follow, and we shall go there then, not from idle curiosity, but to learn the lessons it can teach us, of simplicity, and spirituality, and the freedom of the soul from the trammels of the outer world.

China I

LET us think of the United States east of the Mississippi, with Texas, Missouri, Arkansas, and Iowa added, filled with more than three hundred millions of inhabitants, and we can form a picture of China. This territory is divided into eighteen provinces, and its chief physical features are three great rivers, with plains, mountain ranges, hills in endless variety and boundless resources. Besides, to the northeast is Manchuria, to the north Mongolia, and to the west and northwest Tibet, Ili, and Kokonor. The whole is under Chinese control, one-third of Asia, one-tenth of the habitable globe constituting the greatest independent empire the world has ever known in population and in duration.

Its chief characteristic is isolation. It is bounded by mountain ranges, deserts, pathless wastes, and the broad sea. From the dawn of history, and this conventional

phrase here means a really immemorial antiquity, the empire has been not only free and independent, but self contained and self reliant. Unlike India it has never known an invasion which has modified the customs or the ideas of the people, for although foreigners have repeatedly conquered it they have been powerless to influence the life of the people, but have themselves submitted to ways and manners which are stronger than the most triumphant arms.

Not only has the empire thus maintained its solidarity and its traditions, but it has preserved and strengthened its pride. Could we conceive of the Mississippi Valley in isolation, its people having for thousands of years no vital connection with any other civilized folk, with rude Indian tribes, or some semi-civilized peoples constituting the world outside its own boundaries, we can understand how a pride of race might be cultivated which

would regard the indigenous type of civilization as the only enlightenment, and all the rest of the world as barbarous. So in fact has it been with China. Its own civilization is so ancient that its origin is wholly lost. The people in their own thought have always been enlightened. No great teachers ever came to them from other lands, no adventurous travelers brought back from beyond the mountains or the seas the treasures of foreign parts. Save for a few men who penetrated India, and for the coming of the Buddhist religion, no debt is acknowledged to any but to themselves. Thus the Empire becomes "The Middle Kingdom," the middle of the earth, the center of enlightenment, surrounded with outer darkness and a fringe of savages. We must dwell upon this feature, and emphasize it, for it is the key to our explanation at once of the institutions and character of the people and of the problems with which modern statesmanship, science, philanthropy, and missions must contend.

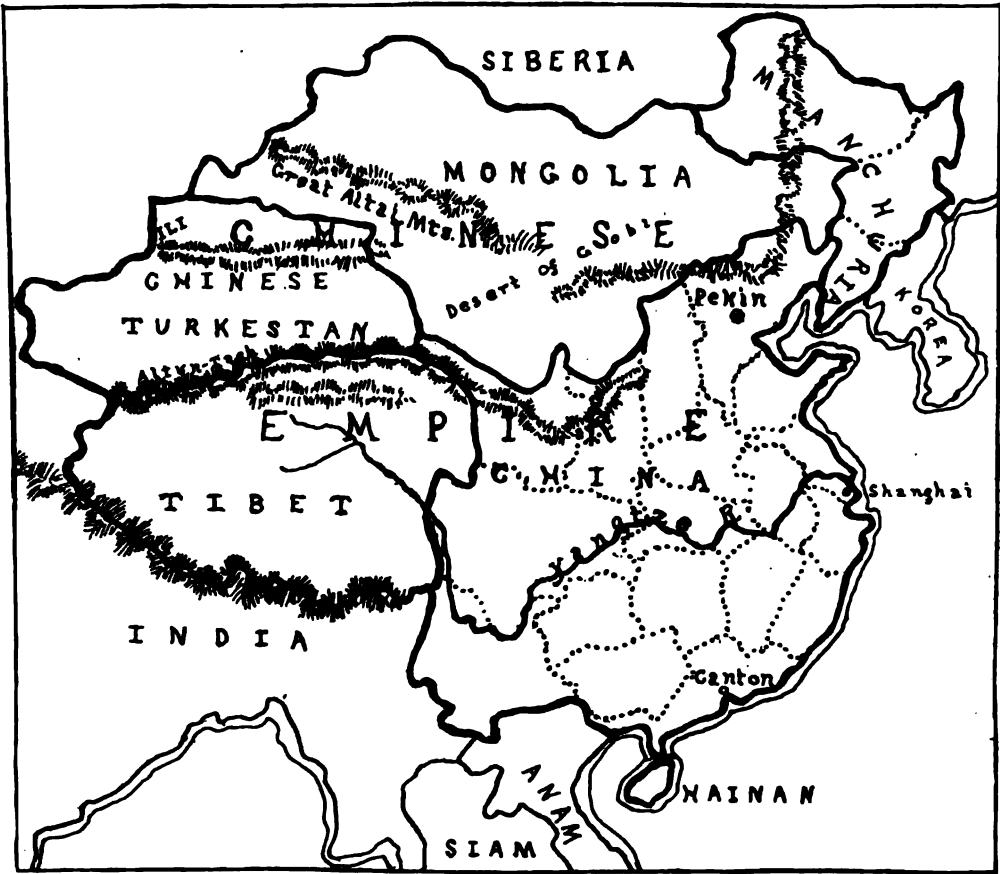
Thus understood, we shall perceive that the Chinese are not inherently different from the rest of mankind. For far less reasons the Greeks looked down upon all peoples as upon barbarians and thought it a virtue to hate unreservedly the foreign character. So provincials the world over have thought themselves the elect of Heaven. Common as all this is, and familiar from countless instances known to ourselves even among Americans with all our opportunities for knowledge of other localities, in China provincialism has been made racial by the situation of the country and by its wide separation from other favored sections of the globe.

Ten centuries ago China was undoubtedly the most civilized portion of the world, and three thousand years ago only Egypt and possibly India could have competed with it. But while the others have changed in various ways, China has remained the same. Think of some of its achievements! The greatest structure

ever reared by human hands is the great wall. It is fifteen hundred miles long, without break it crosses valleys, climbs mountains, clambers up the face of precipices, and bounds an empire on the north. It was built before the formation of the Roman Empire, while it was still a republic, and while Christianity was still unborn, in 204 B. C. Or, to take a modern instance: while the enlightened peoples of Europe were still engaged with the crusades, before gunpowder or the printing press had been invented, China built the great canal, almost seven hundred years ago.

Our imagination fails us with such numbers. A thousand years of Chinese history makes no impression upon us, for they stand for no events and are represented to our thought by nothing distinguished in character or literature. But to the scholar all is different. He learns to fill out the centuries and gains at least some faint idea of their magnitude. He comes to understand that it has not been quite a monotonous sameness, but that there have been wise and unwise rulers, successful and inefficient dynasties, periods of refinement with flourishing literature and art, and periods of terrible and desolating warfare. In China, too, he comes to understand there have been great sovereigns, great novelists, great essayists, great historians, great artists. To begin to master all that has been there achieved is beyond the powers of any man, and the most that an industrious student can hope to do is to learn more or less thoroughly the events of some single period, or to trace the development of some particular line of science or of art. Chinese encyclopedias there are, in hundreds of volumes, and histories which seem interminable, and dictionaries which are terrifying by reason of their size, and compendiums, and short editions innumerable, themselves seemingly long enough for the most industrious.

But leaving this, let us look over the



SKETCH MAP OF THE CHINESE EMPIRE

Dotted lines indicate provinces of China proper.

country and note some of its acquired characteristics. First of all perhaps is the kind of cultivation. Man here has developed a form of agriculture which is akin to gardening, minute, thorough, utilizing every spot and space, so that the impression is not of fields and meadows and pastures, but of little plots as carefully tended as a flower box for a window. There are no flocks, nor herds, nor carriages, nor pretty farm houses. Villages there are, innumerable. At a distance they are often attractive, but they will not bear a closer inspection. The streets are very narrow, seldom over ten feet in width, the houses are low, small and miserable, and there seems a total lack of order, cleanliness, and of course, of elegance. There are no parks, nor

pleasure grounds nor attractive suburbs. The village begins and ends suddenly, and is as cramped for space as are the cities. There are no trees, nor vines, nor (not to dwell too long) comforts without the houses or within. Outside the villages are the garden-like fields, and roads stretching from village to village, in all directions. There are great roads, some of them paved, but all of them like the smaller ways in horrible repair. This is true also of the streets in the cities. Peking is distinguished for the width of its streets, and for their badness. It is said that after a rain pedestrians have perished in them, so deep are the holes, and so fathomless the filth, while in dry seasons the dust is almost as terrible.

The traveler in China is repelled by this



RICE TERRACES, CHINA

Illustration of the intensive cultivation of fertile lands.

view, even more than by his sojourn in India. He finds the adjective "Asiatic" applicable to both and with derogatory significance. This is perhaps deepened as he remembers the imbecility of the people in their contact with the foreign powers. India has been repeatedly conquered, and China has proved defenseless against a few thousands of men. The same disorder, and lack of system, and contentment with obsolete methods are found in both war and peace, so that our visitor, upon this brief inspection, decides that China is grotesque and impossible.

It is not easy to get beyond these surface opinions. It is true there is nothing which corresponds to the caste of India, nor to the vast variety of race and religion which makes the problems there seem so intricate. The people of China are remarkably homogeneous. It is true there are differences of race descent among them, but as immigrants from dif-

ferent nations become in a generation or two indistinguishable in the United States, losing their differences in a common likeness, so it is in China. There, however, the differences in language are great, dialects differing so widely that the natives of one district cannot understand the natives of another, but nevertheless the homogeneity is greater than the diversity, for the written language in all sections is the same, so that all Chinamen study the same books in the same way, write the same styles of letters in the same words, and possess in general the same literary, philosophical, and religious ideas. Further, the homogeneity is increased by the lack of hereditary distinctions in rank. There are it is true, noble families, and other families distinguished for centuries in various ways, but these distinctions do not separate their possessors from the people, and confer no privileges. Theoretically China is the most democratic of

empires, a place where all men are equal. Theoretically the son of the poorest peasant is on an equality in all respects with the son of the richest man, and as a matter of fact, many of the greatest men in China have come from a humble parentage and from poverty. Thus the natural and artificial barriers which isolate in India are wanting.

This constitutes the first great difference between the two: India is essentially aristocratic, while China both theoretically and practically is democratic. Why then cannot the foreigner easily and successfully learn more of the people than appears upon the surface? There are reasons enough. One is that the foreigner is often too contemptuous to take the trouble. The view already outlined is sufficient, and he abides with it. Another reason is that a real acquaintance requires great perseverance and persistence. It is not only that the language must be learned, and this is one of the severest tasks ever set man, but an intricate system of etiquette and an extended literature and history. It is only the unusually gifted foreigner who can overcome these barriers, and enter into real intercourse. For it can be achieved on no easier terms, and, therefore, the number of foreigners whose opinion is really valuable is very small. For we must remember that the Chinaman looks down upon us, and esteems us barbarians. Recalling our own contempt for him, remembering his ill smelling streets, his horrible roads, his comfortless dwellings, and his many eccentric ways, that he should look down upon Europeans and Americans seems simply one more absurdity. But after all it is not absurd, though it is undoubtedly mistaken.

Let us take up the two items named, language and etiquette, and try to understand why the foreigner is a barbarian to the Chinaman. First the language: This is the subject of life long study to the educated man. The little boy begins the endless task. He is taught profound

respect for his teacher, and is informed that the great sages, Confucius and Mencius before whose tablets he bows on entering school, were teachers. His teacher is paid little in money, but greatly in respect. He may punish his stupid scholars at pleasure, though their parents would not think of flogging them. With this early reverence for his teacher is joined a reverence for books, so that not a printed page, or even a scrap with printing upon it, shall be treated with indignity. Thus from the start letters are given supreme



WATCH TOWER IN EXAMINATION HALLS,
CHINESE UNIVERSITY AT NANKING

place. Nor is this merely rhetorical extravagance.

The boy in school sees everyone giving place to scholars and graduates, the presence of a man with a degree in a village giving it distinction. Rich merchants pay large prices for the honor of a degree, though they know that the fact of its purchase destroys most of its value. Not only is social precedence given to scholarship, but there are legal immunities as well. The man who has passed the Imperial Examinations has rights before the



A VERY OLD CHINESE UNIVERSITY IN WHICH MANY FAMOUS SCHOLARS HAVE STUDIED

law possessed by none others, and more than this, he only is eligible to any position in the government. Not rank, nor riches, but scholarship gives what men everywhere covet—power, precedence, privilege, and consequently in every village, with rare exceptions, is a school. Rich men hire private tutors for their boys, and everywhere there are the signs of the predominance of learning.

It is true the results are not satisfactory from our point of view. The methods of instruction are slow, inefficient and wasteful. Only the brightest succeed, and multitudes of pupils gain nothing from their arduous toil. For example, students are required to commit an immense amount of literature to memory, spending years on the task, without one word of explanation. As if our primary student should be asked to commit the classics—say Homer and Virgil— from beginning to end without any translation, or any explanation of any difficulty. Then when at last, after

years, the task is ended, all is begun again with translation and commentary—the translation and commentary being likewise committed to memory. Were our students required thus to commit all the Greek and Latin poets, with the standard authors in the same languages in prose to memory, with in addition, minute comments by standard commentators, and be prepared on examination to begin at any point and write the text with the required commentary, and then to add a poem in the classic style, and an essay absolutely correct according to the form and matter of the ancients, they would have a task comparable to that set the Chinese students.

In consequence, some scholars fail in the initial task: they cannot remain in school long enough to commit their authors; others are “half learned,” that is, they know their authors by heart, but do not in the least apprehend the meaning, and above these are all kinds and condi-

tions of acquirements. Thus those who fall out by the way have nothing of real value to show for their expenditure of time and labor. But the Chinese regard all this as natural, for why should not the fit survive in examinations as in nature, and the weak and unfit fall out by the wayside? Besides, there are competent scholars enough, and we need not be anxious to increase their number.

Nor are the results with those who succeed altogether beneficial. In all the long course of study absolute submission to authority has been insisted on. As the teacher is honored next to the parent, as the printed page is regarded with honor, so in still higher degree are the classic books venerated. All the honor which Christians have given to the Bible is lavished upon the Chinese "Sacred Books." In America there are thousands who treat the Bible with scant respect, but in China there is literally none who does not honor the writings of Confucius. Thus a religious sentiment gathers around these books, and they are supposed to contain the fundamental truth of the universe itself, and the laws which must govern mankind. He who obeys them is happy, he who disobeys them is a wretch. The welfare of the empire is dependent upon conformity to the teachings, and even nature, sky and earth and sea, are affected by man's obedience or disobedience to them. Moreover, all literature—essays, poems, history—is filled with allusions to these sacred writings, and even the common talk of educated men cannot be understood unless we, like them, are familiar with their whole range.

We can understand now why the ordinary foreigner appears like a barbarian. He knows nothing of these things. Even if he "knows the language" it is only some spoken dialect, and even if he can read the Chinese characters he does not attain to literary excellence. Thus judged by one standard, the only standard known, he fails abjectly. And the Chinaman does

not value our acquirements in the least. He knows nothing of Greek, and Latin, and Hebrew, nor of modern languages nor modern science; hence a foreigner may be a marvel in all these, and it produces no effect at all because he is ignorant of Chinese literature and the Sacred Books.

Let us repeat, this learning is the sign of the gentleman, it constitutes aristocracy, and the foreigner does not possess it. Why then should he be admitted to the society of gentlemen? They do not care for his conversation, nor he for their's, hence they remain apart. But do none break through the barrier? Some dig through it. A few distinguished foreigners have so far mastered the task that they have been welcome guests with scholars, and have met high placed graduates on an equality. But in the nature of the case the instances are few. Therefore, foreign judgments on China are not often of great value. What should we think of men who should travel through the United States, finding our food unpalatable and our manners disagreeable, and then should write books about us on these superficial inspections? Or, without knowing our language, or reading a word of the Bible or Shakespeare, or of any of our authors, and without meeting any of our leading citizens, because our country roads are undeniably bad, our railway cars overheated in winter, our habit of public expectoration disgusting, should condemn us and all our ways? On a par with such judgments are our own when we despise this vast people, so large a fraction of the human race, because they do not conform to our standards, nor come up to our modern requirements.

But if the whole literary training of the Chinaman secludes him from foreign friendship, so does his etiquette. Probably with all the world etiquette has more influence than morals in determining likings. The etiquette is on the surface so that

everyone must be affected by it, and if one violates the code in which we are trained he is a boor to us. Now the Chinaman is trained in etiquette as he is trained in letters. Confucius put propriety among the first virtues, and indeed it is a moral accomplishment to say and do the right thing at the right time. But with Chinese



A CHINESE REFORM OFFICIAL

minuteness, and Chinese patience, and Chinese regard for tradition a system has grown up which excels all competitors for intricacy. The Chinese child is trained to it from infancy and it becomes a second nature, so that the humblest does not violate ordinary rules of politeness, while the scholar is as proficient in etiquette as in literature. How then shall a foreigner become a friend? He does not know how to enter a room, nor how to leave it; he does not understand how to drink his tea, nor what is the meaning of the cup given him as he begins his call; he does not so much as know when he is grossly insulted and he insults his host, in flagrant fashion, in all unconsciousness. It is as if some guest should come to an elaborate dinner given by one of us in his behalf and should put his muddy feet on the

dining table, sitting with his hat on and his coat off. We should not invite him a second time, nor will the Chinaman as he finds his foreign guest lacking in the first rudiments of propriety. So again the Chinaman is justified, at least to this extent, that we can understand his conduct and recognize that his treatment of us is not essentially different from our conduct in like circumstances.

It is difficult to show how minute and all-embracing the rules of conduct are. For example, there is the well-known story of the American who was employed in the University in Japan, in the old days when Chinese etiquette was still maintained in that empire. After a time he was visited by a solemn delegation of the authorities, who, after much circumlocution, asked him what they had done to injure his feelings. He replied that they had done nothing, but they took his reply only as polite evasion, and insisted. As really his feelings had not been hurt by anything, he was in perplexity and began at last to ask them what he had done to indicate his annoyance, whereupon it came out that he had appeared (being really a man somewhat absent-minded and indifferent to his dress) several times in his recitation room with his shoe strings unfastened, and the authorities had supposed this a quiet way of indicating that his feelings were injured. Or to take another instance. An American long years since went to China as a missionary. He took up his residence with a group of students, and learned at once the language and native customs. Many years after he rendered the Chinese government signal service and was made a mandarin. When I knew him he lived in Japan, and he told me that in his long residence in China he had met only courtesy, because versed in their ways he rendered courtesy where courtesy was due. When a new Chinese minister came to Tokyo the American would call upon him. At the outer gate he sent in his ordinary American visiting

card. The response came back, "His Excellency is not at home." So the American advanced to the inner gate and presented an elaborate visiting card in Chinese, and again the response came, "Not at home." Then he advanced to the door of the residence and presented his great official visiting card inscribed with all his titles, and the minister was found at home and prepared to do him all honor. To have presented his official card in the first instance would have been presumptuous. He must appear in a private and modest capacity, but for the minister to have received him in such form would have been to do him a discourtesy. The successive responses were really in the nature of a command to come up higher and be received in a style befitting my friend's rank and distinguished services. Naturally few foreigners have the time, the patience, or the adaptability to learn so elaborate a code, and one so adapted to all the contingencies of a strange life. Etiquette in China is little less elaborate and perplexing than is religious rite in India. In both we have illustrations of the methods in which men bind themselves

with artificial codes and make life burdensome by their own traditions. However, there comes a time when even such a code becomes a second nature, and its lack is felt as if something essential were missing.

Already we have found that first appearances are deceitful. China looked to us systemless, untidy, without elegance and repulsive. But already we have gained a certain respect for the people. It is a great accomplishment to make scholarship supreme, and to honor letters beyond rank or wealth, and this not by a class of students, but literally by all the people—by merchants, officials, and even coolies no less than by students and authors. Then, too, it is no mean accomplishment to get a code of etiquette recognized everywhere, so that everyone may know the right thing to do and say at the right time. Such a people surely do not merit contempt, but on the contrary may rightly lay claim to a high degree of civilization. Nor can we altogether wonder that our Western civilization appears to them not attractive. As the Hindu supposes that Occidentals are given to the



CHINESE FUNERAL PROCESSION

comforts of material civilization while he seeks the joys of religion, so the Chinaman fancies that we give first place to wealth and to force, while he honors literature and morals, including etiquette in morals.

Nor has his regard for morality been merely outward. Long before the Christian era a Chinese emperor declared, "The Empire is peace!" and on the whole the declaration is true. Peace is the ideal of

inals must there be soldiers, is the Chinese principle, a principle which surely is nearer Christian teaching than like Christian practise.

War in China has been terrible. For the most part it has been either the savage incursion of barbarian hordes, without mercy or reason, or it has been the outbreak of rebellion when the people have risen in mobs and have killed and slain without discrimination or limit. Hence, in both instances, war appears as a species of insanity, as indeed it is. Whereas the Chinaman loves peace, when he is stirred to war he is at once savagely cruel and an arrant coward. In a mob, with some village or town at his mercy, he will commit deeds of the most horrible description, while as an individual, or on occasions when heroism is required, he proves lacking. This, however, is in part at least because of his training. It is said that when the French attacked the Chinese fleet at Foochow in 1884, that the Chinese commander remembered that he had an invitation to dinner on shore and left his ship to keep his engagement. On the other hand, General Gordon (the famous "Chinese" Gordon) commander of the "ever victorious army" declared that the Chinese needed only good leaders and they would be excellent soldiers, an opinion borne out by the testimony of many competent observers. But however that may be, an empire has claims upon our admiration which for three thousand years has honored peace, and has given war its true place, as an alien element to be banished from the thoughts and the lives of reasonable men.

Again, we shall not permit our first view of China to blind us to another admirable quality in the people, their persistent industry. We sometimes hear of the birth, youth, maturity, and old age of nations. But here is a people which was born before history began, and is still in full virility. As we have noted, they built the great wall two thousand years



CHINESE LADY OF FOOCHOW

the Chinaman, and war an abhorrent interruption of the course of nature, like a typhoon or an earthquake. We must have soldiers, as we must have policemen, but they are not held in distinguished esteem. A general is by no means the equal of a subordinate civil official, and the latter always and everywhere takes precedence. To be put into the military service, even though with several steps of advancement is a degradation and a punishment for a member of the civil service. War is a crime; and only because there are crim-

ago, and they are still capable of prolonged and persistent exertion, and of the greatest enterprises. Again, under competent direction there is nothing which they may not attempt. All China is filled with patient industry. Beggars there are as everywhere, but idleness is not held in honor. It is not exalted in virtue into holiness as with the ascetics of India, for the practical ideal of China is plodding, continuous toil. Much of it is misdirected, it is true. As in India, conservatism has hindered improvements and has added terrible burdens to the task of gaining a livelihood. Almost everything is done at the hardest, for man has only his unassisted strength, using cattle sparingly, and is not master yet of steam and electricity. His toil procures for him the simplest of livings, but therewith he is content, loving his home, his family, his neighborhood, and taking his lot as it is given him. With him, too, as with the natives of India, the universe is a vast complex organism, and he is an infinitesimal portion of it. He must move with its currents, and where he is there shall he abide.

Have we not modified somewhat our judgment? This untidy, inelegant, comfortless land is not so uninviting after all, unless we be indeed barbarians and put material satisfaction as first and last the only essential. A people which honors literature and morals, and lives under an elaborate code of etiquette, which glorifies peace and despises war, which rejoices in industry and is content with its lot must

merit something better than contempt, or an amused smile at their strangeness. "Why," once asked the distinguished Professor Tholock, of an American stu-



KING OF THE BEGGARS, CHINA

dent, "did the Lord make so many Chinamen and so few Germans?" I do not know what answer was given, but the truth doubtless is because he wanted them. They, too, have their place on the earth which does not belong to Germans nor to Americans and their claims upon esteem and admiration and respect. They, too, are near our Father, and are His children with their inheritance in His love and favor.



TWO ANIMAL AVATARS OF VISHNU

China II

THE Chinese social organism is at once the most primitive and the most democratic in civilized states. Yet its democracy is not according to our type. Our system is based upon the value of the individual, but the Chinese unit is the family. This modifies the whole structure. With us, when a man attains maturity he establishes, if he will, an independent household, or if he will he continues single. In China he does neither the one nor the other, for marriage is not a matter of his will, but is arranged for him. Very likely he was betrothed in infancy or early childhood, and although the Hindu system of early marriages does not exist in China, marriage may be long before the boy is his own master. Indeed he is never his own master, for he is born into a network of relations, and continues in them all his days. When he marries he brings his wife home, or rather she is brought to him, to his father's house, where she becomes a kind of servant to his mother. The bride's relation to her stepmother is far more important to her than is her relationship to her husband, for her subjection continues so long as his mother lives, and she comes to a place of importance only when at last her son brings a daughter home. After a time the family comes to constitute a kind of clan, and the home grows into a village, so that there are very many villages where all the inhabitants have the same family name. When the immediate family connection has so broadened that the sense of kindred is lost, the village remembers still its own origin and remains a little self-governing state.

For the father of a family has very large powers, and very large responsibilities. As the family is the unit, when one member suffers all suffer with it. If one commits a crime the entire family may be punished, and even if the actual culprit escape his parents will suffer in his stead, while if he is caught they, too, may be punished with him, according to

the gravity of the offense. We must go back to the stories in the Pentateuch, and in Joshua, for familiar descriptions of a similar state of things. As the family thus suffers with all its members, so does it share in the prosperity of each. No one is rich for himself. If, for example, a son gains the coveted degree which admits him to the public service, and obtains in time a lucrative post, a swarm of relatives will follow him and surround him. He must provide for them all, making nepotism a matter of course. Nor does he ever become precisely his own master, even though he grow to be the head of the family, for he is still bound by custom and tradition and public opinion. These combine to form a force which can be defied only by the boldest and the most strong willed. Especially must the son honor his parents. This is the central commandment, and it is enforced by endless stories of obedient sons, some of which would seem to indicate, mistakenly however, that the Chinese have no sense of humor. For example, it is gravely related of one good boy that he still dressed in baby clothes when a grown man, and when asked the reason for his course replied that he could not think of dressing like a man lest he should cause his parents to grieve over their advancing years! In many places memorials are set up by the authorities in honor of a son or a daughter who has been an example of "great filial obedience."

Next to these duties to one's parents, which exceed all others in importance, come one's duties to his brothers, and then to his wife, and finally to his friends. But the wife occupies in the code a subordinate position, and has any real position only as the mother of the children who are to continue the family line. For the extinction of the family is a calamity of the greatest magnitude, since in it the Chinaman lives and moves and has his being. He who is cut off from it is an outcaste and a vagabond. There is no new



CHINESE AT HOME

circle which he can enter, since all are constructed on the same plan and have no opening for strangers and foreigners, save possibly as infrequent guests. The economical position is none the less serious for the man without a home: all occupations are filled, and there are no vacancies. The Chinese are past masters in the art of combination, so that our labor unions seem very amateurish in the comparison. Thus so long as a man moves along with the system all is well, but woe to him if he steps out.

Then, in addition, all the associations which hallow life are concentrated about the family. It is thought of as a corporate whole to which belong not only the living but the dead, and these are so connected that the suffering or the welfare of the living affect the dead, and if one break the family line all the ancestors are in distress. To worship, or do reverence, before the ancestral tablet is far more than all other religion, so that the man who has separated from his family has lost his gods as well as his living relatives.

A young man once came to my house in Tokyo in great grief. He had been for years in New York where he had prospered until at last he could return to his home in the neighborhood of Canton. He had become a Christian, and as soon as he entered his mother's house she took him to the ancestral tablets and asked him to worship them. He refused, and she in wrath and horror drove him from her door. It was almost night, but not a person in the village would take him in or give him a mouthful of food, and he was obliged to go many miles to a village where his people were wholly unknown, before he could find a refuge. When I saw him he was on his return to America, since residence in China had become impossible for him.

The Chinaman, therefore, is not naturally an emigrant. All his ties and affections keep him in the locality where he was born. He knows nothing and cares nothing for the world beyond. He does not wish to travel through China and still less to foreign lands. It is only stern ne-

cessity which drives so many thousands to expatriate themselves, and this is only for a time and with the fixed resolve to return home when circumstances shall favor them.

In the villages the elders rule. They may be in fact the old men, or they may be young men of vigor and enterprise. Sometimes they are elected, and sometimes they simply take the offices. A mul-



ONE TYPE OF CHINESE MORTUARY
MONUMENT

titude of affairs come before them for the community is only a larger family, and it settles its own matters. It is only when a feud breaks out between adjacent villages, or when in the community matters become uncontrollable that the officers of the law are called in. But so long as there are no riots, and the taxes are paid with reasonable promptness, the Imperial Government has nothing to do in the premises. It is, therefore, looked upon as a last resort, and with reason, for when a matter is referred to the courts

for settlement it is in desperation, when the appellant is ready for ruin, since in all probabilities whatever the rights both parties will be stripped of their possessions and punished.

It follows that there is nothing like loyalty. Again and again invading armies have been astonished at the readiness of the people to serve them. If the pay were good and prompt the people showed a strange impartiality. They have no patriotism for China and no affection for the Emperor who is as a god far away in Peking, inaccessible and unimaginable. During the recent wars missionaries have reported the total lack of interest in the news, the peasant not caring who fought or who won, so long as the conflict was at a distance from his fields.

If we, however, were to live in the capital, the government would assume high importance, or if we were educated and had passed our examinations. Without legislature or supreme court the power centers in the Emperor, but he is not an autocrat, for he must rule according to precedent, and, above all, in accordance with the code handed down from antiquity under the name of Confucius. The theory is that he rules by his virtue, standing as representative of the people before Heaven and responsible to it. Nor is he above human censure, since there are especially appointed officials whose duty it is to reprimand him when he wanders from the straight and narrow way. Difficult as is this duty, it has been faithfully performed times innumerable by upright and truth loving men. I quote from the Middle Kingdom:

The celebrated Sung, who was appointed commissioner to accompany Lord Macartney, once remonstrated with the Emperor Kiaking upon his attachment to play actors and to strong drink, which degraded him in the eyes of his people and incapacitated him from performing his duties. The Emperor, highly irritated, called him to his presence, and on his confessing to the authorship of the memorial, asked him what punishment he deserved:



SECTION OF A GRAVE HILL NEAR FOOCHOW, CHINA, SHOWING OMEGA SHAPED GRAVES

He answered, "Quartering." He was told to select some other: "Let me be be-headed;" and on a third command, he chose to be strangled. He was then ordered to retire, and the next day the Emperor appointed him governor in Ili, thus acknowledging his rectitude, though unable to bear his censure.

The story illustrates the old Chinese saying—"The position of the Censor is more dangerous than is that of the foremost spearman in battle." The Emperor sometimes publicly assumes responsibility for the evils in his dominion, in accordance with the word of Confucius, "If you hear of evil examine self."

Below the Emperor are the great departments of state—the Cabinet, the General Council of State, the Board of Civil Office, the Board of Punishments, the Board of Works, the Colonial Office, the Censorate, the Court of Transmission (a means of communication with provincial authorities), the Court of Judicature and Revision, and the Imperial Academy. These various Boards are entrusted with the control of a great body of officials,

and through them with the entire empire. But all must rule in accordance with the great code which is supposed to cover all contingencies. It is in six sections: General, Fiscal, Ritual, Military, Criminal, and Public Works. It is described as "on the whole reasonable and common sense, though not indicating a very high social development." It fits the conditions of the people, and the result is that there is little discontent and no thought of reformation or revolution. The system is as the laws of nature, and the people do not complain of it. The only dissatisfaction is with the officials, and their fashion of enforcement of the laws.

Doubtless there are thousands of honest officials, and they must not be judged by our standards, for "graft" is a part of the system. So it is in all departments of life. The new comer from America perhaps rebels. He will not submit to a system where there are not only tips constantly, but where everyone takes a "squeeze," every thing which he buys paying its percentage to his household. But by and by

he recognizes his powerlessness. Even if he make his purchases himself, his ser-

there is trouble. The patience of the common people is very great, but it has its limits. As in private affairs there comes a time when an individual is ready to be ruined himself if only he may injure his adversary and so goes to law, there is also a time when the people throw all patience and caution and prudence to the winds and rise in frantic mobs as a protest against misgovernment, and then beware! The



WAYSIDE SHRINE ON BANK OF GRAND CANAL, CHINA

On the opposite bank is another shrine built like this. One shrine however, contains an idol with two wives, and the other an idol all alone. Tradition says that the two idols (formerly men) gambled, each one putting up his wife. The one who lost his wife has been alone ever since; but he is, nevertheless, supposed to be a good god, and the people look to him for protection and for a good rice crop each year.

vants take toll when they are delivered at his door, and even if he carry them home in one way or another the place of purchase is discovered, and the seller hands over the commission. With such a system pervading life it is not wonderful that official circles make all that the "business will bear." The Governor of a province is paid a salary which is absurdly small, not more perhaps than he pays his cook, and yet after a few years he retires rich, and besides, has made the fortune of a multitude of relations. All this within a degree is looked upon as a matter of course, and it is only when the graft becomes unusually large, so that there is an increase in the burdens of the people that



POUNDED BUDDHA, CHINA

When a person is in pain he pounds the Buddha in the spot corresponding to the place where his pain is located.

Chinaman is the most matter-of-fact, practical, phlegmatic of individuals, until he explodes, and then he seems crazed, irresponsible, cruel, dangerous, ready to go all lengths and to destroy himself with his enemies. Rightfully, considering the character of the people, the governors are required to maintain order, it being taken for granted that they are to blame if disorder arises. This, too, is in accord with

the Confucian teaching. For that supposes that if the rulers are virtuous the people will be not only happy but good, and hence, that if the people are rebellious the rulers must be to blame. Nor am I aware that the teaching has been disproved by facts in the long course of Chinese history.

The social morality is equal to that of Europe. It is true that the idea of the family is different. A man may have not only a wife, but concubines, and in some instances, if, for example, his wife has no children, he must have them. But if we condemn this as immoral we must also condemn Abraham, Isaac, and Jacob, to say nothing of David and Solomon. It is another social organism accepted and maintained with all propriety. Indeed, as we have seen, the Chinese are beyond all others sticklers for propriety. They regard us as immoral because men and women meet freely, and even are seen on the street together, whereas Chinese etiquette forbids brothers and sisters to so much as touch hands after an early age.

Perhaps the most outstanding feature of Chinese life, next to its industry, is its monotony and vacuity. I met years ago a very wealthy Chinaman on a steamer going from Hong Kong to Penang, where was his home. He was a mandarin, having purchased his degree as he told me without hesitation, and was consul in Penang. He had been making his yearly visit to his parents in Canton. I asked why he did not return to Canton and make it his permanent home. He replied, "I cannot afford to," and upon an expression of astonishment he went on, "all the officials know that I am rich, and if I were to return I should be obliged to give most of my wealth to them. Were I to refuse they would arrest me on any charge, and I could not escape from prison without satisfying their demands. You know that the Chinese call the prison 'Hell,' and it deserves the name. Besides, in Canton there is nothing to do. In Penang I keep my carriage and drive every day, I have

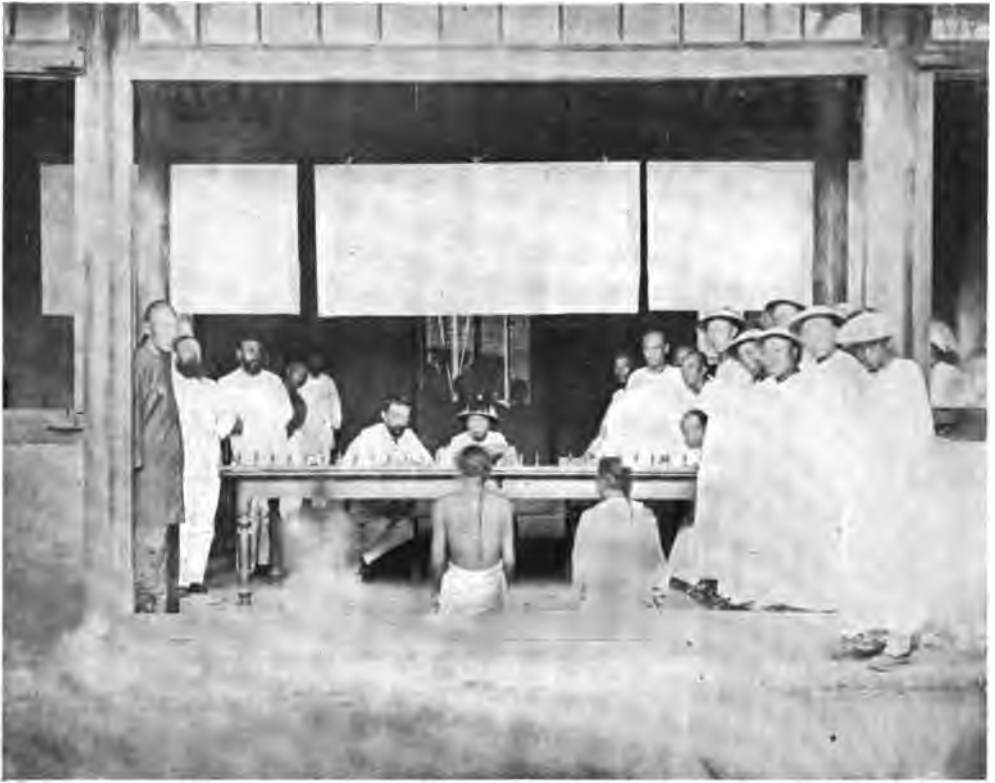
my club and all I wish in the way of amusement. But in Canton there is nothing which attracts me." His story illustrates at once the way of the officials, and



ONE OF THE CHINESE GODS

the dullness of life. If a rich man could find nothing to do still less the common people.

Their lives of toil have few pleasures, theaters, story telling, Punch and Judy shows, weddings, funerals, feasts, the fortnight holiday at New Year's about exhaust the list. And these are infrequent and uncertain save the last. Then the whole empire makes holiday. All debts are supposed to be paid by the end of the previous twelfth month, or if not paid escaped for another year (though a story is told of one creditor who sought his debtor in broad daylight on New Year's Day with the light of a lantern, thus keeping up the fiction that it was the night before, as our congress-



A MIXED COURT, CHINESE AND EUROPEANS, AT SHANGHAI, CHINA

men turn back the hands of the clock to lengthen like Joshuas the length of the natural day.) So with free minds the people give themselves over to pleasure, especially to feasting and to gambling. The latter is the national vice, recognized as such, but at this festive season even the most virtuous women indulge themselves in its excitement. But for the most part it is on the smallest scale. The people are too poor. There are thousands, tens of thousands, of families whose total possessions are not, for each, worth five dollars, and multitudes more who do not know whence the next meal is to come. Almost in desperation the distinction between mine and thine is effaced, and the people who are in possession are obliged to watch their crops, their fruit, their food in their larders, all that they have with constant care.

With monotony and poverty combined,

human life has little value even for its owner. One is tempted to think the Chinese made of a special nervous, or nerveless tissue. Certain it is that all the discomfort of their villages and homes does not annoy them, nor are they ambitious of anything better. Foreign surgeons perform operations upon them without anesthetics which no Occidental could so endure. A missionary friend illustrated the curious insensibility to discomfort from his experience. Returning half sick from a trip in the interior he put up in the village inn, a series of cells surrounding a court yard. No sooner was he settled in his place than in came a man with a donkey and stopped just outside the American's room; and soon a second, and a third and a fourth, then men with other beasts, all tired, and excited and noisy, but not a Chinaman protested, or indeed cared. Not until after midnight

did the hubbub subside, and then shortly, long before dawn, a man came to the outside of the missionary's room with a number of hogs and proceeded to brand them one by one! Only a foreigner with high-strung nerves would object to such a resting place.

Even the Japanese are astonished at the Chinese lack of nerves. A spy was taken early in the war, a Chinaman, and was condemned to be beheaded. He listened to the sentence with stolid composure, and asked for something to eat on his way to the execution ground. He was given a rice ball wrapped in a leaf and he ate the food with keen relish, taking the pains at last to pick off the kernels which adhered to the leaf. Then he threw away the leaf and bowed his head to the executioner's sword.

Or take another instance. In a typhoon, the Chinese stokers on a steamer quit work and threw themselves on the floor. Neither curses, kicks, nor blows could induce them to stir from their places. Finally the chief officer drew his revolver and threatened to shoot if they did not return to work. They still refused, and he shot one of them, and threatened to shoot again. They still refused to work and he shot again. But still

they refused to work, and he put up his pistol recognizing the impossibility of arousing them. They fully expected the loss of the ship, and why should they spend the last hour of life at work, or what did it matter whether they went down with the boat or were killed by the chief officer? The cabin passengers stoked the furnaces and saved the ship.

But though the Chinaman is thus disregardful of life, though many can be found who will give their lives for a few dollars, or out of revenge, yet no people are so mindful of the body after death, or so clear in mind as to the future state. They provide the departed spirit with an elaborate outfit, furniture, and clothes, and even deeds of property, all of paper, all to be burned, and all of value in the spirit world. The body is prepared with elaborate care, and buried in ground which is henceforth sacred.

So too, with all his practicality, the Chinaman is intensely religious, or perhaps as the King James version mis-translates St. Paul's word, "superstitious." There are three great religions, and a Chinaman may believe any, or all, or most likely, some composite of the three. Two are native, and one imported. The last is Buddhism. It was made the state religion



A SHRINE AND FIVE HUNDRED NAMELESS GRAVES GATHERED TOGETHER AND CARED FOR BY A WEALTHY MAN AS A WORK OF MERIT, AT FOCHOW, CHINA

in the first century of the Christian Era, and for a thousand years influenced profoundly the Empire. Emperors abdicated and became monks; great nobles founded monasteries, becoming abbots; great ladies entered convents; literature and philosophy were shaped by the Indian teaching. But after the thousand years had passed educated men rejected the religion and returned to the teaching of Confucius, leaving Buddhism for the ignorant and the lowly. Nowadays it is still in this evil fortune, compounded with a variety of native superstitions and incapable of high influence. Its priests are ignorant and degraded, and its true followers few. The attitude of the gentry



A YOUNG BUDDHIST NUN IN CHINA

towards it is well illustrated by an address given by a high official some years ago at the dedication of a Buddhist temple. He told the people that he came because he had been earnestly invited to make the chief address; that of course he did not believe in any of these things; that he had no doubt Buddhism was of some interest and value for the lower classes; and, finally, that possibly there

might be some truth in some of its teachings! No one seemed shocked or even surprised at so strange an address of dedication, for it expressed what every one knew to be the facts. Besides Buddhism is Taoism. It was originally a mysticism, but is now simply a mass of miscellaneous superstitions, with priests who act as necromancers and quellers of evil spirits. They cast the horologue for infants, choose lucky days for enterprises, and determine what is the relationship of the position of houses to good and bad luck. For most potent of all the influences which determine man's destiny are those of air and earth (Feng-Shui, the Chinese call them), and the necromancer must always be consulted in order that evil may be ordered or avoided and good invited. The topic would take a volume by itself.

The ordinary citizen cares little for distinctions between these systems, and knows little of their teachings. He follows custom and tradition, and frequents the village temple, and employs the priest as he binds his daughter's feet and conforms to the fashions in his dress. The government has no state church, but it governs religion as it governs all else. The officials are superior not only to the priests but to the gods, so that one may read in the *Peking Gazette*, the official publication of the government, of the exaltation or the degradation of some local deity precisely as of the promotion or punishment of a human official.

The religion of the official is Confucianism, and this is the true religion of China. As in India, so in China, religion is like a transcript of the people, it reveals in clearest light the spirit of the empire. Confucianism has been described as chiefly polity, that is for the government of the statesman. In fact it is intended first of all for him, and sets forth the ideal which is to be his guide. It is lofty, rational, attainable, and, as things go, effective. It makes righteousness the very essence of the ruler. If a man be not righteous he is

no ruler, and a king is rightfully dethroned if he transgress the law. As with the ruler so with all men, righteousness is first. Nowhere else in the world, excepting only the Jewish prophets, has the rule of right conduct been so exalted and righteousness made so supreme. In

pire! It is not the Empire of one man!" So with the father, he is father not for his pleasure but for the sake of his family; and so with the son, his existence is not for himself but for his parent's sake. Nor are these relationships merely of human contrivance, they are natural, the expres-



TEMPLE OF HEAVEN, PEKING, WHERE THE EMPEROR WORSHIPS

empire, in community, in family, in one's own soul righteousness is to reign. Or we may reverse the order. One is first of all to govern himself according to righteousness, then his family, then the community, and then the empire. Righteousness is the law not only of mankind, but of the material universe as well. All is law, and all is according to one great system. In it everything has its place, and in its place finds its reason for its being. That is, the Emperor is not Emperor in order that he may enjoy wealth and pleasure and power. He is Emperor for the sake of the people. As it is written, "The Empire is the Empire of the Em-

sion of Heaven's eternal law. Heaven is expressed in righteousness and truth, for it is not the blue vault above us, but is the eternal and unchanging power which watches over us and makes for righteousness. Thus Confucianism begins with the concrete relationships of our lives, and it ends with a religious acknowledgement of an invisible Power which is from Everlasting to Everlasting. But such a system is too refined for the ordinary man. Confucius himself said, "Heaven is too cold and heartless, therefore the common people turn to gods and spirits."

The contrast between India and China comes out most clearly in their religion.

In India the highest holiness is expressed by flight from the world and is found in the ascetic and the recluse. In China such a retreat from the responsibilities of life is the act of a madman, for man's true place is found precisely in the activities of life and in being true to one's family, friends, and government. Hence, Buddhism is repudiated in the name of a



AN IMPERIAL CHINESE TEMPLE

This is a good example of Chinese architecture.

higher morality, or it is accepted as a system of rites and ceremonies, while Confucianism is maintained as the social and ethical code for conduct.

As one thinks of Confucianism, its vast antiquity, its immense influence over such multitudes, its practical common sense, its freedom from all that is superstitious, or licentious, or cruel, or priestly, of the intelligent men it has led to high views of righteousness, one cannot but regard it as a revelation from the God of truth and righteousness, and as one of the main reasons which account for the long continued peace, prosperity, and morality of the remarkable people who produced it.

If now after this hasty and inadequate review we ask ourselves what are the great problems which face China we find ourselves confronted by difficulties nowhere surpassed. First of all the physical situation. What shall be done with a country where poverty is so prevailing?

Shall we develop the resources of the country, introduce scientific methods of agriculture, build factories, and railways, and in general transform industry? But meanwhile, what of the myriads who shall find themselves without employment, displaced by railway and factory, and machinery? Our political economy teaches that progress is always at the expense of many, but the gain is worth the inevitable cost. But in China the cost is so inevitable and so tremendous. One would hesitate to give the order were he possessed of omnipotent command. Will future gain balance present misery, or has one the right to doom the present generation to suffering for the sake of those that shall come hereafter? However, the question is not altogether one-sided nor theoretical. The people now suffer as we have seen. The population presses upon the resources, and millions are in dire poverty, with famine and pestilence always present possibilities. Only if we are to sit down helpless before fate, can we take the view that nothing must be done because of the displacement of labor. It would seem as if the new era had come to China almost too late, but none the less, we are convinced that only as man utilizes the forces of nature, only as he learns its laws and applies them can there be escape from misery, and this is as true in China as in America.

The same holds in all departments of life. China has a splendid belief in nature, and in obedience to its laws. But it confounds nature's laws with the contents of the Sacred Books. One would not disturb the confidence in nature, but China must replace its useless learning, its poetical, literary accomplishments for the knowledge of facts. The Empire has the defects of its qualities. Its veneration, its propriety, its sobriety, all bind and fetter it because it lacks the freedom of the spirit and is bound fast by the letter. None gives higher respect to Confucius than do I, but how shall any code framed in the re-

mote past meet the changing conditions of human development, or fail to fetter man when it is taken as unchanging law? With little that needs to be repudiated or cast aside, China should add to its stores of learning the new science in all its branches, and be prepared to live not in the twelfth century B. C., but in the twentieth century A. D.

With these changes should come the reformation of its government. It does not need a revolution, or the overthrow of existing institutions. The present ones will suffice if efficiently administered, and how shall this be accomplished? How shall knowledge be substituted for pedantry, honesty for corruption, clear-sighted intelligence for obstructive conservatism? How in short shall China be led forth into the currents of the twentieth century and be made participant in the progress of the world?

Let us repeat "the good is ever the enemy of the best" and it is because China so long has possessed the "good" that it is the inveterate enemy of the "best." Nowhere else is prejudice stronger, nowhere else are ancient customs which are unfortunate and evil more firmly established. Contact with foreign nations has not broken down the Chinese wall of misunderstandings and antipathy, neither the friendly meetings of commerce, nor the hostile meetings of war. Neither the knowledge of the greater wealth and prosperity of the Occident, nor the apparition of European armies in Peking itself has sufficed for China's awakening. But now at last Boxer troubles, Russian aggression, and the startling success of Japan appear to be arousing the giant. What shall be the outcome none can know. It will not be shown completely in our generation, for he is a fool who attempts to "hustle" China. It can be neither transformed in haste, nor by arms. Its development has been too ancient and too slow, its people are too content, and too numerous, its institutions are too perfectly

fitted to the needs of the people, and its classic teachings too completely expressive of their mind for any attempt at sudden reformation or revolution to succeed. The highest wish one may form is, that slowly, without revolution or haste or cessation, the people be educated to new ideals, and to new views of nature and of God, and that thus on the basis still of the old a new may be reared which shall be better than the old, and yet possess its splendid virtues.

China's peculiar characteristics are the result of her immemorial seclusion. Her great wall is typical of her intellectual, economic, and social barriers. Hence-



BUILDING OF THE CONFUCIAN TEMPLE AT
NANKING, CENTRAL CHINA

forth isolation is impossible and undesirable. But not through any sudden irruption of "barbarians" can the traditions of millenniums be over-turned, but only by the slow process of peaceful contact. We may hope that electricity and steam, and the countless forces of our era which make for international intercourse will affect China at last and bring her into the comity of nations, and give to her the best which the West has learned.

REVIEW QUESTIONS

INDIA II

1. Why is it difficult to describe the religious life of India? 2. What are some of the superstitions current among the people? 3. What varieties in gods and in religious rites

are to be found? 4. What is included in the term Hinduism? 5. What is the religion of India in its highest development? 6. Show from the conversation between the Christian Brahmin and the Hindu how the faith of each looked to the other. 7. In what varied forms do Buddhists believe Buddha to have lived? 8. Illustrate the Indian's delight in extravagances by his measure of time. 9. What does the Hindu mean by Karma? 10. Sum up the effects of climate and habits of thought upon the life of the people. 11. How can the physical well-being of the people be improved? 12. Why is the expense of maintaining the British population burdensome? 13. What is the moral effect upon the native of this foreign occupation? 14. To what degree is India self governing? 15. What can education accomplish for India? 16. How may Christianity help to solve India's problems?

CHINA I

1. Describe China geographically. 2. How does it differ from India as regards foreign conquests? 3. Why has it developed a strong race pride? 4. Show how and when China led the world in her achievements. 5. What immense collections of records does the Chinese scholar find available? 6. What are the surface characteristics of a Chinese village? 7. How do the Chinese contrast with the people of India in regard to variety of race and religion and caste distinctions? 8. Why is it difficult for a foreigner to know the Chinese? 9. How is respect for learning shown in China? 10. Why does their method of study seem ineffective to us? 11. Why does even the foreigner who "knows the language" fail in Chinese estimation? 12. Why are foreign judgments of China not often of great value? 13. Why is Chinese etiquette a barrier to foreign intercourse? 14. Give an instance of its intricacy. 15. What do the Hindus and the Chinese respectively suppose are our ideals? 16. What

is the Chinese attitude toward war? 17. How is the industry of the Chinese made evident? 18. Sum up the claims which China has upon our respect.

CHINA II

1. Show how the Chinese unit is the family. 2. Why is the extinction of the family a great calamity? 3. Why is the Chinaman not naturally an emigrant? 4. How are the villages ruled? 5. Why is there a lack of patriotism among the people? 6. How is the power of the emperor limited? 7. Under what departments is the government carried on? 8. Show how "graft" prevails in China. 9. How does their social morality compare with that of Europe? 10. Show how monotony characterizes Chinese life. 11. How is the lack of "nerves" illustrated? 12. How does their disregard of life contrast with their care of the dead? 13. What is the present condition of Buddhism in China? When was it introduced? 14. What are the chief teachings of Confucianism? 15. How is the spirit of India and of China contrasted in the nature of their religions? 16. What problems are presented by the poverty of China? 17. Why is the Confucian code insufficient for the present nation? 18. Why must the progress of China of necessity be slow?

SEARCH QUESTIONS

1. When and where did Buddha live? 2. What was the origin of the Jain sect? 3. Who was the Aesop of Aesop's fables? 4. When and where did Confucius live? 5. Who is the present ruler of China? 6. Who is the United States Minister to China? 7. How many provinces of India are under British rule, and how many native states are there?

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GANESA



KAMADEVA

Some Modern Indian Idealists

By Delavan L. Pierson

Managing Editor of the *Missionary Review of the World*.

TWO of the best known and most influential of modern practical idealists in India are women and Christians. One is by birth a Parsee and the other a Brahman; both have won a world-wide reputation by their strong advocacy of education for women and by their effective work in this direction.

Ramabai was born and brought up in the Indian forests but by an educated father who trained her in all the wisdom of the Vedas. After many severe experiences in poverty and famine, she was left an orphan and then a widow. She learned in the school of life to know the hollowness of Hinduism, the terrible tortures of famine and the awful lot of child widows. Her early education had freed her from the shackles of ignorance that bind her unfortunate sisters and led her to devote her life to the emancipation of Indian womanhood. She traveled in England, where she became a Christian, and in America, where she received financial help for her work. Returning to Poona she established the "Sharada Sadan" (Home of Wisdom), a school for high caste Hindu widows. This has since grown, by the coming of famine children, to number nearly two thousand pupils. These receive a Christian training, with such elementary studies and industrial arts as will make them happy and useful wives and mothers. Many become Bible women in the employ of missionary societies.

The importance of this work to India can scarcely be estimated. Mother "Bai," as the girls call her, has had a profound Christian experience which has deepened and rounded her character and has made her beloved—almost worshiped—by the girls under her care. She aims to lead these girls into an understanding of New Testament ideals of life and to train their

hearts, heads, and hands for effective service. Already hundreds have gone out from her homes as Christian wives and become mothers and teachers of coming generations. Now she is starting other schools in neighboring villages where her



PUNDITA RAMABIA, FOUNDER OF THE
SHARADA SADAN

girls teach the children how to think and how to live.

Cornelia and Susie Sorabji are doing among the Parsees and Mohammedans a work similar to and yet different from that of Ramabai among the high caste Hindus. These sisters are Parsees by descent but Christians by birth. Their father, the Rev. Sorabji Kharsedji, was one of the first three Indian converts from Zoroastrianism to Christianity. He became a Christian in 1841 and for nearly half a century was a shining light in Western India, being for many years pastor of a church under the Church Missionary So-

ciety of England. Mrs. Sorabji, likewise a Parsee Christian, became deeply interested in the uplifting of her people and established a school for the education of Parsee children. Her daughters have caught her intelligent enthusiasm and with their mother conduct three schools in Poona, in addition to the now famous



MRS. FRANCINA SORABJI, WHO HAS DONE MUCH FOR THE WOMEN OF INDIA

"Victoria High School." There are 100,000 Parsees in India, the descendants of those driven by the Mohammedans from Persia centuries since. These Parsees are, as a class, the most intelligent, cultivated, moral and wealthy people in India. They have not the caste prejudice of the Hindus or the bigotry of the Moslems, and are hungry for education. Their pride makes them difficult of access to Western missionaries but when Mrs. Sorabji and her daughters opened a school they were eager to send their children thither even at the risk of seeing them become Christians.

Miss Cornelia Sorabji was the first woman in India to take the degree of Bachelor of Arts, the first lawyer of her sex in the Empire and the first woman professor in a native Indian Arts College. Miss Susie Sorabji is a woman of un-

usual talent, having been graduated from Bombay University, and is a leader in woman's education in India. She has a model kindergarten in Poona wherein Froebel's principles are adapted to India's children and where her own ingenuity has added many effective up-to-date methods of instruction. She recently delivered an address before the Mohammedan Educational Conference in Bombay—an address which was pronounced one of the most important ever delivered on the education of India's women. In spite of the fact that she combated many of their prejudices, these Mohammedan gentlemen invited her to give similar addresses in all their university towns and offered her the supervision of a large school in Bombay, with the privilege of teaching the Bible there. She had, however, been called to a greater work and therefore refused.

The Sorabji schools give a high order of Christian education and are endorsed by the heads of Church and State in India. European, Parsee, Mohammedan and Hindu pupils now attend them and are carried from the kindergarten through the high school course. These schools, says a missionary, "represent the high-water mark of efficiency and quality of work done by Indians for India."

The great purpose of Mrs. Sorabji and her daughters is to elevate their Indian sisters to a high standard of Christian intelligence and character. They know that, even in their ignorance, the mothers—and especially the mothers-in-law—of India are the back-bone of their degraded systems of life and worship. By this educational work the Sorabjis are proving false the ancient idea that to teach a woman's brain is to ruin her character. Miss Susie Sorabji expressed her own ideal when she closed her Bombay address with these words:

"I have been seeing visions, been dreaming dreams—golden dreams—in which India, the land of infinite pathos, infinite



SOME OF PUNDITA RAMABAI'S HIGH CASTE WIDOWS AT SHARADA SADAN IN POONA



GROUP OF MISS SUSIE SORABJI'S PARSEE SCHOLARS AND TEACHERS

need, will rise out of the sleep of ages to its divine God-given possibilities, flinging aside impatiently the shackles that bind it, and taking its place among the mighty ones of the earth! I have been seeing a fairer vision, still, a vision that almost brings tears to my eyes, for Oh! we have waited for it so long and prayed

for it so long, and feared lest our hopes should find fruition too late, a vision of woman crowned as Ruskin says, 'Queen of her husband, of her sons; Queen of the mystery of the world beyond which bows itself, and will forever bow before the Myrtle crown, the stainless sceptre of womanhood'."



Extracts from the Literature of Buddhism

B UDDHISM plays such a large part in the thinking of India that some examples of Buddhist literature will be of interest to Chautauqua students. In addition to the discourses of Buddha, the history of the order and rules for the government of monks and nuns, and the discussion of ethical questions connected with the Buddhistic system of philosophy—three important divisions of Buddhist literature which do not lend themselves to quotation in such short space as is at our disposal—there are other collections of great interest. Among the most famous of these is the *Dhammapada* consisting of 423 ethical verses, of which the following are typical.

Citations from the Dhammapada

All that we have is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage; but if a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him. Earnestness is the path that leads to escape from death; thoughtlessness is the path that leads to death. Those who are in earnest do not die; those who are thoughtless are as

if dead already. Long is the night to him who is awake; long is a mile to him who is tired; long is life to the foolish.

There is no suffering for him who has finished his journey and abandoned grief, who has freed himself on all sides and thrown off the fetters.

Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvana.

He who, seeking his own happiness, punishes or kills beings that also long for happiness, will not find happiness after death.

Looking for the maker of this tabernacle I shall have to run through a course of many births, so long as I do not find; and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen, thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; my mind, approaching Nirvana, has attained to extinction of all desires.

Better than going to heaven, better than lordship over all worlds, is the reward of entering the stream of holiness.

Not to commit any sin, to do good, and to purify one's mind, that is the teaching of the Buddhas.

Let us live happily, not hating them that hate us. Let us live happily, though we call nothing our own. We shall be like bright gods, feeding on happiness.

From lust comes grief, from lust comes fear: he that is free from lust knows neither grief nor fear.

The best way is the eightfold (path); this is the way; there is no other that leads to the purifying of intelligence. Go on this way! Everything else is the deceit of Death. You yourself must make the effort. Buddhas

are only preachers. The thoughtful who enter the way are freed from the bondage of Death.
—Translated by Max Müller.

An Indian commentary upon the life of Buddha gives an elaborate account of the wonders pertaining to his last incarnation, his triumph over the hosts of evil by reason of his virtue, and his final entrance into the state of Nirvana. The complete translation of this Buddhistic commentary will be found in Mr. T. W. Rhys Davids' interesting book, "Buddhist Birth Stories or Jataka Tales." The following poem, only, is quoted. It is sung by the Buddha when he realizes that he has attained the last of his almost infinite number of incarnations and has realized perfection. It is a very interesting poem because it expresses admirably the Buddhist philosophy of existence—a philosophy which is hard for the Occidental mind to grasp.

HYMN OF THE BUDDHA*

Long have I wandered! long!
Bound by the Chain of Life,
Through many births:
Seeking thus long, in vain,
"Whence comes this Life in man, his Con-
sciousness, his pain!"
And hard to bear is Birth,
When pain and death but lead to Birth again.

Found! It is found!
O Cause of Individuality!
No longer shalt thou make a house for me:
Broken are all thy beams.
Thy ridge-pole shattered!
Into Nirvana now my mind has past:
The end of craving has been reached
at last! †

*From T. W. Rhys Davids' "Buddhist Birth Stories or Jataka Tales." The American edition published by Houghton, Mifflin & Co.

†The train of thought is explained at length by Mr. Rhys Davids in his "Buddhism," pp. 100-112. Shortly, it amounts to this. The Unconscious has no pain: without Consciousness, Individuality, there would be no pain. What gives men Consciousness? It is due to the grasping, craving, sinful condition of heart. The absence of these cravings is Nirvana. Having reached Nirvana, Consciousness endures but for a time (until the body dies), and it will then no longer be renewed. The beams of sin, the ridge-pole of care, give to the house of individuality its seeming strength; but in the peace of Nirvana they have passed away. The Bodisat is now Buddha: he has reached Nirvana: he has solved the great mystery; the jewel of salvation sought through so many ages has been found at last; and the long, long struggle is over.

Buddha while still on earth is credited with a great number of stories drawn from his experiences in former lives to point a moral or give force to some teaching. He is in these spoken of as the "Bodisat," the Buddha-to-be, and is as other men and animals except that his virtue and wisdom mark him as one who is attaining the perfection of knowledge and holiness. Says E. W. Hopkins, in the "Warner Library," of these Jā takas:

Of the additions to the canon none, from one point of view, is more important than the "Birth Stories," Jatakas, which convey a mass of popular folk-lore under the guise of describing the conditions of Buddha's earlier lives on earth, when as a man or beast he discoursed with other men or beasts. Undoubtedly the germ of this collection is very old, and the work as a whole contains some of the most primitive folk-lore extant. . . . They (the Jatakas) have for us a peculiar interest, in that many scholars hold these Indian fables to be the model of the fables of Æsop, while others hold that the Hindu is copyist. In India the fable, though not as an independent literary product, may be traced back to the oldest Upanishads. The doctrine of reincarnation (as shown in the Jatakas) lent itself admirably to the growth of such compositions. But it is not necessary to suppose that a phenomenon so native to peasant talent should be borrowed from the Greek, or that the Greek should have borrowed the idea from the Hindu. Greek fable is at least as old as Archilochus, and Hindu fables can claim no older date.

The following Jataka is doubly interesting because of the great resemblance it bears to one of the judgments of Solomon. The account of the occasion for the telling of this story by the Buddha is here omitted.

Mahoshada Jataka

THE BIRTH AS "GREAT PHYSICIAN"*

A woman, carrying her child, went to the future Buddha's tank to wash. And having first bathed her child, she put on her upper

*Literally "the great medicine." The Bodisat of that time received this name because he was born with a powerful drug in his hand,—an omen of the cleverness in device by which, when he grew up, he delivered people from their misfortunes.

garment and descended into the water to bathe herself.

Then a Yakshini,† seeing the child, had a craving to eat it. And taking the form of a woman, she drew near, and asked the mother—"Friend, this is a very pretty child, is it one of yours?"

And when she was told it was, she asked if she might nurse it. And this being allowed, she nursed it a little, and then carried it off.

But when the mother saw this, she ran after her, and cried out, "Where are you taking my child to?" and caught hold of her.

The Yakshini boldly said, "Where did you get the child from? It is mine!" And so quarrelling, they passed the door of the future Buddha's Judgment Hall.

He heard the noise, sent for them, inquired into the matter, and asked them whether they would abide by his decision. And they agreed. Then he had a line drawn on the ground; and told the Yakshini to take hold of the child's arms, and the mother to take hold of its legs; and said, "The child shall be hers who drags him over the line."

But as soon as they pulled at him, the mother, seeing how he suffered, grieved as if her heart would break. And letting him go, she stood there weeping.

Then the future Buddha asked the bystanders, "Whose hearts are tender to babes? those who have borne children, or those who have not?"

And they answered, "O Sire! the hearts of mothers are tender."

Then he said, "Whom think you is the mother? she who has the child in her arms, or she who has let go?"

And they answered, "She who has let go is the mother."

And he said, "Then do you all think that the other was the thief?"

And they answered, "Sire! we cannot tell."

And he said, "Verily this is a Yakshini, who took the child to eat it."

And they said, "O Sire! how did you know it?"

And he replied, "Because her eyes winked not, and were red, and she knew no fear, and had no pity, I knew it."

And so saying, he demanded of the thief, "Who are you?"

And she said, "Lord! I am a Yakshini."

And he asked, "Why did you take away this child?"

And she said, "I thought to eat him, O my Lord!"

And he rebuked her, saying, "O foolish woman! For your former sins you have been born a Yakshini, and now do you still sin!" And he laid a vow upon her to keep the Five Commandments, and let her go.

But the mother of the child exalted the future Buddha, and said, "O my Lord! O Great Physician! may thy life be long!" And she went away, with her babe clasped to her bosom.

†The Yakshas, products of witchcraft and cannibalism, are beings of magical power, who feed on human flesh. The male Yaksha occupies in Buddhist stories a position similar to that of the wicked genius in the Arabian Nights; the female Yakshini, who occurs more frequently, usually plays the part of siren.

Mataka-Bhatta Jataka*

ON OFFERING FOOD TO THE DEAD

"If people would but understand."—This the Teacher told when at Jetavana, about food offered to the dead.

For at that time people used to kill sheep and goats in large numbers in order to offer what is called "The Feast of the Dead" in honor of their deceased relatives. When the monks saw men doing so, they asked the Teacher, saying, "Lord! the people here bring destruction on many living creatures in order to provide the so-called 'Feast of the Dead.' Can there possibly, Sir, be any advantage in that?"

The Teacher said, "Let not us, O mendicants! provide the Feast of the Dead: for what advantage is there in destroying life? Formerly sages seated in the sky preached a discourse showing the evils of it, and made all the dwellers in Jambu-dipa give up this practice. But now since change of birth has set in, it has arisen again." And he told a tale.

Once upon a time, when Brahma-datta was reigning in Benares, a Brahman, a world-famous teacher, accomplished in the Three Vedas, had a goat brought, with the intention of giving the Feast of the Dead, and he said to his pupils:

"My lads! take this goat to the river, and bathe it, and hang a garland round its neck, and give it a measure of corn, and deck it out, and then bring it back."

"Very well," said they, and accordingly took it to the river; and when they had bathed it and decorated it, let it stand on the bank.

The goat, seeing in this the effect of his former bad conduct, thought to himself, "To-day I shall be free from that great misery;" and, glad at heart, he laughed a mighty laugh, in sound like the crashing of a jar. Then thinking to himself, "This Brahman, by killing me, will take upon himself like misery to that which I had earned," he felt compassion for the Brahman, and wept with a loud voice.

Then the young Brahman asked him, "Friend goat! you have both laughed heartily and heartily cried. Pray, what is it makes you laugh, and what is it makes you cry?"

"Ask me about it in your teacher's presence," said he.

They took him back, and told their teacher of this matter. And when he had heard their story, he asked the goat, "Why did you laugh, goat, and why did you cry?"

Then the goat, by his power of remembering former births, called to mind the deeds he had done, and said to the Brahman, "Formerly, O Brahman, I had become just such another Brahman,—a student of the mystic verses of the Vedas; and determining to provide a Feast of the Dead, I killed a goat, and gave the Feast. By having killed that one goat, I have had my head cut off in five hundred births, less one. This is my five hundredth birth, the last of

*In this story is recorded the incident which led the Buddha to tell it.

Nigrodha-Miga Jataka

THE BANYAN DEER

the series; and it was at the thought, "To-day I shall be free from that great misery," that I became glad at heart, and laughed in the manner you have heard. Then, again, I wept, thinking, 'I who just by having killed a goat incurred the misery of having five hundred times my head cut off, shall be released today from the misery; but this Brahman, by killing me, will, like me, incur the misery of having his head cut off five hundred times; and so I wept."

"Fear not, O goat! I will not kill you," said he.

"Brahman! what are you saying? Whether you kill me or not, I cannot today escape from death."

"But don't be afraid! I will take you under my protection, and walk about close to you."

"Brahman! of little worth is your protection; while the evil I have done is great and powerful!"

The Brahman released the goat; and saying, "Let us allow no one to kill this goat," he took his disciples, and walked about with it. No sooner was the goat at liberty, than, stretching out its neck, it began to eat the leaves of a bush growing near the ridge of a rock. That very moment a thunderbolt fell on the top of the rock, and a piece of the rock split off, and hit the goat on his out-stretched neck, and tore off his head. And the people crowded round.

At that time the Bodisat* had been born as the Genius of a tree growing on that spot. By his supernatural power he now seated himself cross-legged in the sky in the sight of the multitude; and thinking, "Would that these people, seeing thus the fruit of sin, would abstain from such destruction of life," he in a sweet voice taught them, uttering this stanza:

"If the people would but understand
That this would cause a birth in woe,
The living would not slay the living;
For he who taketh life shall surely grieve!"

Thus the Great Being preached to them the Truth, terrifying them with the fear of hell. And when the people had heard his discourse, they trembled with the fear of death, and left off taking life. And the Bodisat preaching to the people, and establishing them in the Precepts, passed away according to his deeds. The people, too, attending upon the exhortations of the Bodisat, gave gifts, and did other good deeds, and so filled the city of the gods.†

The Teacher having finished this discourse, made the connexion, and summed up the Jataka: "I at that time was the Genius of the tree."

*The Buddha-to-be.

†That is, by the production at their death of angels as the result of their Karma. Karma, a difficult word to explain, means roughly, "character for good or evil." The Buddhists believe in an unbending law of cause and effect in the reincarnation of character. That is: as a man does good or ill in one life so does his resultant character determine its future embodiment. Thus a man of evil life might develop a character most properly attributable to an insect. That character in another life would by Karma be reincarnated in an insect.

Long ago, when Brahma-datta was reigning in Benares, the Bodisat came to life as a deer. When he was born he was of a golden colour; his eyes were like round jewels, his horns were white as silver, his mouth was red as a cluster of kamala flowers, his hoofs were bright and hard as lacquer-work, his tail as fine as the tail of a Tibetan ox, and his body as large in size as a foal's.

He dwelt in the forest with an attendant herd of five hundred deer, under the name of the King of the Banyan Deer; and not far from him there dwelt another deer, golden as he, under the name of the Monkey Deer, with a like attendant herd.

The king of Benares at that time was devoted to hunting, never ate without meat, and used to summon all the townspeople to go hunting every day, to the destruction of their ordinary work.

The people thought, "This king puts an end to all our work. Suppose now in the park we were to sow food and provide water for the deer, and drive a number of deer into it, and close the entrance, and deliver them over to the king."

So they planted in the park grass for the deer to eat, and provided water, and tied up the gate; and calling the citizens, they entered the forest, with clubs and all kinds of weapons in their hands, to look for the deer. And thinking, "We shall best catch the deer by surrounding them," they encircled a part of the forest about a league across. And in so doing they surrounded the very place where the Banyan Deer and the Monkey Deer were living.

Then striking the trees and bushes, and beating on the ground, with their clubs, they drove the herd of deer out of the place where they were; and making a great noise by rattling their swords and javelins and bows, they made the herd enter the park, and shut the gate. And then they went to the king, and said to him:

"O king! by your constant going to the chase, you put a stop to our work. We have now brought deer from the forest, and filled your park with them. Henceforth feed on *them*." And so saying, they took their leave, and departed.

When the king heard that, he went to the park; and seeing there two golden-coloured deer, he granted them their lives. But henceforth he would sometimes go himself to shoot a deer, and bring it home; sometimes his cook would go and shoot one. The deer, as soon as they saw the bow, would quake with the fear of death, and take to their heels; but when they had been hit once or twice, they became weary or wounded, and were killed.

And the herd of deer told all this to the Bodisat. He sent for the Monkey Deer, and said:

"Friend, almost all the deer are being destroyed. Now, though they certainly must die, yet henceforth let them not be wounded with the arrows. Let the deer take it by turns to go to the place of execution. One day let the lot fall upon my herd, and the next

day on yours. Let the deer whose turn it is go to the place of execution, put his head on the block, and lie down. If this be done, the deer will at least escape laceration."

He agreed: and henceforth the deer whose turn it was used to go and lie down, after placing his neck on the block of execution. And the cook used to come and carry off the one he found lying there.

But one day the lot fell upon a roe in the herd of the Monkey Deer who was with young. She went to the Monkey Deer, and said, "Lord! I am with young. When I have brought forth my son, we will both take our turn. Order the turn to pass me by."

"I cannot make your lot," said he, "fall upon the others. You know well enough it has fallen upon you. Go away!"

Receiving no help from him, she went to the Bodisat, and told him the matter. He listened to her, and said, "Be it so! Do you go back. I will relieve you of your turn." And he went *himself*, and put his neck upon the block of execution, and lay down.

The cook, seeing him, exclaimed, "The King of the Deer, whose life was promised to him, is lying in the place of execution. What does this mean?" And he went hastily, and told the king.

The king no sooner heard it than he mounted his chariot, and proceeded with a great retinue to the place, and beholding the Bodisat, said, "My friend, the King of the Deer! did I not grant you your life? Why are you lying here?"

"O great king! a roe with young came and told me that the lot had fallen upon her. Now it was impossible for me to transfer her miserable fate to anyone else. So I, giving my life to her, and accepting death in her place, have lain down. Harbour no further suspicion, O great king!"

"My Lord the golden-coloured King of the Deer! I never yet saw, even among men, one so full of forbearance, kindness, and compassion. I am pleased with thee in this matter. Rise up! I grant your lives, both to you and to her!"

"But though two be safe, what shall the rest do, O king of men?"

"Then I grant their lives to the rest, my Lord."

"Thus, then, great king, the deer in the park will have gained security, but what will the others do?"

"They also shall not be molested."

"Great king! even though the deer dwell secure, what shall the rest of the four-footed creatures do?"

"They also shall be free from fear."

"Great king! even though the quadrupeds are in safety, what shall the flocks of birds do?"

"Well, I will grant the same boon to them."

"Great king! the birds then will obtain peace, but what of the fish who dwell in the water?"

"They shall have peace as well."

And so the Great Being, having interceded with the king for all creatures, rose up and established the king in the Five Precepts, and said, "Walk in righteousness, O great king! Doing justice and mercy to fathers and mothers, to sons and daughters, to townsmen and landsmen, you shall enter, when your body is dissolved, the happy world of heaven!"

Thus, with the grace of a Buddha, he preached the Truth to the king; and when he had dwelt a few days in the park to exhort the king, he went away to the forest with his attendant herd.

And the roe gave birth to a son as beautiful as buds of flowers; and he went playing about with the Monkey Deer's herd. But when its mother saw that, she said, "My son, henceforth go not in his company; you may keep to the Banyan Deer's herd!" And thus exhorting him, she uttered the verse—

"Follow the Banyan Deer:
Dwell not with the Monkey Deer.
Better death with the Banyan Deer,
Than life with the Monkey Deer."

Now after that the deer, secure of their lives, began to eat men's crops. And the men dared not strike them or drive them away, recollecting how it had been granted to them that they should dwell secure. So they met together in front of the king's palace, and told the matter to the king.

"When I was well pleased, I granted to the leader of the Banyan Deer a boon," said he. "May I give up my kingdom, but not my oath! Begone with you! Not a man in my kingdom shall be allowed to hunt the deer."

When the Banyan Deer heard that, he assembled the herds, and said, "Henceforth you are not allowed to eat other people's crops." And so forbidding them, he sent a message to the men: "Henceforth let the husbandmen put up no fence to guard their crops; but let them tie leaves round the edge of the field as a sign."

From that time, they say, the sign of the tying of leaves was seen in the fields, and from that time not a single deer trespassed beyond it; for such was the instruction they received from the Bodisat.

And the Bodisat continued thus his life long to instruct the deer, and passed away with his herd according to his deeds.

The king, too, hearkened to the exhortations of the Bodisat, and then, in due time, passed away, according to his deeds.

The Vesper Hour

By Chancellor John H. Vincent

A BSENT from Chautauqua and from the Hall in the Grove we may still keep our Vesper Hour, singing our "Day is dying in the West," and reading alone the Prayer of Thomas A'Kempis and all the rest of that beautiful Vesper Service.

An intelligent woman who spent the past summer at Chautauqua writes from her home in Pennsylvania that while here she met "a lady of wealth and culture—a thoughtful and reticent woman," who said to her, "Chautauqua is a great quickener of conscience." And the same lady met a young girl, who said "I see our home life differently since I came here. We girls really do not have a hard time with the home work. We take things wrongly somehow." The same lady reports a woman who visited Chautauqua for the first time, who said to her, "My husband joined me last night. I was glad to see him and told him we must have been very petty to allow such discord as had come into our life at home. I mean to try to live above such things."

These are three beautiful tributes to the influence of Chautauqua—a silent influence, ministering to the ethical, the religious and the home life of people, and promoting higher ideals of everyday living. In furtherance of nobler ideals let us spend a little time in our Vesper meditations, and think "on these things."

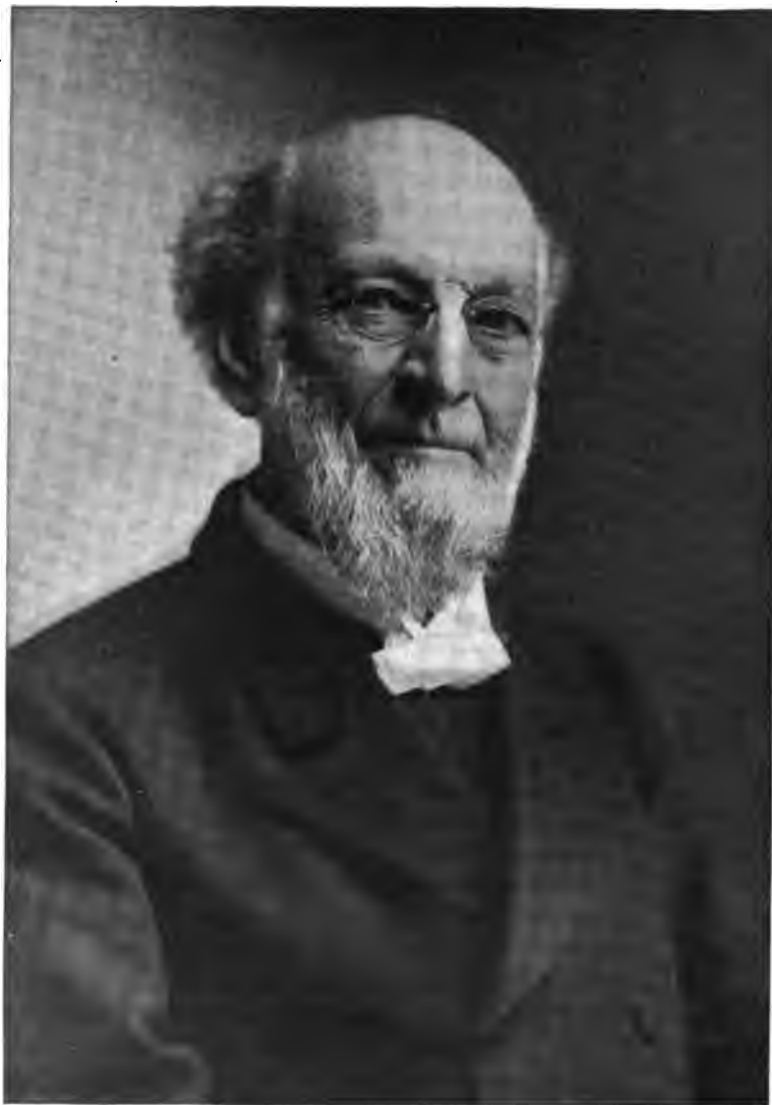
To many people religion seems to be chiefly a matter and a means of personal safety. To them "salvation" implies the security to a certain degree of one's own self against disturbance, and discomfort in life, and guarantees safety to the same "self" after death. To many people this is the sum and substance of religion. It may mean a slight measure of present ef-

fort and self sacrifice; but in their thought the Church, the Gospel, and the Savior have chiefly to do with the future—with eternity; and "eternity" does not open until "time" closes. And from that far away realm—the realm of the unseen and the infinite—come the conceptions, the impulses, the motives that give value to the Church in the present. We think of actual life as *here* and *now*, and of eternal life as *there* and *then*. And we are much more certain of the *here* than the *there*, of the *now* than the *then*, and of the "life that now is" than of the "life that is to come."

Now, to wise and practical saints—folk who are seers as well as saints—real religion is altogether a different thing. It rejoices in the message of immortal life. It sings "songs of salvation." It thinks now and then, and with comfort, of a life beyond—a heavenly life. But it never loses sight of earth and of this life. Real religion is interested in and is loyal to both civil government and the Holy Church; and nothing is more important, more really vital and practical, than everyday obligations and opportunities.

Again, when wise saints think of religion, their first and most welcome thought is not of the future, nor is it of the Church, nor of creeds (loyal as they are to "the form of sound words"), nor of sacred functions—days, seasons, ceremonies—nor of death and the grave and gates of pearl swinging open just beyond the sepulchre. They do not measure their piety by the money they have given, the self denials they have practiced, the creeds they have confessed and defended, nor the raptures they have experienced. They look away from "things" to "principles," from objective institutions to subjective

The Vesper Hour, to be contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, will continue the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.



JOHN H. VINCENT

Reproduced from "A Reading Journey Through Chautauqua."

convictions, motives and inspirations, and from these inner phenomena to the vast realities of the spiritual universe, existent and actually active now—and from which come into human life and experience—into the inner life—"whatsoever things are true." And if anywhere on earth, on remotest star, or in unexplored space, there blossoms "any virtue" or there breaks into melody "any praise," they "think on these things." They gradually come to think with intensity, with enthusiasm, with concentrated attention, and, what is best of all, with a consenting will.

Such broad saints, thinking and being, find the real unity of life. They do not partition life into "secular" and "sacred." All days are holy and if in their calendars they print the first or the seventh day of the week in letters of burning gold, it is that all the other days of the week may reflect the glory of the day that from early ages has been called "holy." It is one thing to guard the Sabbath day through a reluctant, superstitious loyalty, and quite another thing to find a joy in its observance as one gains from its repose and its ministries a new strength and new enthusiasm for the following six days of service.

Religion is the very soul of civilization, and religion does not depreciate civilization. And to some of us it is an inexplicable mystery that any man of culture, in the heart of this most brilliant age of all history, should under-value Religion. Christ prayed for his disciples, not that they should be taken out of the world, but that living in it, they might be kept from the evil of it and be ministrants of the largest good to it.

What our civilization needs is the savor of the salt of Christian faith, the clear shining light of Christian truth, the attracting, illuminating and vitalizing sun of righteousness in the midst of secular activities. We need men who rightly estimate the world around us; men of

faith who are men of science; men of God who are men of culture; men of both worlds, the seen and the unseen, who take a lively interest in "this world," and knowing it and measuring it, master it; men who are not Christian recluses but Christian reformers. The best place for a saint today is not in the cloister, but in the market, on 'change, in the shop, the school house, the editorial office, and at the ballot box. And he is found at Church and interested in all church activities.

Where church standards are worthy and exalted, the more its members know about and the more they are interested in social and political conditions the better. The pulpit need not discuss details of secular life but the Church must emphasize in a courageous way "Whatsoever things are true, * * * honorable, just, * * * pure, * * * lovely and of good report." It must know both the Gospel and the human nature to be helped by it.

Wherever the Gospel goes, we see a gradual improvement in social conditions, in laws enacted, in civil administrations, in mutual respect among citizens of all classes, in a purer domestic and social life, in the multiplication of educational agencies, from the nursery to the university, in a free press, public libraries, out-of-school reading circles and evening schools. We find a sense of responsibility for and an appreciation of the immense educating power of the ballot, and crowning all absolute freedom of religious opinions and expression—we find the meeting house, the school-house, the synagogue, the cathedral—all protected by a government that is independent of all, and yet which, in sundry official functions, recognizes the basal principles of which all these are expressions.

Thus our American theory is that of a Christian civilization, with Christian ideals, Christian motives, Christian standards of ethics and Christian liberties. All

these were emphasized by Jesus of Nazareth, who taught by his life and demonstrated by his death and resurrection the holiness, the righteousness, the power and resources of God, and his boundless love for men, as in the light of these things he commanded all men always to love each other as brethren.

How may we, Chautauquans, intent upon doing good, promote this better type of living, this generous spirit, these higher social conditions? How extend this wider reach of Christian thought, motive, experience, and example? It is a question every genuine Chautauquan must ask and answer.

First of all, we must for the time forget the multitude in the Church and out of it—the mass of society—and we must look after, single out and capture the *units*, the individual members of the mass—one at a time. We must secure the personal surrender of some *one* whom we know or can know—his personal surrender to God. We must be interested in this.

The best *unit*, to begin with, is one's self. The very best work any man can do for the race and for the ages, is to give himself in a practical and positive way to the highest truth and the wisest way of life he knows about. By that act he becomes a light, an illuminating example, a convincing, magnetic, attracting, incarnate appeal, seeking to persuade others. There is no rebuttal in the court of everyday human life to the Christian testimony in spirit and conduct of an honest, positive, uncompromising, consistent manhood—true, honorable, just, pure, lovely, and of good report.

A man of ordinary ability, with this manifold grace, becomes extraordinary as he demonstrates what man may be under the Gospel. A man of genius, thus consecrated, rises to a throne of power. It is a great thing to count *one* in the kingdom of God!

Second. This elect unit—one full-

orbed manhood—to be at his maximum of efficiency, must continue to “think on these things,” on all things that are true, honorable, just, pure, lovely, and of good report. We need a generation of thinking Christians and thinking citizens who prize character enough to ponder, appreciate, and appropriate all grace and power within reach. The genuine student knows all about this process. He learns what it is to *think*. And when men give the same measure of attention—concentrated, continuous, eager attention to the claims, and the contents of religion, its possible attainments and achievements that they are willing to bestow on intellectual and academic specialties, they may expect to find religion of present and permanent value, a reality of life. But not otherwise. Half-hearted attention to study, the lack of a life aim, doubt as to personal ability, a discouraged habit of mind, will leave the student as a student in any department precisely where so many students, citizens and social leaders of both sexes, are, in reference to the claims of religion—with old, worn-out, abandoned conceptions of its nature and meaning—conceptions that have not been entertained by Christian thinkers for half a century or more. To be and know, one must “think on these things.” One must put himself into conditions and associations and seek inspiration which alone can give him insight and success in the nobler things. Hence the intellectual and literary value of the Holy Sabbath as opportunity for thinking on the higher things of life.

Third. The religious field is so closely connected with Humanity as a whole that one's mental activities must continually reach out to interests other than his own, to other communities and fellowships. The unit that *thinks* must in his thought embrace the race. It is not one's principal object to seek personal salvation. In one sense, to be sure, to guide others on a dark night your lamp must be lighted, your foot sure, your hand firm; but these

are not ends. They are preliminary processes by which your light may reach those who are in darkness. "Liberty Enlightening the World" in New York Bay does not hold her flaming torch through the dark night for the sake of the solitary keeper of the little island on which the lighthouse stands. No man has a right to live for himself. No man has a right to be content with an inward peace and the hope of his own eternal life. He is a Christian to represent his Master, who took a whole world into his aching and bleeding heart. We need today Christians who will think about humanity, devise plans for the good of the race, give to enrich those most in need, sympathize with the most remote, those who know the least and suffer the most. We are to dream the dream which embraces truth, justice, purity, for all races, not alone for ourselves and our families, our religious denominations, our educational institutions, our nation—but for the whole world, for all races—Turk, Negro, Russian, Japanese, Chinese, and the lowly peoples of the islands in the seas.

Fourth. This ideal of unselfish living, however widely it reaches, must be applied in a practical way to the fields we occupy at home, in our immediate neighborhood, among the people across the way or around the corner—the neglected children of one's own town, the institutions of help supported by the government for the poor, the outcast, the orphan, and for all sorts and conditions of society, institutions which need nothing so much as

worthier ideals, illustrated by living citizens, by men and women who are not merely officials; but living personalities who occasionally call and give a word of cheer and counsel, as Jesus of Nazareth would do if he were in the body now.

Fifth. In our outreach after representatives of humanity, one at a time, we must despair of none. No man is so degraded that we are justified in losing hope for him. No habit is so confirmed that it may not be broken. No darkness is so dense that it may not be penetrated by the light of life. No heart is so indurated that it may not be softened and made subject to the Spirit of grace.

Sixth. And finally, we should be extremely careful how we judge of men whose standards differ from our own; whose characters and convictions have been attained through processes wholly unlike our own, but who in fields of thought alien to ourselves have looked on life with eyes that covet truth, and have learned at other altars than ours to "prove things that are excellent." Let us think on principles and not on mere human definitions, on principles and not on prescribed and stereotyped methods of service.

Let our Vesper meditations close with a silent prayer—each one for himself—for herself—with closed eyes—thinking on the things we desire and need that into our hearts may come clearer light, warmer affection, firmer resolve, and more positive assurance concerning spiritual and eternal realities.



Barbara at Home*

By Mary E. Merington

JUDGE Hanson's place on the road leading from "The Corners" to Mount Lebanon was the finest-looking house for many a mile round Barham. It stood well back in its grounds and earned its distinction by the saving grace of the tall elm which overtopped the sloping roof and by the cool shade that was made by six great cherry trees which ran in an avenue from the gate to the front door. The "Jedge's" father, the old postmaster, had planted these trees when he was a young man and his standard joke was "By their fruits ye shall know them—an' ef I ain't spared to eat 'em myself there's those that 'll come after me an' to whom they 'll taste good, an' by their fruits they 'll know an' remember me." His *them* and *they's* were of doubtful antecedents, but his cherries were of indubitably good stock.

The house itself was large and comfortable and was a thing of beauty in its owner's eyes. It was painted a bright canary yellow, trimmed with glaring orange; the window sashes were done in glowing crimson, the window shades were a lovely blue. On the porch stood a scarlet tub in which blazed a great magenta-colored Marvel-of-Peru; about the side porch climbed a red trumpet-vine, while in a little round bed that was circumvallated by thick meshes of wire-net, to keep off the chickens, amber and ruby nasturtiums surrounded a patch of fiery salvias.

"I don't know what it is," said Barbara Cortwright to herself, as walking in the grass by the roadside she looked over the Judge's prim white rail-fence to the flowers and house beyond. "It seems as though something had come over the

place, but I can't make out what it is. The red barn is newly painted so that it stands out pretty sharply, and they have cut down the ailantus tree that was growing by the yellow barn because Mrs. Hanson said it was 'mussy' when it flowered; but for the life of me I can't see what else they have done. I used to think it the prettiest yard and house in all the country round."

As she turned in at the gate the click of the latch startled a swarm of red-winged blackbirds that were hiding in the cherry branches, and while she stood watching their flight, a buggy came round the bend of the road and the Lathrops drove up to the horse-block.

"This is auspicious, Barbie," said Mrs. Lathrop gaily as she looked toward the fluttering birds.

"Omen absit," murmured her husband.

"Dear me, no!" she retorted quickly, "Oh men, adeste! That is a sign that you are to get out and escort me in. He is afraid to join us, Barbie, because he says this is a women's meeting and that he will be in the way. The truth is that he wants to go and gossip with Dr. Garth."

Just then the house-door swung hospitably wide and the Judge stepped out with a "Come in; come in. I guess we'll have to mark you stylish folks tardy. It's going on seven o'clock, an' most everyone's here but you three."

"You three," whispered the dominie's spouse, "Now my dear friend, you'll *have* to go in. You take Bony round to the barn, then you can sneak in comfortably by the back door and pull a pipe with old Jerry while we women are discussing the affairs of the universe, and you can present yourself in time for the sordid eatables." She jumped out while she was talking and putting her arm about Barbara walked with her to the house.

Meanwhile the reverend doctor drove

*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

his fat pony to the barn and left him in comfortable quarters. The animal was called Bony "for short;" its real name was Bonaparte and the sobriquet was partly ironical, partly a matter of convenience.

When its master entered the house (by the side door, be it remarked parenthetically) he found a group of friends and neighbors already assembled in the large sitting-room, with chairs reserved for him and two expected later comers.

"I guess we had better not wait for the rest of them," said the host. "It has gone seven and Mrs. Banks said they could not be here before a quarter after. We might as well get down to business at once."

There was some moving and scraping of chairs and a general settling into comfortable and advantageous positions, then for a brief moment every one sat in silence and looked expectant. "I move that Judge Ebenezer Hanson be unanimously declared president of this—s—affair," rung out Mr. Lathrop's voice, with a touch of uncertainty in it when it came to naming the nature of the meeting; "All who agree say 'Aye.'" "Aye," came from all present. The new president rose and bowed. Other officers were elected, after which, at the request of the president, Mrs. Lathrop stood and explained the purpose of the new organization.

She stated briefly that many of the neighborhood realized that they were neither intelligently informed as to things of past time nor were they abreast of the doings of the day. Also that they who lived on scattered farms and were too far from cities to see beautiful pictures, to hear music, or to attend good lectures, were not getting as much out of life as they might or as they wanted to do. She went on to say that several of them had been talking over the matter and had decided to get some good book and to read at home and then meet together at each other's houses once in every two weeks and talk over the book and current events. And she added that since Barbara's paper

on "The Papyrus" had greatly interested them, it was proposed that they should give a little attention to the common things about them; and in order to make their better acquaintance that the club should learn something of the names and the histories of these things.

"Barbara has set us about it already," spoke up Jim Henderson, always her faithful henchman, "and she and Addie have been giving us lessons in the dictionary. So look round the room and fire away with questions on any article in it that hits your fancy. What one of us does not know the other does. Tommy Hanson, Aleck and Davie Johnstone, Addie, Barbara and me are all primed up and will go off at a touch."

"Well, let's see what the old times have got to do with—wi-i-th—the ceiling," began Mrs. Jenkins, from the farm ten miles out. "That's mine," said Tom, "and it's dead easy. *Coelum* is the Latin word for sky, the thing over your head. The French people got hold of the word, twisted it round to suit their lingo and then handed it over to the English—that settles ceiling.

"Parlor?" asked a voice.

"No fair," said Tom, "that's mine again."

"Go on," directed the parental chairman.

"Parlor, French again; a place where people parly-voo or talk. The Latin people started up that notion also. Peter Parley was an old fellow who talked history. When I say I won't parley with a fellow I mean, I won't argue; or in vulgar parlance I won't chin back. Vulgar parlance is Barbara's," he naively added.

"Table," proposed Mr. Lathrop.

"Table," repeated Aleck, reading painfully from a paper in his hand, "Table—a—Latin word *tab-u-la* means—a board, a plank—Tables was—were—made of boards just laid on—things like saw—horses. That is w-h-y, why, we say w

board a person. The—old—Egyptian priests uster glue their pa-py-rus onter *tabulas* or boards. When they wrote things on these in lines or columns they said they tab-u-lated these things. A tab-ernacle is a hut or b-o-o-t-h made of boards. Some feller turned the B into a V and called a hut made of boards a t-a-v-e-r-n, tavern. Barbie says the old fellers were always monkeyin' with the Bs and Vs, so some people say Havana, and others say Habana. We say *have* and the Dutchmen" ("Germans," corrected Barbara) "say ha-be."

"Phew!" whistled David. "Will you listen to all that from Sandy Johnstone!"

"Tell us about the window," suggested a voice.

"Window," answered Jim Henderson, "is really the *wind-eye*, the eye or hole for the wind to come in at. Years ago it was a hole or opening with no glass in it to keep out the wind; *pane* comes from the Latin word *panum* a piece of cloth, you can easily see what a piece of cloth had to do with a wind-hole. *Sash* is one way of saying *case*, they mean the same, a box that holds things.

"How about the cornice?" queried Mrs. Hanson.

"Cornice," said Addie Fletcher," that is a word we took from the old Latin people and the Greeks gave it to them. The Greek word meant *curved*; the folks in Rome pronounced it *corona* which meant a wreath or garland, then the

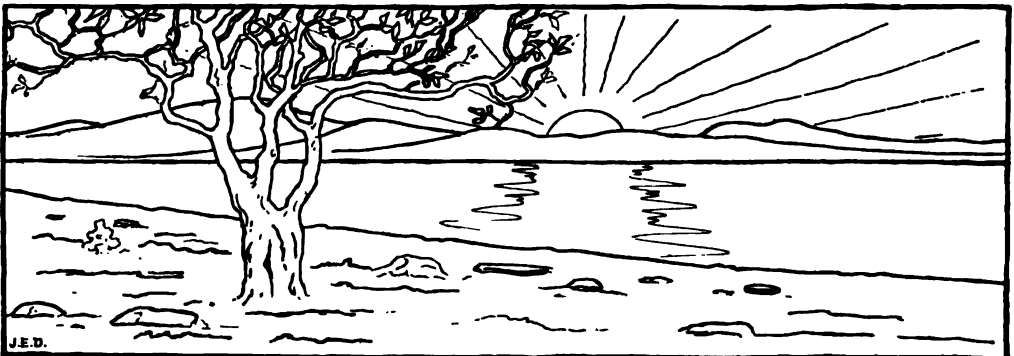
French called it *couronne* and the English finished up with *crown*. When a man is made king he receives the crown at his *coronation*; the lords and ladies who stand about him wear *coronets* or little crowns. The king's or crown's servant whose duty it is to inquire into the causes of death, is the *crowner* or coroner. The crown of petals that make a flower is the *corolla*; money paid for a garland of flowers is a *corollary*. So cornice is the crowning part of the decoration of the room and I think it used to be painted or modeled in wreaths or loops of flowers but I am not sure about that."

"*Finis coronat opus*. The end crowns the work," added Mr. Lathrop. "And by the way that is an easy little motto to remember. *Finis*, the end, the finish; *Coronat*, crowns; *Opus*, the work, the operations."

"Suppose we stop here," said the Judge, "and discuss a little ice-cream. Before we move into the dining-room, however, we ought to decide on the date of the next meeting. Also we need a name and a motto, and a book should be chosen for us to read."

After a few preliminaries three committees were appointed, one to choose a name, the second to select the book and the third to supply speakers on "Things and Their Names," and having partaken of a generous supper the new Club broke up and went home well pleased with their initial evening.

To be continued.





Conducted by E. G. Routzahn

Concerning Education

The one purpose of the following quotations and suggestions is to place emphasis upon certain aspects of education in which the citizen-patron of the school is most frequently interested and to point to some practicable lines of co-operation open to the lay friend of the school.

Americans generally are learning some things about the school and the schoolhouse:

First: That the schoolhouse need not be closed a large part of every day—afternoon and evening, and all of several days of the week and for all of several months of the year.

Second: That there need not be an age limit in the use of the school or in the planning of the program of the school.

Third: That no member of the family because of age, sex, occupation, or other special condition need be overlooked in the plans of the school.

Fourth: That many things not taught from "school books" are truly educational and may be studied or enjoyed in the schoolhouse.

Fifth: That the use of the schoolhouse need not be limited to strictly "educational" activities, provided only that there should be no interference with the schooling of those just entering upon life.

Sixth: That the entire community is interested in the school, and not merely such families as are represented in the schools by teacher or pupil.

Seventh: That neither the school board, the superintendent or the teachers are

solely responsible for the management of the school, Nor are any of these three freed from sharing responsibility with the parent and the citizen.

The School as a Center

The striking feature of the visions of the broader services of the school as pictured by Wilcox, Dutton and others, is not so much what the school is expected or permitted to do, as is the very obvious correlation of diversified social functions grouped about the school—because it offers a center for such grouping and because it stands for a geographical unit, the school district or neighborhood, within the bonds of which we find responsive co-operative forces.

The Neighborhood Association

The value to the school and to the community of a wisely conducted parent's club or school league or education association cannot easily be over-estimated. But the name implies that it is more for the school and less for the community. This practically dictates the policy and limits that policy to those things which first concern the school. In such an organization there will naturally be very few whose family is not represented in the school room, although they must be partly supported, financially and morally, by many who have no chance to share in the activities of the school or gain a good knowledge of the school. Hence a neighborhood organization, be-

beginning at the school and with school betterment matters as the first rallying cry, may yet be so broad in name, statement of objects and its working policy that it may appeal to all right thinking folk in the neighborhood and may undertake from time to time whatever needs to be done. School interests thus secure a more representative following and the school may more fully enter into the life of the community.

Training in Citizenship

"There seems at first to be but little connection between paving stones and prayer books, but it is plain, when we come to think about it, that the condition of the street affects the character of the children who play in it, and the men and women who live in the houses that front upon it. Dirt, disorder, touch first the body and then the soul of man."—*Dean Hodges in "Faith and Social Service."*

To the above add the words of J. Q. Adams before the Boston Conference of Good Government. Then read "Twaddle in Civics" to be fortified against the plottings of well meaning folk who hope to bring civic righteousness by means of a salute and the repetition of well chosen phrases formulated as a "civic creed." Such forms have their mission, but it is entirely incidental to those things which tend to place the young citizen in an attitude of interested observation of his community relations and which lead him to deeds of service, simple and commonplace though they be to the adult mind.

The School that Built a Town

A leaflet bearing the above title and circulated by the Massachusetts Civic League is a reprint from "The Rebuilding of Old Commonwealths," by Mr. Walter H. Page.

The few lines here quoted give a glimpse of the way in which a school may become a "center" of the most vital and helpful nature:

Next to their simple and straightforward way of looking at education what strikes you most about the people of Northwood is their universal interest in the school. Apparently everybody has now been trained there. But

when one man thinks of the school he thinks of the library; another of the laboratory; another of the workshop; another of music; another of chemistry. Books are only one kind of tools, and the other kinds are coördinate with them. And everybody goes to the great schoolhouse more or less often. The singers give their concerts there. I was there once when a young man gave a performance of a musical composition of his own, and at another time when a man showed the first bicycle that had been made in the town. In three months he had a bicycle factory. Everybody is linked to the school by his work, and there is, therefore, no school party and no anti-school party in local politics. There is no social set that looks down on the school. The school built the town, and it is the town. It has grown beyond all social distinctions and religious differences and differences of personal fortune. It has united the people, and they look upon it as the training place in which everybody is interested alike, just as they look upon the courthouse as a place where every man is on the same footing. The fathers of our liberties made the court-house every man's house. The equally important truth is that we must, in the same way, make the public school-house everybody's house before we can establish the right notion of education.

Women's Club Scholarship Funds

The women's clubs are giving considerable attention to educational matters. All phases of the "new education," the betterment of buildings and equipment, the relations between school and home and between school and community, and other problems, large and small, are being studied and put into the hands of working committees.

A notable development is the founding of scholarship funds. This is in line with the growing appreciation of special and supplemental education and the increasing need of permanent support. The purpose of these funds is quite apart from the scheme of the Society of American Women in London to establish scholarships for American women in English women's colleges. The original circular of the London club seemed to be based on the idea that the American clubs have nothing to do and no particular aims in view. Evidently the authors of the London appeal have failed to attend an American federation convention!

The scholarship plans already adopted are varied in form and purpose though few of them provide merely for "an education" however worthy the beneficiaries or limited their opportunities may be. The funds already established are administered chiefly for the purpose of securing trained leaders or instructors for particular fields.

The Wisconsin Federation secured



MISS MARY M.
ABBOTT

Chairman Education Committee,
General Federation of Women's Clubs.

\$10,000 as an endowment fund to establish a chair of domestic science for the preparation of teachers in that important field. The Milwaukee-Downer College accepted the fund and thus was enabled to furnish the first normal course in domestic science available in Wisconsin. Many graduates have already been sent out; general interest in household science has been aroused; and both the Stevens Point Normal and the State University

have been led to establish similar courses.

Much has been done by the club women of Massachusetts and Georgia to cultivate mutual appreciation and understanding, but no more gracious and far reaching thought can be imagined than that which led to the establishment of the "Massachusetts Model School" in Georgia. The Massachusetts Federation has also aided summer settlement work in the Tennessee mountains. Several Massachusetts clubs have individually given scholarships to Maryville College in Tennessee. The Heptonian Club of Somerville maintains a Tufts College scholarship, and Cantabrigia Club of Cambridge has \$5,000 invested in a scholarship at Radcliffe College.

The New Hampshire Federation controls a five hundred dollar fund in addition to five annual scholarships granted by New Hampshire College. The young women aided by either fund or scholarship are pledged to a period of teaching in the public schools of the state.

Practically all of the southern states have undertaken to utilize a limited number of scholarships made available by institutions in the respective states. In many cases the givers give limited amounts toward the personal expenses of beneficiaries, who are worthy and hopeful young people from districts where the greatest of social opportunities await the return of those who have gone into the great outer world for inspiration and special preparation. The records reveal almost unbelievable possibilities in the careful expenditure of small sums by those who have never even dreamed of possessing the funds deemed very modest by many a more financially favored student.

Three schools coöperate with the Mississippi club women. Synodical College, Holly Springs, contributes tuition for one; East Mississippi Female College, Meridian, gives tuition and some additional aid; and the Industrial Institute and College at Columbus "loans" the federation a partial scholarship. In addition the clubs have been contributing five to fifty dollars for helping other young women. "Every girl they have helped is striving to become self-supporting and a help to others, and several are teaching." The federation hopes "in a few years to be able to have an established fund and the help given as a loan instead of a gift."

The loan fund idea has already been adopted in Wisconsin where the first thousand dollars will be available this fall to young women of that state.

The "Lucinda Stone Memorial Scholarship Fund" is a five thousand dollar memorial in honor of one "who did so

much for Michigan club women." This fund will doubtless be completed before the October convention of the state federation, and be made accessible to women desirous of the privileges of the state university.

The executive board of the New Jersey Federation will consider a scholarship proposition at a meeting this fall. The College Club of Jersey City already provides funds for giving one Hudson County young woman a college course.

No complete summary of federation scholarship funds can be given, though it may be noted that Connecticut, Iowa, Missouri, Pennsylvania, and Minnesota have done nothing in this direction. Ohio, Indiana and Montana, the latter being the "infant" among the state federations, have discussed scholarship projects with a view to the early adoption of some plan. As has been suggested nearly all of the southern state federations control scholarships and small funds which are administered so as to give evidence of returns far beyond their face value.

The increase of the loan funds, the emphasis upon giving a measure of service in return for the aid supplied, and the selection for participation in these privileges of those who may be expected to go back to live and to work among their own people give added value to this feature of the club movement.

The Improvement of School Grounds

The significant response given to the appeal and the suggestions sent out by the *Youth's Companion* may best be illustrated by quotations from a few letters. The flags to be raised over the school houses, the beautiful pictures for the adornment of the class rooms, the diplomas recognizing worthy effort and the booklets of suggestion, all so freely supplied by *The Companion* merit the admiration and appreciation of those inter-

ested in the physical betterment of the school.

One school reports:

"Wing of main building completed. Porch sash and blinds for windows. Primary room furnished with patent desks. Music room built. About fifty trees planted, and grounds cleared and beds prepared for planting."

Another report tells of the following:

"Had a half-acre of smut grass ploughed up. Picked up the grass and carried it off. Had it ploughed up thoroughly again. Raked it off, laid it out in walks and flower beds. Cut down four dead trees and replaced the places with new ones. Put out flowers. We burned the remaining half acre off and cut down all the under-brush. Swept and removed all unsightly objects. We the undersigned accomplished this work."

Followed by the name of the teacher and a list of ten good citizens, aged from seven to thirteen years.

In a third instance the opening attack was upon a

"Large stump, overgrown with weeds and grass, situated about thirty feet from the building, was dug up and the ground made smooth, which added to its appearance. North and east of the building was overgrown with weeds, briars, and bushes from stumps. First, this was burned off, all briars and bushes cleared, then the stumps were dug up and the ground made smooth. Before the improvement this could not be used at all as a part of the play ground. The church and school building set parallel with the road. A space about thirty feet wide behind the church and school building was cleared of all weeds and brush and is kept clean by being swept once a week. Ground in rear of school building was grown up in bushes and weeds. This was cleared about thirty yards back. After the winter months all wood left over was piled up and all chips and trash burned. The school grounds are swept every Friday by pupils. Three magnolias were transplanted but all died. These were replaced with cedars. Seven cedars have been transplanted and thus far all are living. There are several large shade trees on the school grounds. The building being unceiled few improvements on it have been attempted except to keep the floor cleanly swept all the while. All paper being collected and burned. Teachers have had the coöperation of pupils and patrons in this work."

The improvements recorded above suggest a picture of the disreputable condition of thousands of rural schools in all sections of the country. Happily the companion picture, the change wrought by the combined efforts of teachers, pupils, and parents, can likewise be found in other thousands of communities, and the good work continues with increasing

power and extent. In Maine, in West Virginia, in the Carolinas, and elsewhere, efficient state organizations have been formed to forward the improvement of school surroundings and the betterment of the school in every direction.

Playgrounds and Vacation Schools

In the light of the references given and the statements made in the November, 1905, CHAUTAUQUAN, this topic calls for such an investigation of local need as detailed as time and circumstances will permit. At least a few representative people—of the school, the courts, the police, etc.—may be interviewed. One distinction may not be safely lost sight of: that while play spaces may be had wherever a lot or field is vacant, a playground includes both space and supervision and direction.

Home and School Gardens

It is unfair and unwise to "use" the school and the school children to get the town cleaned up, the streets made beautiful, or to gain any other end however worthy in itself. All this needs to be done as a definite, natural outgrowth of the work of the scheme. Hence it should be understood that the school garden is not for the purpose of instruction in garden lore, nor is the "Cleveland home garden" plan a legitimate adjunct of the school unless it can be introduced as an integral feature of the school program.

Upon inquiry information will be given for the introduction of the Cleveland plan into any community.

Junior Citizens' Leagues

The Leagues, as described in THE CHAUTAUQUAN,* offer a simple, elastic form of utilizing a few moments each week in the study and practice of "civics" of a type adaptable to the demands of the class room and wishes of the teacher. As Professor Bailey says of nature study,

*February, 1905.

when civics becomes a course of study it is no longer civics—it is then elementary civil government or something else.

The Mission of the Teacher

To capture the citadel of the child's mind through love and sympathy; to lead pupils toward higher ideals of life and duty; to establish closer relations between home and school and state; to exalt purity of life and conduct; to strengthen the moral tone of the community; to make good men and women; to establish and dignify the profession of teaching; to make education attractive; to magnify the state; to meet the need for educated citizenship—such is the exalted mission of the teacher.—*Charles R. Skinner.*

Fads in Education

"The new education has done far less to change the means of instruction than it has to improve its spirit and to suggest the higher aims."—*S. T. Dutton in "Social Phases."*

"The three 'R's,' which formerly held the chief place in a very narrow scheme are now treated as the mechanical tools of education, and are relegated to a less conspicuous place."—*S. T. Dutton in "Social Phases."*

"The association regrets the revival in some quarters of the idea that the common school is a place for teaching nothing but reading, writing and ciphering; and takes this occasion to declare that the ultimate object of popular education is to teach the children how to live righteously, healthily, and happily, and that to accomplish this object it is essential that every school inculcate the love of truth, justice, purity, and beauty through the study of biography, history, ethics, natural history, music, drawing, and manual arts."—*National Educational Association, 1905.*

"Every experienced school man knew that the recent newspaper outcry against 'frills and fads' in the city of New York would quickly collapse. It has had its hour in every other large city that has a good school system, and then speedily collapsed. It was late in New York because New York was late to desert a school system that could sustain its swift and complex life. The surprising thing was that so many good people were disturbed and that so many newspapers which ordinarily divine weather signs rather closely mistook a bit of a breeze for a cyclone."—*Andrew S. Draber.*

"The time has now happily passed when it is necessary to urge the importance of the love and study of nature, or to show how from it have sprung love of art, science, and religion, or how in the ideal school it will have a central place, slowly subordinating most other branches of study as formal and accessory while it remains substantial. To know nature and man is the sum of earthly knowledge."—*G. Stanley Hall.*

"Nature study is learning those things in nature that are best worth knowing, to the end of doing those things that make life most worth the living."—*C. F. Hodge in "Nature Study and Life."*

Two hundred and thirty-five were favorably reported by the *New York Globe*, the leader in the teaching of the sciences and math. "Out of 150, 60 per cent at the points have been reported today, 152 were received and returned. The following table is by borough:

| Borough | Music | | Sewing | |
|-------------|-------|----------|--------|----------|
| | For. | Against. | For. | Against. |
| Manhattan | 4,450 | 508 | 4,140 | 674 |
| Bronx | 292 | 117 | 283 | 147 |
| Brooklyn | 1,281 | 96 | 1,225 | 128 |
| Queens | 327 | 63 | 312 | 63 |
| Richmond | 306 | 57 | 307 | 56 |
| Grand total | 6,656 | 841 | 6,267 | 1,068 |
| Borough | Music | | Sewing | |
| | For. | Against. | For. | Against. |
| Manhattan | 4,227 | 691 | 3,517 | 1,169 |
| Bronx | 328 | 84 | 307 | 90 |
| Brooklyn | 1,196 | 159 | 1,059 | 252 |
| Queens | 300 | 81 | 228 | 114 |
| Richmond | 290 | 65 | 255 | 95 |
| Grand total | 6,341 | 1,080 | 5,366 | 1,720 |

The other dealt with the length of the school day. The questions and results were as follows:

1. Do you favor a short school day for the first-year children—a three-and-a-half-hour day, as suggested by the Board of Education?

| Borough | Yes. | No. |
|-------------|-------|-------|
| Manhattan | 1,204 | 3,796 |
| Bronx | 92 | 340 |
| Brooklyn | 407 | 960 |
| Queens | 130 | 239 |
| Richmond | 86 | 414 |
| Grand total | 1,919 | 5,750 |

2. Do you want your children who are in the first elementary school grade to attend school for five hours in full-time classes?

| Borough | Yes. | No. |
|-------------|-------|-----|
| Manhattan | 4,381 | 607 |
| Bronx | 369 | 65 |
| Brooklyn | 1,223 | 168 |
| Queens | 308 | 61 |
| Richmond | 457 | 44 |
| Grand total | 6,738 | 945 |

News of Education

An interesting example of one form of study of a local education situation is the symposium now running in **Civic News* of Grand Rapids, whose editor is Mr. D. F. Wilcox, author of the *American City*, the volume to be studied this month.

The symposium treats of "Education; its purpose, its processes, its results in Grand Rapids" in the form of answers to the following questions:

1. What is the purpose of education, or, in other words, what should education do for people?

Civic News, Sept. 2, '05, etc.

2. What is the process by which this purpose is sought to be attained in connection with the mass of children furnished by the homes to the public schools?

3. What is the result, or, in other words how far does the public school succeed in fulfilling the purpose of education?

The object of Editor Wilcox is to get "the thinking people of Grand Rapids to check up the work of our schools, and maintain an interest in it in proportion to its importance." Such a "stock taking" is well worth while in every community. Much good may come from having the friends of the schools state the reasons of their faith in unmistakable language. It is worth still more to get on record the objectors, the doubtful ones, the slightly interested ones.

Supplemental Education

As defined by Walter M. Wood in the new *Encyclopedia Americana* "supplemental education" gives that "for which one has present need but has failed to get in the schools and is now failing to get in active life." According to Mr. Wood,

"Among the most feasible and fruitful agencies of supplementary education are *Reading Rooms* with attention given to the suggestion and direction of reading; *Museum Exhibits* with descriptive bulletins inducing intelligent observation, conversation and reference reading; *Libraries*, special rather than general in nature, so selected and placed as to make them accessible and helpful in connection with one's daily life work; *Reading Courses*, furnishing incentive to wisely selected, consecutive and progressive reading and study; *Instruction by Correspondence*, setting educational tasks for detached and irregular students, and projecting for their aid the encouragement, instruction and counsel of the teacher; *Directed Conversation or Practical Talks*, bringing together for conference parties of large experience and ability to advise on practical life subjects and those who need such advice; *Educational Lectures*, making accessible in attractive and instructive form the results of the extended studies, or special observations, of advanced scholars and practical experts; *Educational Clubs*, ranging

from the temporary round table to the permanent association or guild, calculated to encourage and facilitate coöperative reading, investigation and discussion; *Tutoring*, providing unusual opportunities for rapid study, or the meeting of peculiar needs under abnormal conditions; *Educational Classes*, furnishing direct instruction, adapted to meet as immediately as possible the students' current interests and needs, being conducted most largely in the evenings, and at other times and under conditions not common in the schools proper."

It is stated that "Some of the notable types of supplemental educational movements are to be found in the Continuation, or Supplementary schools of Germany, the Polytechnic Institute in London, and in America, aside from public libraries, night schools and lecture courses under municipal direction, the Chautauqua movement, University Extension, Vacation schools, certain of the Correspondence schools, special schools of instruction allied with commercial and industrial concerns, and the educational departments of institutional churches, social settlements, and the Young Men's and Young Women's Christian Associations."

Chautauqua Education

The Chautauqua Literary and Scientific Circle of Chautauqua Institution, Chautauqua, New York, is the name for the Home Reading branch of a System of Popular Education which was established in 1878. [The other branches are a Summer Assembly with lectures and entertainments and Summer Schools.] The course of reading is arranged on a four-years' schedule, designed to give "the college outlook" in English. In succession there are American, English, Modern European and Classical years in a four-years' cycle of subjects. Each year's course is distinct from the rest, and all persons read the same material in a given year whether it be for them the first, second, third, or fourth of their four-years' course. Besides this, some eighty-eight special courses of study are offered to those who desire to specialize on particular subjects.

The course each year consists of: (a.) Four specially prepared books on literature, history, art, and science. (b.) Popular required readings in an illustrated magazine called *THE CHAUTAUQUAN* with notes and detailed programs and schedules for all the reading. (c.) A membership book of helps and hints for home study.

Individual readers may pursue the entire course alone, although local circles of three or four members are recommended for obvious advantages. Less than twenty minutes a day will cover the required reading in the course. The expense is less than ten cents a week,

fifty cents a month, or only five dollars a year. Chautauqua Institution awards a certificate at the end of each year of reading, and a diploma at the end of the four-years' course. For reading after graduation, seals are awarded to graduates as follows: One seal for reading the "Spare Minute Course," i. e., the entire *CHAUTAUQUAN*; two seals for reading the regular course and answering review questions; other seals for completing special courses. The spirit of the C. L. S. C. is indicated by these mottoes:

"We study the word and the works of God."

"Let us keep our Heavenly Father in the midst."

"Never be discouraged."

Following is a suggestive epitome of the plan:

THE C. L. S. C.

A Course of Reading at Home.

1. For adults out of school.
2. For youths out of school.
3. Each year containing a complete and independent course. And yet
4. Four consecutive years embracing the "college outlook" course—the world of the scholar.
5. *The C. L. S. C. is a preparation for and an incentive to a lifelong course of reading and study.*
6. The initial course can be completed in four years by half an hour's reading every day for twenty days of each month for ten months of each year.
7. It requires the reading on an average of seven and a half pages of good literature each day, affording ample time for the re-reading of a part or all of the course as individuals may desire.
8. *The C. L. S. C. utilizes the intellectual discipline which practical experience in everyday life guarantees to thoughtful people who have not enjoyed opportunities for extensive reading and study.*
9. The initial four-years' course, including four volumes each year, a monthly magazine, advices, memoranda and office fees, costs but \$5.00 a year, which is at the rate of one and three-eighths of a cent every day of the year.
10. *The C. L. S. C. is a survey, not a substitute for the "deep soil" educational work of college or university, but like the sowing of wheat it may yield rich harvests in the field of human life.*
11. It brings into the home the blessings that flow from good books, good pictures, and good conversation—a God-send to childhood.
12. *The C. L. S. C. has for its chief object the development of will-power in directing one's life, cultivating a taste for the best literature, promoting habits of thinking, developing a reverent and intelligent religious spirit, and holding forth in homes of wealth and poverty the noblest ideals of life.*
13. It awakens the enthusiasm of college and university life in homes that have never known it, and rekindles the fires of academic delight among adults who in their earlier lives enjoyed it.
14. *The C. L. S. C. aims to promote in the homes of the poor and the rich a beautiful life, an interesting, enriched and enriching life, useful, silent ministries, throbbing with sympathy, and active in helpful service.*

Civic Progress Programs

EDUCATION

I.

Paper: The School and the School House as a Social and Civic Center.

Report—By a Committee: on the Comparative Value of a Neighborhood Association vs. a Parents' Club.

Symposium: Training in Citizenship. (a) Civics In and Out of the School Room. (b) Junior Citizens' League. (c) Home and School Gardening.

Book Review: Social Phases of Education, S. T. Dutton; The School and Society, John Dewey.

Application: What Shall We Do?

II.

Paper: The Real Significance of the "Fads."

Preliminary Report—By a Committee: on the Social Need of Supervised Public Play Grounds and Vacation Schools.

Paper: Women's Club Scholarship Funds.

Paper or Symposium: National Education Organizations and Sources of Information.

III.

Roll Call: Current Education News: (a) Items from recent Periodicals; (b) Facts from Educational Journals; (c) Statements from Books on Educational Topics.

Define: Education, culture, fads, correlation, manual training, nature study, elementary school, secondary school, course of study, kindergarten, new education, etc.

Correlation: Education in Relation to Other Civic Progress Topics.

Visits: (a) Reports of Visits to Local Schools; (b) Suggestion of Visits to be made by All Members.

Symposium: The School: Past, Present and Future. (a) The School as Described by Dickens. (b) The Little Red School House (recollections by members). (c) The School of Today. (d) The Coming School: a Bit of Prophecy.

Question Box: Written questions to be answered now or at later meeting, questions to be assigned by the president.

Education Organizations

National Educational Association, Irwin Shepard, Winona, Minn.

Religious Education Association, C. W. Barnes, First National Bank Building, Chicago.

Educational Committee, Y. M. C. A. International Committee, G. B. Hodge, 3 West 29th St., New York City.

American Physical Education, L. H. Gulick, 236 Willoughby Ave., Brooklyn, N. Y.

Chautauqua Institution, John H. Vincent, Chancellor, Chautauqua, N. Y.

International Kindergarten Union, Mrs. J. L. Hughes, Toronto, Ont.

Association of Collegiate Alumnae, Mrs. Philip N. Moore, 3125 Lafayette Ave., St. Louis, Mo.

Eastern Conference of Education Associations, Mrs. W. E. D. Scott, Princeton, N. J.

National Mothers' Congress, Mrs. Frederic Schoff, Philadelphia.

American Institute of Social Service, Josiah

Strong, 287 Fourth Ave., New York City.

Committee on Instruction in Municipal Government, National Municipal League, J. J. Sheppard, North American Bldg., Philadelphia.

American Civic Association, C. R. Woodruff, North American Bldg., Philadelphia.

Partial Bibliography

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Annual Reports of the Commissioner of Education.

How the American Boy is Educated, W. L. Hervey, in *THE CHAUTAUQUAN*, September '04 to May '05.

Educational Outlook, O. H. Lang, current issues of *Forum*.

Files of educational periodicals.

Year Book of Legislation, New York State Library.

Year's Progress in Education, etc., in *Social Progress*, J. Strong.

Educational Progress of the Year, H. J. Rogers.

National Educational Association, 1905; also in *Educational Review*, September, '05, 30: 109-58.

THE SCHOOL AND THE SCHOOLHOUSE AS A SOCIAL AND CIVIC CENTER

Local Centers of Civic Life, in American City, D. F. Wilcox.

Schoolhouse as a Center, H. E. Scudder, *Atlantic Monthly*, 77:103-9 January, '96.

School as a Social Center, John Dewey, National Educational Association, 1902.

Schools as Social Centers, A. B. Poland, in Annual Report of Superintendent of Public Schools, Newark, N. J.; also in *School Journal*, August 19, '05, 71:144-5.

Larger High School, P. W. Search, *School Review*, April, '00, 8:220-9.

School Management, S. T. Dutton.

An Ideal School, P. W. Search.

THE NEIGHBORHOOD ASSOCIATION AND PARENTS' CLUB

Publications of the Congress of Mothers.

Files of *Elementary School Teacher*.

Publications of the Eastern Conference of Education Associations.

Work of a Village Education Association, D. C. Heath.

Correlation of Educational Forces in the Community, and Brookline Education Society, in *Social Phases of Education*, S. T. Dutton.

Beginnings of an Education Society, W. Channing, *Educational Review*, November, '97, 14:354-9.

School Improvement League of Maine, *School Review*, November, '98, 6:684-6.

TRAINING IN CITIZENSHIP: CIVICS IN AND OUT OF

THE SCHOOL ROOM

Twaddle in "Civics", E. L. C. Morse, *Edm-*

cational Review, September, '05, 30:206-9.

Outline for Teaching Civics, H. W. Thurston.

Civic Education, or the Duty of the Future, in American City, D. F. Wilcox.

Art Training for Citizenship, R. F. Zueblin, CHAUTAUQUAN, April, '04, 39:168-73.

Citizenship Training in our Public Schools, H. W. Thurston, *Commons*, March, '05, 10:159-64.

What is Junior Civics? E. G. Routzahn, CHAUTAUQUAN, Aug., '03, 37:515-19.

Municipal Art as a Subject of Study in School and College, J. K. Adams, in Proceedings of Boston Conference for Good City Government.

Civics in the Elementary School, H. W. Thurston, *Elementary School Teacher*, March, '04, 4:471-6.

City Problems, D. F. Wilcox.

Files of *Boys and Girls*.

What the Children Can Do for the City. The City Beautiful, and The Model Town, in Young Citizen, C. F. Dole.

Young Citizen, C. F. Dole (same title, but in form of question and answer).

Playground: Its Lessons, in American Citizen, C. F. Dole.

Way a Boy Can Help to Keep the City of Chicago Clean, C. R. Rich (seventh grade), *Boys and Girls*, January, '05, 4:17-8.

Keep Our City Clean, Junior Civic League, St. Louis.

Publications of City History Club, 23 West 44th Street, New York.

Publications of Juvenile City League (send forty cents), W. C. Langdon, Pratt Institute, Brooklyn, N. Y.

Address correspondence to *Boys and Girls*, Ithaca, New York.

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Files of *Boys and Girls*.

Club or Debating Society, in American Citizen, C. F. Dole.

League Programs, *Boys and Girls*, January, '05, 4:15-19; February, '05, 4:39-42.

Junior Citizens, and Social Civics, CHAUTAUQUAN, February, '05, 40:572-3.

Methods of Teaching Self Government, etc., in Class Management, J. S. Taylor- (suggested constitution too elaborate).

School City, W. L. Gill, *Commons*, January, '05, 10:20-6.

Address correspondence to 5711 Kimbark Ave., Chicago.

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Children's Gardens, S. K. Miller (bibliography).

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Publications of U. S. Department of Agriculture, Washington, D. C.

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School Gardens in Great Cities, H. C. Bennett, *Review of Reviews*, April, '04, 29:439-43.

Story of Home Gardens, S. Cadwallader, *Outlook*, February 1, '02.

Address correspondence concerning home and school gardening, including the "Cleveland plan", to Miss Martha Van Rensselaer, Chautauqua Junior Naturalists, Ithaca, New York.

BOOK REVIEWS

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New Education, Illustrated, E. C. Wescott; photographs by F. B. Johnston.

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Crafts in Elementary Education, M. G. Campbell, CHAUTAUQUAN, January, '04, 38:487-91.

Attacking the "Fads," *Educational Review*, June, '05, 30:105-7.

Place of Industries in Elementary Education, K. E. Dopp.

THE NEED OF SUPERVISED PUBLIC PLAYGROUNDS AND VACATION SCHOOLS

Playgrounds, J. Lee (bibliography), American Civic Association.

About Play and Playgrounds (bibliography and "how to do it"), CHAUTAUQUAN, January, '05, 40:470-8.

Analysis of Conditions in District Occupied by North End Playgrounds, in Report of the Open Air Playground Committee, St. Louis Civic Improvement League, 1903.

Metropolitan Park Report, Special Park Commission, Chicago (illustrating study of conditions throughout a city).

Constructive and Preventative Philanthropy, J. Lee.

Importance of the School Yard for the Physical Well-being of School Children, E. H. Arnold.

National Educational Association, 1905.

Vacation Schools and Playgrounds, H. S. Curtis.

Report of Commissioner of Education, 1903. Vacation Work and Play, in *Social Service*, August, '03.

Work and Play in the Public Schools, W. Buck, *Outlook*, July 22, '05.

Address correspondence to Bureau of Civic Cooperation, 5711 Kimbark Ave., Chicago.

WOMAN'S CLUB SCHOLARSHIP FUNDS

See files of *Federation Bulletin*, *The Keystone*, etc.

Address correspondence to Miss Mary M. Abbott, Watertown, Conn.

THE SCHOOL: PAST, PRESENT AND FUTURE

Works of Charles Dickens.

Country School in New England, C. Johnson (1800 to present time).

Old Time Schools and School Books, C. Johnson.

Changes in the Common School Curriculum, W. L. Hervey, CHAUTAUQUAN, January, '05, 40:459-65; Aspects of the Elementary School, February, '05, 40:558-64.

An Ideal School, P. M. Search.

Broader Elementary Education, J. P. Gordy.
Pedagogues and Parents, E. C. Wilson.

The Readers' Guide

The *Readers' Guide to Periodical Literature*, published monthly in Minneapolis, indexes in most careful fashion the articles in seventy of the leading periodicals in the English language. By means of numerous cross references practically all that has appeared concerning any phase of a given topic is revealed to the inquirer. Under "Education" which comes in its alphabetic order will be found the following among many other references:

Education of the wage-earners. T. Davidson. *Cur. Lit.* 38:307-9. Ap. '05.
Educational outlook. O. H. Lang. See current numbers of the *Forum*. Work and play. *Outlook*. 80:262-3. Je., 3, '05.

"Education of the wage-earners" is the title of the article. "T. Davidson" is Thomas Davidson the author. The remainder of the reference would read "*Current Literature*, Volume 38, pages 307 to 309; in the issue for April, 1905."

Under "education" will be found the following cross references to related material given elsewhere:

See also Agricultural education; Art Study and teaching; Athletics; Bible in the schools; Business education; Child study; Classical education; Coeducation; Colleges and universities; Corporal punishment; Culture; Educational law; High schools; Kindergarten; Libraries; Manual training; Military education; Moral education; Musical education; Nature study; Negroes-Education; Normal schools; Psychology; Public education associations; Public schools; Roman Catholic church-education; School hygiene; School music; Schools; Students; Teachers; Teaching; Technical education.

Apart from class periodicals of limited circulation the list of publications indexed in the *Readers' Guide* may be understood to offer the sum of worth while informa-

tion current in the English language. These titles may guide in making selections for a reading room:

American Catholic Quarterly.
American Journal of Sociology.
American Journal of Theology.
Annals of the American Academy of Political and Social Science.
Architectural Record.
Arena.
Astrophysical Journal.
Athenæum.
Atlantic Monthly.
Biblical World.
Blackwood's Edinburgh Magazine.
Bookman.
Botanical Gazette.
Canadian Magazine.
Cassier's Magazine.
Catholic World.
Century.
Charities.
CHAUTAUQUAN.
Contemporary Review.
Cosmopolitan.
Country Calendar.
Critic.
Current Literature.
Delineator.
Dial.
Education.
Educational Review.
Elementary School Teacher.
Engineering Magazine.
Fortnightly Review.
Forum.
Harper's Bazar.
Harper's Monthly.
Harper's Weekly.
Independent.
International Quarterly.
International Studio.
Journal of Geology.
Journal of Political Economy.
Ladies' Home Journal.
Lamp.
Lippincott's Magazine.
Living Age.
McClure's Magazine.
Masters in Art.
Missionary Review of the World.
Modern Philology.
Nation.
New England Magazine.
Nineteenth Century.
North American Review.
Outing.
Outlook.
Overland Monthly.
Political Science Quarterly.
Popular Science Monthly.
Quarterly Journal of Economics.
Reader Magazine.
St. Nicholas.
School Review.
Scientific American.
Scientific American Supplement.
Scribner's Magazine.
Westminster Review.
Woman's Home Companion.
World To-Day.
The World's Work.

Municipal Museum Exhibits

The Municipal Museum of Chicago has already been mentioned in this department as "an institution devoted to the collection and interpretation of material illustrating the physical and social conditions and administration of cities." The Museum has already abundantly justified its existence by furnishing a common meeting ground for groups of citizens of Chicago desirous of attaining the highest degree of efficiency in "city making" in the broadest possible application of the idea. The program for the coming season includes a series of special exhibitions with related courses of lectures and interpretative addresses. Drawings submitted in competition for the Cook County building, the Chicago Vacation Schools, neighborhood improvement, the warfare against tuberculosis, and the economic geography of Chicago will be the subjects of special exhibitions. The geographic exhibition will be conducted in coöperation with the Chicago Geographic Society and promises to be a notable illustration of the graphic study of a city. The Neighborhood Improvement league of Cook County, the Vacation School Committee, and the Tuberculosis Committee of the Visiting Nurse Association will collaborate with the Museum in the conduct of the several exhibitions. The following tentative classification will suggest the range of topics to be given consideration by the Museum:

CLASSIFICATION

1. Geography:
 - A. Physical: Structure, Mineral Resources, Soils, Climate, Vegetation.
 - B. Economic: Industries, Transportation.
 - C. Demographic: Racial Origins; Social Conditions.
2. Public Reservations:
 - A. The Street:
 - a. The Surface Street: Paving; Lighting; Cleaning; Planting; Transportation Fixtures, Advertising; Building Line; Sky Line; Sculpture and Decoration; The Bridge.
 - b. The Sub-Street: Pipes; Conduits; Tunnels; Subways; Commercial Space.
 - B. Parks and Playfields: Natural, Formal.
 - C. Beaches and Water Reservations.

3. Public Buildings: Architecture; Environment.
4. Hygiene:
 - A. Alimentation: Water Supply; Milk Supply; Food Inspection.
 - B. Disease: Quarantine; Hospitals and Dispensaries and Sanatoria.
 - C. Welfare: Housing; Baths; Recreation; Smoke Abatement.
5. Protection of Life and Property.
 - A. Police: Licenses; Patrol; The Courts; Institutions of Detention and Correction; Relief.
 - B. Fire: Limits; Building Regulations; Equipment of Service.
6. Education:
 - A. Schools: Day; Night; Correction.
 - B. Libraries and Museums.
 - C. Lectures and Music.
7. Development of Private Initiative.
 - A. Organized Charities.

A Suggestion for Libraries

In the interest of civic improvement, the librarian of the P. M. Musser public library at Muscatine, Iowa, has arranged upon a table in the reading room a number of books and magazine articles bearing upon this subject. In the following list are books selected from the library shelves and others loaned for this purpose by individuals interested in the improvement and beautifying of Muscatine:

- The Coming City—R. T. Ely.
 How to Plan the Home Grounds—S. Parsons, Jr.
 Improvement of Towns and Cities—C. M. Robinson.
 Modern Civic Art—C. M. Robinson.
 Municipal Public Works—Chase & Cox.
 Art Out of Doors—Mrs. Schuyler Van Rensselaer.
 Children's Gardens—Mrs. Evelyn Cecil.
 Home Acre—E. P. Roe.
 A Plea for Hardy Plants—J. W. Elliott.
 Proceedings of the Iowa Park and Forestry Association 1903.
 Report of the transactions of the Iowa State Horticultural Society 1904.
- The library will also furnish upon request, magazine articles treating of park improvements, the better care of cemeteries, school gardens, children's gardens, window gardens, the reclaiming of waste places, improving back yards, factory grounds, etc.
- A growing list of libraries keep all the publications of the American Civic Association where they are easily accessible.



COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE

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THE POINT OF VIEW

With this month's reading in the *Spirit of the Orient*, we pass on from our survey of India to China. Some of us have become intensely interested in India. We realize how little we know of her mysterious past, and we are almost bewildered by the vastness of the field to be explored. China looms up before us as another huge unknown quantity and for a moment we are almost discouraged. Perhaps a word of suggestion here will save some readers from a misapprehension of what the course is aiming to accomplish. These studies in the "*Spirit of the Orient*" are not meant to be exhaustive nor to start the student out on various lines of study. Such a plan he may very wisely include in his future program, but just at present don't miss the purpose of the course. The man who is in the woods cannot judge of its extent for the very thickness of the trees. We are, so far as our study of the Orient is concerned, standing outside the forest, studying its vast proportions and its effect upon the surrounding landscape both in respect to beauty and utility. Let us keep this clearly in our thoughts and try to impress upon our minds the great significant facts which Dr. Knox brings out so ably in these articles, and use them constantly for purposes of contrast as we begin to appreciate the spirit of the West revealed to us in the civilization of Greece and Italy. Who

knows what great message the East holds in reserve for us? Some day it may add to our present strenuous life something of that poise suggested by John Burroughs in his lines,

"I stay my haste, I make delays,
For what avails this eager pace?"



THE GRADUATION OF THE CLASS OF 1905

One hundred and fifty members of 1905, the "Robert Browning" Class, gathered at Chautauqua this summer, making an unusual record for the graduating class. Early in the season the members began holding social and business meetings, and though many of them looked into each other's faces for the first time, the spirit of friendly coöperation was most apparent from the outset. Social festivities were held at frequent intervals. Dr. J. A. Babbitt, the president, gave a launch party for his classmates, with Professor Lavell, the author of "*Italian Cities*," and others as guests of honor. The lake was in a most gracious mood, and the merry party gave three cheers and a tiger (modified to suit the occasion) for their president's hospitality. The Class officers and committees on social entertainments, Amphitheater decorations, and Alumni Hall fund worked enthusiastically, and by the time the membership had reached its height on the day before Recognition Day, the enthusiasm of the '05's had not only raised the fund for their share of Alumni

Hall, but a considerable fund besides, to help furnish the class room, which they share jointly with the Classes of '89 and '97. The sympathies of the Class were very delicately and sincerely extended to their retiring treasurer, Rev. Dr. Warren, the death of whose wife, also a member of the Class, had occurred but a short time before, when they were both looking forward to the celebration of their golden wedding at the time of graduation. At the Baccalaureate Sermon by Chancellor Vincent on the Sunday preceding Recognition Day a very large attendance of members of the C. L. S. C. in addition to the graduating class made the occasion most impressive. In the evening at the "Vigil" in the Hall of Philosophy, Mrs. Emily M. Bishop of the School of Expression read the Class poem "Rabbi Ben Ezra" and on Recognition Day it was again read to the entire Class by Professor S. H. Clark. These two presentations of Browning's stirring message beginning "Grow old along with me, the best is yet to be" gave to every member a new sense of kinship with the poet from whose works, four years ago they selected their Class motto, "A man's reach should exceed his grasp." On Recognition Day the weather smiled upon the ceremonies held in the Hall of Philosophy, and lent to them the charm that nature always gives to this impressive occasion. The Class, led by their beautiful banner, the gift of Mrs. R. B. Parker of New Orleans, were honored by the presence of Miss Jane Addams as the Recognition Day speaker. Her address on the relation of thoughtful people to the immigrant set forth an inspiring ideal for earnest students who would use their newly won knowledge for the service of others. Chancellor Vincent not only gave the Class official "recognition" at the morning exercises in the Hall, but at the conferring of the diplomas later in the day, talked with them in the informal, suggestive fashion which makes every message of his to Chautauqua students

one to be treasured up and put into practice. The day closed with the Alumni supper in the Hotel Athenæum, when the 1905's were officially welcomed into the



BANNER OF THE CLASS OF 1905

Society of the Hall in the Grove. Four hundred Alumni filled the room to its utmost capacity, and unfortunately all who desired to come could not be accommodated. The Alumni supper now forms a festive climax to the more serious exercises of Recognition Day, and under the genial discipline of Dr. George Vincent as toast master, the after dinner speakers who included among others, Professor Richard Burton, Miss Marie Shedlock, and Professor S. C. Schmucker acquitted themselves most creditably! The company broke up at a seasonable hour, and the 1905's great day was over.

THE C. L. S. C. AT CHAUTAUQUA

The opening reception of the C. L. S. C. in the parlors of the Hotel Athenæum on the 31st of July showed by the large attendance and the social atmosphere which prevailed that the members had lost nothing of their enthusiasm. Very early the organization of the new Class of 1909 gave those who were coming under the spell of the Circle for the first time a chance to identify themselves with it.



THE LATE JOHN A.
SEATON

Rallying Day was one of the marked days of the Assembly. Chancellor Vincent presided at a public meeting in the Amphitheater, introducing President G. Stanley Hall of Clark University who delivered a discriminating and most effective address upon the history and possibilities of the C. L. S. C. as the result of his observation of its work. Professor C. F. Lavell, the author of "Italian Cities," emphasized the value of the study of pictures in connection with the history of Italy, and Dr. S. C. Schmucker of the C. L. S. C. Class of 1908 brought greetings from the vantage ground of a member who had taken one year of the course and had evidently made the most of his opportunities.

The afternoon reception in the Grove was attended by hundreds of Chautauquans and their friends. The gayly decorated booths under the great over-arching trees made a charming picture. Each booth represented some section of the country, and the decorations were characteristic and novel. Not only were all the points of the compass duly provided for, but the new Class of 1909 was given a local habitation for the first time and introduced to society. Following Rallying

Day C. L. S. C. Councils and Round Tables formed an important feature of the program, and many were the friendly discussions of Circle experiences and the work of graduates or of individual readers. A talk upon the pronunciation of foreign proper names by Professor G. D. Kellogg of Princeton was of distinct service to many students, and at other councils valuable suggestions regarding helpful books, best methods of conducting Circles, etc., were emphasized.

Among the memorable features of each Chautauqua season are the reunions of the members of the earlier C. L. S. C. Classes, and the excellent custom of holding Decennial celebrations has been continued ever since a good example was set by the Class of '82. This year it was '95's turn to mark its anniversary, and in their cosy Class home in



THE LATE FRANK
RUSSELL

Alumni Hall, on Thursday, August 10th, the members made their friends welcome. Mrs. George P. Hukill presided in the absence of the president, Mr. Robert Miller, and the Classes of '87 and 1903, their neighbors in the same room, brought greetings. Chancellor Vincent was present to offer welcome words of counsel, congratulation, and good cheer, and a cheerful social hour followed.



DR. RUSSELL AND MR. SEATON

Two Chautauqua leaders who have rendered large service in the work of the C. L. S. C. have this summer, passed into the other life. Dr. Frank Russell of Meadville, Pa., was president of the C. L. S. C. Class of '87 for nearly twenty years from the time of its organization in 1883. He was also largely influential in establishing

the Congregational House at Chautauqua, and was one of the chief promoters of the C. L. S. C. Alumni Hall scheme, which has resulted in a fine clubhouse for the C. L. S. C. Classes, and has meant a great deal to the social life of Chautauqua.

Mr. John A. Seaton was president of the Class of '96, and had served his Class in that capacity for more than ten years. He had for some time been the active director of the building committee of Alumni Hall, and assumed large responsibility in having the work carried out in a manner satisfactory to the Classes. In spite of failing health he had come to Chautauqua this summer that he might attend to the affairs of Alumni Hall and of his own Class to which he had always given his devoted attention. Both of these two men were loved and honored leaders. Chautauqua's life has been enriched by their services to her, and their memory will be cherished for many years in the hearts of those who knew and honored them.

THE CLASS OF 1909

Motto: "On and Fear Not"

Seldom has a class started its career in the C. L. S. C. with more promising prospects than 1909. The "Classical Year" with its contrasted Oriental studies, seemed to make a strong appeal to the public. Professor Cecil F. Lavell's delightful lectures on "Greek and Italian Types" strengthened the impression, and as soon as the 1909's were fairly organized, class spirit developed surprisingly. After considerable discussion the class decided to call themselves by the name of Italy's greatest poet, Dante, and chose for their motto a selection from the *Inferno*, "On and Fear Not." The grape vine seemed an appropriate emblem, and was finally selected for various reasons: it can be readily secured by members in all parts of the country; it lends itself peculiarly well to decorative effects; and it is also a product of sunny Italy. A committee on a temporary banner was appointed, and the members marched be-



BALLOON VIEW OF THE CITY OF ROME

hind their own standard on Recognition Day. The Class steadily increased in numbers as the season advanced and under the enthusiastic leadership of their president, the Rev. William Channing Brown, of Littleton, Mass., held frequent meetings, and discussed their duties and privileges with great freedom. The members of '93 and 1901 gave a reception, welcoming the 1909's to the room in Alumni Hall which they share with these two classes, and the social spirit grew apace. The two obligations which are to be met by the 1909's during their five Chautauqua summers previous to graduation, are the raising of two hundred and fifty dollars to give them a permanent home in Alumni Hall, and a smaller fund for the banner. When the banner question was brought up it seemed difficult to restrain the members from subscribing the entire amount on the spot, but it was urged that others not at Chautauqua might like to have a share in it, so further gifts and pledges were held in abeyance. A banner committee whose chairman is Mrs. G. H. Collins, of 122 Park St., Greenville, Texas, was appointed to secure designs and report to the class next summer. The Class devised a very simple and effective means of raising the Alumni Hall fund by preparing some blank pledges which were in great demand. On these the members who chose to do so, indicated what amount they would like to give each year during the four years. Many subscribed twenty-five cents a year, others more, and some preferred to pay their share at once. By this simple plan which will be presented each year to those who are at Chautauqua, the Class will raise the fund without any undue pressure on any one, and all who come to enjoy the Class reunions will have a chance to contribute their share. At one of the closing meetings, Chancellor Vincent addressed the Class, giving them a suggestion of the possibilities open to them through the C. L. S. C. readings, and emphasizing

their privileges as Chautauquans to "be" rather than merely to "know" or to "enjoy." The Class adjourned until next summer with many plans for starting new circles and making their influence felt. Mrs. Collins of the banner committee will be glad to have suggestions concerning the banner from any members of the Class and those who want to contribute to the banner or Alumni Hall fund can communicate with the treasurer, Mr. David A. Brown, Springdale, Pa. A full list of the Class officers will be found on page 184 of this magazine.



SOME SIDELIGHTS ON OUR READING

Two recent books on India from the traveler's point of view give very vivid pictures of present day conditions. *Winter India*, by Miss E. R. Scidmore (Century



MEMORIAL WELL, CAWNPORE

Erected to the memory of the Europeans and Americans massacred in the mutiny.

Co.), and *Indian Life in Town and Country*, by Compton (Putnams). The volume from which our selections in the "Library Shelf" are taken will also repay

careful reading, and the article on Indian Literature, by W. E. Hopkins, in the Warner Library of the World's Best Literature to be found in most libraries, shows in clear and concise form how the literature of India is related to its long and varied history. Many readers who are familiar with Kipling's works, do not know of another class of Indian stories by Mrs. F. A. Steel who portrays the life of India with great vividness and makes very real many of the distinctive traits of the people. Mrs. Steel's husband was in the English service and she gathered her material at first hand. "The Flower of Forgiveness" in the "Library Shelf" for September is the introductory story of a volume of short stories. "On the Face of the Waters" is a tale of the Indian Mutiny and "The Hosts of the Lord" a picture of a great native pilgrimage and of the various types which make up the complicated life of an Indian community. "In the Permanent Way" is another collection of stories. A book of Indian folk stories edited by Mrs. Steel presents a number of very old tales which would interest young people.



CLASS OF 1906

The members of the John Ruskin Class now take their places as seniors in the C. L. S. C. They have a great name to live up to, and as the Class had a large enrollment we may look for reunions of no small significance at Chautauqua and elsewhere next summer. The last year of a class gives to every member a final chance to test his staying powers. If you are in 1906, no matter if you are behind, resolve to finish with your class if possible. Be true to the principles of Ruskin—strive to achieve honestly what you have set your hand to. Moreover, see what you can do to cheer up lagging comrades. Let it be said of the "John Ruskin" Class that the remnant who fell behind were small in proportion to those who persevered. Drop a line to your class secretary and report

progress. It will help to promote class spirit and cheer the officers who are generously serving the class in many ways. The secretary's address is Miss Irena I. F. Roach, 261 Fourth Ave., Lans. Sta., Troy, New York.



THE AUTHOR OF "ITALIAN CITIES"

Certainly Chautauquans who have already begun the study of "Italian Cities" will want to know something of the author. Mr. Cecil F. Lavell is a graduate of Queen's University Kingston, Canada, and since his graduation has studied at both Cornell and Columbia Universities. For six years he has been lecturer in history for the American Society for the Extension of University Teaching in Philadelphia, and during this time has gained an enviable reputation as one of the Society's ablest representatives. Mr. Lavell has also visited Italy, and as the character of his book shows, the cities have been studied at first hand. His recent visit to Chautauqua has greatly enlarged his circle of friends. His lectures on "Greek and Italian Types" aroused fresh interest in the study of the classic countries, and every reader of "Italian Cities" will feel grateful to the author for providing this open sesame into the fascinating world of Italian life and art.



CECIL F. LAVELL
Author of "Italian Cities."



PICTURES AS AIDS IN OUR STUDIES

We want to remind our readers of the great help and pleasure they will find in securing the one hundred pictures published by the Bureau of University Travel which illustrate Mr. Lavell's book on "Italian Cities." Some typical illustrations will be found in the book itself, but

the additional pictures will be a source of much enjoyment. They are sold usually for a cent apiece, but the one hundred pictures which have been selected for this special purpose are furnished in a box for eighty cents. With the pictures will be sent a printed list giving against the name of each picture the number of the page in "Italian Cities" where reference is made to it. The pictures can readily be used by several people. Every Circle will of course want to own one or more sets and we believe that all of our readers will be surprised to find what a new and beautiful world is opened to them by this means of going with Mr. Lavell on a "personally conducted" tour through the old Italian churches and picture galleries. Orders can be sent to the Bureau of University Travel, 201 Clarendon St., Boston, or with other orders to Chautauqua Press, Chautauqua, N. Y.



Readers who are especially enthusiastic over the art side of the course will be interested in the little pamphlet of the "Masters in Art" Series on Giotto. This pamphlet which can be secured for twenty cents from the Chautauqua Press (Chautauqua, N. Y.) contains ten pictures from

the works of Giotto, a sketch of his life, brief selections from the works of some of the best art critics, and brief descriptions of the ten pictures included in the pamphlet. Mr. Lavell refers in his chapter on St. Francis, to Giotto's frescoes in the church of Assisi. One of these pictures entitled "Poverty" appears both in the hundred pictures above referred to and in the "Masters in Art" pamphlet. In the latter it is described as follows:

Among Giotto's most famous works are the four frescoes which cover the arched compartments of the vaulting of the Lower Church of St. Francis at Assisi. One represents the saint enthroned in glory; the others are allegorical depictions of the three vows of the Franciscan Order,—Poverty, Chastity and Obedience. The finest of the series is that in which Giotto has represented the mystic marriage of St. Francis with Poverty. Hope and Love are the bridesmaids, angels are the witnesses, and Christ himself blesses the union. The bride's garments are patched, ragged and torn by brambles, children (in the foreground) throw stones at her and mock her, and a dog barks at her; but the roses and lilies of paradise bloom about her, and St Francis looks with love upon his chosen bride. To the left a young man gives his cloak to a beggar; on the opposite side a miser grasps his money bag, and a richly clad youth scornfully rejects the invitation of the angel at his side to follow in the train of holy Poverty. Above, two angels, one bearing a garment and a bag of gold, the other a miniature palace—symbolical of worldly goods given up in charity—are received by the hands of the Almighty.



OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

"We Study the Word and the Works of God." *"Let us Keep the Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
 BRYANT DAY—November, second Sunday.
 MILTON DAY—December 9.
 COLLEGE DAY—January, last Thursday.
 LANIER DAY—February 3.
 SPECIAL SUNDAY—February, second Sunday.
 SHAKESPEARE DAY—April 23.
 LONGFELLOW DAY—February 27.

ADDISON DAY—May 1.
 SPECIAL SUNDAY—May, second Sunday.
 INTERNATIONAL PEACE DAY—May 18.
 INAUGURATION DAY—August, first Saturday after first Tuesday.
 ST. PAUL'S DAY—August, second Saturday after first Tuesday.
 RECOGNITION DAY—August, third Wednesday.



OUTLINE OF REQUIRED READING FOR NOVEMBER

OCTOBER 29—NOVEMBER 5.

In THE CHAUTAUQUAN: The Spirit of the Orient, Chapters IV, V and VI.

NOVEMBER 5-12.

Required Books: Studies in the Poetry of Italy. Book I, Part III. Epic Poetry.

NOVEMBER 12-19.

Required Books: Italian Cities, Chapter III, Assisi.

Studies in the Poetry of Italy, Book II Chapter I.

NOVEMBER 19-26.

Required Book: Italian Cities, Chapter IV, Genoa and Pisa, and Chapter V, Siena.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

OCTOBER 29-NOVEMBER 5.

Roll-call: Answered by quotations from the Dhammapada. (See The Library Shelf.)

Review by leader of Chapter on India.

Discussion: What features of the "Birth Stories" (See The Library Shelf) seems to you peculiarly Oriental, and what ideas have they which are natural to our Western ways of thinking? Let each one go over the stories and note down his opinion.

Reading: Selections from "Winter India," Miss Scidmore; "The Land of the Veda," Butler; or "Indian Life in Town and Country," Compton.

Review of Chapters on China.

Comparison of answers to the question, What two qualities of the Indian people, and what two of the Chinese do you think we as Americans could most profitably adopt?

NOVEMBER 5-12.

Roll-call: Reports on paragraphs in Highways and Byways.

Map review of the Story of the Æneid showing the wanderings of Æneas and his followers. Each member should be assigned some especially fine passages from the poem which may be given at the appropriate time in connection with the map review.

Discussion: How do the views of the future life, the gods, etc., in the Æneid seem to you to compare with the Hindu ideas of transmigration, Nirvana, etc.? In what respects do they seem alike, and in what do they differ?

Allusion Match: Proper names in the poem, and to what they refer. The leader who gives out the words should also be held accountable for their correct pronunciation.

Roll-call: Answered by quoting a striking figure of speech from the Æneid. (These should be preserved in the secretary's book and reviewed at a later period.)

NOVEMBER 12-19.

Review of Chapter I in Book II of "Studies in the Poetry of Italy" on origins of Italian literature.

Roll-call: Brief reports on the chief countries of Europe and Asia in the thirteenth century, stating names of the leading men, and one or more significant events in each country.

Paper: Additional light on St. Francis and his times. (See bibliography in "Italian Cities." Also "Legends of the Monastic Orders," Mrs. Jameson.)

Reading: "Our Lady's Tumbler." THE CHAUTAUQUAN, 40:370 (Dec. '04). Longfellow's "Prayer of St. Francis."

Brief Paper: Some old hymns which date back to the time of St. Francis. (See church Hymnals.)

Discussion: Giotto's frescoes of St. Francis. (See paragraphs on pictures in Round Table.)

Summing up by Leader: The influence of St. Francis.

NOVEMBER 19-26.

Review of chapter on Genoa to p. 63, with sidelights from all available sources.

Reading: Selection from Howells' "Pitiless Pisa." (See "Tuscan Cities.")

Paper: Niccola Pisano (see bibliography in "Italian Cities.")

Study of the Pulpits at Pisa and Siena and the "Triumph of Death." (See paragraph in Round Table.)

Drill on pronunciation of Italian proper names.



ANSWERS TO SEARCH QUESTIONS ON OCTOBER READING

1. The chief universities are at Calcutta, Allahabad, Lahore, Bombay, and Madras. These are not teaching universities, but examining and degree conferring bodies. There are many colleges of various types including those established by the government, others under the direction of various religious bodies—Christian, Mohammedan, etc., and still others under Christian direction, founded for the express purpose of propagating Christianity. 2. The East of the Arabian Nights included what are now known as Arabia, Turkey in Asia, and Persia. Bagdad on the Tigris River was the seat of Harun Al-Rashid about whom the tales are written. 3. He noted the courses of rivers, the movements of tribes, rare objects of nature and art, temples, etc. He regarded it not only with wonder, but in a spirit of reflection as well. 4. It is the mausoleum of Moomtaj-i-Mahal, built by her husband the great Mogul Shah Jehan about the middle of

the seventeenth century. She was very beautiful and showed such capacity for governing that her husband left many state affairs in her hands. For many years none but Mohammedans were permitted to visit the tomb. The architect of the Taj was presumably a Frenchman named Austin de Bordeaux. 5. Lalla Rookh. 6. Rajah Jey Sing, the builder of the palace, was also an astronomer. Five observatories were erected by him in as many cities. 7. During the Indian mutiny, the European residents of Cawnpore besieged in the English fort by the rebel Nana Sahib were induced to surrender under false promise of security. Most of the men were murdered and the women and children to the number of nearly two hundred imprisoned for a few days, when, upon the approach of an English army, they were brutally massacred and thrown, the dying with the dead, into a well. (See picture of Memorial Well, page 180.)

C. L. S. C. Class Directory---1882-1909

UNDERGRADUATE CLASSES

CLASS OF 1909—"DANTE"

"On and fear not."

President—Rev. Wm. Channing Brown, Littleton, Mass.

Vice-Presidents—Mrs. Emily M. Bishop, Rochester, N. Y.; Miss Leonora Cox, Devonshire, Bermuda Islands; Mr. Philip Brigandi, Pittsburg, Pa.; Mrs. M. C. Taylor, Boston, Mass.; Mrs. Bertha Kunz Baker, Staten Island, N. Y.; Mrs. R. W. Clamson, Tarpon Springs, Fla.; Mr. Charles Currier Beale, Boston, Mass.; Mr. John L. Wheat, Louisville, Ky.; Miss Annie Faulk, Mer Rouge, La.; Mrs. M. C. Weed, New York City.

Secretary—Mr. Hiram J. Baldwin, Ripley, N. Y.

Treasurer and Trustee—Mr. David A. Brown, Springdale, Pa.

Class Flower—The Grapevine.

CLASS OF 1908—"TENNYSON."

"To strive, to seek, to find, and not to yield."

President—Prof. S. C. Schmucker, West Chester, Pa.

Vice-presidents—Dr. W. H. Hickman, Jamestown, N. Y.; Mrs. C. H. Abbott, Winterpark, Fla.; Rev. S. F. Willis, New York City; Sefiorita Maria del Pilar Zamora, Manila, P. I.; George W. Downing, Binghamton, N. Y.; Mrs. T. H. Loller, Denison, O.; Mrs. Mary M. T. Runnels, Nipino, Cal.; Miss Millicent E. Stone, Toronto, Canada; Mrs. Joseph Burton Dibrell, Seguin, Tex.

Secretary—Miss Sarah E. Ford, Deposit, N. Y.

Treasurer and Trustee—Conrad V. Murphy, Gadsden, Ala.

Class Flower—The Red Rose.

CLASS OF 1907—"GEORGE WASHINGTON."

"The aim of education is character."

President—Professor G. D. Kellogg, Princeton, N. J.

Vice-presidents—Mr. S. M. Cooper, Cincinnati, O.; Mr. Edward F. Bigelow, *St. Nicholas Magazine*, New York City; Miss Guillermina, Gonzalez, Porto Rico; Mr. L. H. Bowman, Chicago, Ill.; Mrs. J. C. B. Stivers, Cleveland, O.; Mrs. W. K. Pendleton, Eustis, Fla.; Miss Margaret H. McPherson, Baltimore, Md.; Miss Grace Hunt, Brooklyn, N. Y.; Mrs. Clara Coblentz, Clarion, Pa.; Mrs. Elizabeth Waterhouse, Hawaii; Miss Laura T. Rogers, Texas; Miss Mary E. Sayles, Pennsylvania.

Treasurer—Mr. J. C. B. Stivers, 1650 Lamont St., Cleveland, O.

Secretary—Miss Rennie Webster, Oil City, Pa.

Class Flower—The Cardinal Flower.

CLASS OF 1906—"JOHN RUSKIN."

"To love light and seek knowledge must be always right."

President—Bishop W. F. Oldham, India.

Acting President—Mr. Carlton Hillyer, Augusta, Ga.

Honorary Member—Edward Howard Griggs, Montclair, New Jersey.

Vice-presidents—H. L. Sawyer, Springfield, O.; Mrs. Josephine E. Heermans, Kansas City, Mo.; E. S. Knowles, Ensley, Ala.; H. W. Morton, Sandusky, O.; Miss Hattie E. Todd, Topsfield, Mass.; Miss Cora C. Staples, Emlenton, Pa.; Miss Sara G. Stokes, Augusta, Ga.; Mrs. Helen M. Briggs, New York City.

Secretary and Treasurer—Miss Irena I. T. Roach, 261 Fourth Ave., Lans. Sta., Troy, N. Y.

Class pins can be secured from Mrs. Charles H. Russell, 216 18th St., Toledo, O.

Class Flower—The Lily.

GRADUATE CLASSES

CLASS OF 1905—"THE COSMOPOLITANS."

Class Poet—Robert Browning.

"A man's reach should exceed his grasp."

President—Dr. J. A. Babbitt, Haverford, Pa.

Vice-presidents—Mr. C. D. Firestone, Columbus, O.; Miss Mary K. Bissell, Cincinnati, O.; Dr. Russell M. Warren, Chautauqua, N. Y.; Mr. George Wharton James, Pasadena, Cal.; Christina I. Tingling, London, England; Mrs. Richard Patten, Cardenas, Cuba; Miss Ailene V. Belden, New Orleans, La.; Miss Elizabeth L. Foote, New York City; Miss Anna M. Heleman, Greeley, Colo.; Miss Sadie Goss, Stony Point, Va.

Secretary and Treasurer—Miss Eleanor McCready, 614 Auburn Ave., Buffalo, N. Y.

Trustee—Mr. Edwin H. Sibley, Franklin, Pa.

Class Flower—Cosmos.

CLASS OF 1904—"LEWIS MILLER."

"The horizon widens as we climb."

President—Mrs. Helen L. Bullock, Elmira, N. Y.

Honorary Members—Mrs. Lewis Miller, Akron, O.; Mr. Richard Burton, Boston, Mass.

Vice-presidents—Mr. Scott Brown, South Bend, Ind.; Mr. T. H. Landon, Bordentown,

N. J.; Rev. J. M. Howard, Waynesburg, Pa.; Mrs. Josie E. House, New York City; Mrs. McCullough, New York City; Mrs. J. T. Chapman, Selma, Ala.; Mrs. M. H. Cozens, Cleveland, O.; Mr. J. B. Pace, Bowling Green, Ky.; Mr. R. M. Jackson, Upland, Neb.; Mr. Francis Wilson, New Rochelle, N. Y.; Mrs. L. L. Burke, Philadelphia, Pa.; Lieut. John D. Rogers, H. M. S. *Wallaroo*, Australian Station.

Secretary—Miss S. S. Parker, Brooklyn, N. Y.

Treasurer—Mrs. M. K. Walker, Meadville, Pa.

Class Flower—Clematis.

CLASS OF 1903—"QUARTER-CENTURY CLASS."

"What is excellent is permanent."

President—Mrs. Alice M. Hemenway, Edge-wood, R. I.

Vice-presidents—Mr. F. C. Bray, Chicago, Mrs. G. N. Luccock, Oak Park, Ill.; Mr. Clem. Studebaker, South Bend, Ind.; Mrs. F. W. Trunper, Cleveland, O.; Mr. Herbert Spencer, Canandaigua, N. Y.; Mrs. K. P. Snyder, Kansas City, Kan.; Miss Bell Peacock, Ft. Worth, Texas; Mr. E. Lownsbury, Brookton, N. Y.

Treasurer and Trustee—Mr. J. W. Clark, New Castle, Pa.

Secretary—Mrs. W. E. Magill, Erie, Pa.
 Class Flower—Cornflower.
 Class Emblem—Three ears of corn (red, white, and blue).

CLASS OF 1902.—"THE ALTRURIANS."
"Not for self, but for all."

President—Mrs. Carlton Hillyer, Augusta, Ga.
 Vice-presidents—Dr. G. N. Luccock, Oak Park, Ill.; Dr. E. L. Warren, Louisville, Ky.; Mrs. Josephine Brame, Brooklyn, N. Y.; Mr. A. T. Van Laer, New York; Miss H. M. Brown, St. Louis; Mrs. O. P. Norton, Chicago, Ill.; Mr. C. M. Stoddard, Plattsburg, Ill.; Miss Mulletts, Chicago, Ill.; Mrs. F. M. Keefe, Waltham, Mass.; Mrs. E. H. Baumgärtner, Decatur, Texas; Mrs. E. D. Hale, Niles, Cal.; Mr. Jesse Smith, Titusville, Pa.; Mrs. Robert F. Thorne, Louisville, Ky.

Secretary—Miss Ella A. Caine, New Castle, Pa.

Treasurer and Trustee—Miss Julia Parker, Brooklyn, N. Y.

Class Flower—Golden Glow.

CLASS OF 1901.—"THE TWENTIETH CENTURY."
"Light, Love, Life."

President—Dr. William Seaman Bainbridge, New York City.

Vice-presidents—Mrs. Samuel George, Wells-ville, W. Va.; Mrs. Helen Irwin Savage, Churchville, N. Y.; Miss Clara Mathews, Brooklyn, N. Y.; Miss F. A. P. Spurway, Brooklyn, N. Y.; Dr. B. F. Miesse, Chillicothe, O.; Miss Caroline Leech, Louisville, Ky.; Miss Elizabeth Stewart, Orange, N. J.; Mrs. Elizabeth Stockton, Williamsburg, O.; Miss Margaret A. Hackley, Georgetown, Ky.

Secretary and Treasurer—Mrs. Marcus W. Jamieson, Warren, Pa.

Class Flower—Coreopsis.

Class Emblem—The Palm.

CLASS OF 1900.—"THE NINETEENTH CENTURY."
"Faith in the God of Truth; hope for the unfolding centuries; charity toward all endeavor." *"Licht, Liebe, Leben."*

President—Miss Ella V. Ricker, Fredericksburg, Va.

Vice-presidents—Mrs. Hannah I. Shur, El Paso, Ill.; Miss Mary Furman, Shreveport, La.; Mrs. Wm. J. Ritchey, Pittsburg, Pa.; Mrs. James Ricker, Portsmouth, Ohio.

Secretary and Treasurer—Miss Mabel Campbell, Cohoes, N. Y.

Trustee—J. Franklin Hunt, Chautauqua, N. Y.
 Financial Committee—Mrs. J. Preston Hall, Fredonia, N. Y.; Miss Mary Jameson, Cohoes, N. Y.; Rev. Smith Ordway, Sodus, N. Y.

Class Flower—The Pine.

CLASS OF 1899.—"THE PATRIOTS."
"Fidelity, Fraternity."

President—Capt. J. A. Travis, 1008 E. Capitol St., Washington, D. C.

Vice-presidents—Mr. W. J. Ford, Hiram, O.; Capt. P. W. Bemis, Westfield, N. Y.; Mrs. C. D. Barbee, St. Louis, Mo.; Mrs. S. R. Strong, Chautauqua, N. Y.; Mr. John C. Martin, New York City.

Secretary—Mrs. W. D. Barnard, 54 Belvedere Ave., Cleveland, O.

Trustee—Mrs. J. V. Ritts, Butler, Pa.

Class Flower—The Fern.

Class Emblem—The Flag.

CLASS OF 1898.—"THE LANIERS."

"The humblest life that lives may be divine."

President—Mrs. A. R. Halsted, South Orange, N. J.

Vice-presidents—Miss Mary H. Askew Mather, Wilmington, Del.; Rev. Robert P. Gibson, Croton Falls, N. Y.; Mr. W. P. Speakman, Pittsburg, Pa.; Miss Ella Scofield, Warren, Pa.; Mrs. Frank T. Wray, Apollo, Pa.; Mrs. Isabella M. Hazeltine, Warren, Pa.

Secretary—Miss Ella A. Stowell, Portland, N. Y.

Treasurer and Trustee—Miss Fannie B. Collins, Grand View, O.

Class Flower—Violet.

CLASS OF 1897.—"THE ROMANS."
"Veni, Vidi, Vici."

President—Miss Mary Wallace Kimball, New York City.

Vice-presidents—E. P. Mackie, New Orleans, La.; W. H. Blanchard, Westminster, Vt.; Mrs. A. P. Crogrove, Pilot Point, Texas; Miss Carrie B. Runyon, Plainfield, N. J.

Secretary—Miss Ella E. Smith, New Haven, Conn.

Assistant Secretary—Mrs. C. M. Thomas, Grove City, Pa.

Class Emblem—Ivy.

CLASS OF 1896.—"THE TRUTH SEEKERS."
"Truth is eternal."

President—Mr. Sidney R. Miller, Union City, Pa.

Vice-presidents—Miss Sarah E. Briggs, New Haven, Conn.; Mrs. Cynthia A. Butler, Pittsfield, Ill.; Mrs. Mary Hogan Ludlum, St. Louis, Mo.; Mrs. J. D. Hamilton, Coraopolis, Pa.; Mrs. Frances Wood, Chautauqua, N. Y.; Miss Hattie Shuster, Shreveport, La.; Dr. William C. Bower, Lebanon, Kan.

Recording Secretary—Miss Emily North, Pittsburg, Pa.

Corresponding Secretary—Mrs. J. D. Hamilton, Coraopolis, Pa.

Treasurer—J. R. Conner, Franklin, Pa.

Historian—George H. Lincks, Jersey City, N. J.

Scribe—Henry W. Sadd, Wapping, Conn.

Orator—Rev. George W. Peck, Buffalo, N. Y.

Class Flower—Forget-me-not.

Emblem—Greek Lamp.

CLASS OF 1895.—"THE PATHFINDERS."
"The truth shall make you free."

Honorary President—Mr. Robert A. Miller, Ponce, Porto Rico.

President—Mrs. George P. Hukill, Oil City, Pa.

Vice-presidents—Mrs. Robert A. Miller, Ponce, Porto Rico; Mrs. E. H. Peters, Newark, N. J.; Mrs. B. F. Sawvell, Greenville, Pa.

Secretary—Mrs. C. Lawrence, Brooklyn, N. Y.

Treasurer—Miss F. M. Hazen, Chautauqua, N. Y.

Trustee—Dr. Wilbur F. Crafts, Washington, D. C.

Class Flower—Nasturtium.

CLASS OF 1894.—"THE PHILOMATHEANS."
"Ubi mel, ibi apes."

President—Rev. A. C. Ellis, D. D., Erie, Pa.

Reports from Summer Assemblies for 1905

CHAUTAUQUA, NEW YORK

The thirty-second annual Assembly of Chautauqua Institution was in every way the most successful of its history. The attendance was the greatest ever recorded, and it is conservatively estimated that fifty thousand persons visited the Assembly grounds. Not only was the attendance large, but the average length of stay was greater than ever before. During a large part of the season there was a resident population of from 10,000 to 12,000 people.

A number of improvements marked the season of 1905. The large brick commercial block known as the "Colonnade" was ready for occupancy early in July, and its use made possible the clearing away of a number of unattractive frame buildings. The space thus gained was converted into a park in conformity with the general plan of improvement under which Chautauqua is evolving a "more beautiful Chautauqua." In addition to the Colonnade, a well fitted club house for the Athletic Club had been built, and numerous alterations and improvements had been made in buildings previously erected.

The program for the season of 1905 was more than commonly notable including as it did addresses by President Roosevelt, District Attorney Jerome, and Governor Joseph W. Folk of Missouri. President Roosevelt's visit was a great event despite the unpropitious weather. The President seized the occasion to deliver a speech of national importance; that he should speak thus from a Chautauqua platform is an event of which all Chautauquans should be proud.

During the season of 1904 attendance at the Summer Schools fell off from that of preceding years because of the St. Louis Exposition. During the past season this loss was more than made up and there was an increase in every department of the schools. The same was true of the New York Institute for Teachers despite the fact that the preceding year, otherwise unfavorable, had broken all Institute records. A popular addition to the Summer Schools was the department of music for public school teachers. Another great success was the series of Convocations which did much to emphasize the unity of the schools. Addresses were given by Dr. George E. Vincent, President G. Stanley Hall, Professor Baumgartner, Professor Schmucker, and Dr. Richard Burton.

Among the innovations of the summer was the establishment of the D. A. R. composed of members from chapters all over the union. It is the intention of the Chautauqua D. A. R. to

extend and emphasize its social and historical work in the summer of 1906. To this end a special day during the Assembly will be devoted to the society.

The summer will long be remembered for the extraordinary progress made by the Chautauqua Literary and Scientific Circle, the home reading branch of the Institution which extends the Chautauqua spirit and work of popular education throughout the year. Special reports on the summer C. L. S. C. activities will be found in the Round Table department of this magazine. The enrollments in the Circle have been several times more numerous than in any recent year, the old members in legion have likewise renewed their interest. Members of the Circle have gone forth from Chautauqua with a new spirit of enthusiasm for the work of the C. L. S. C., convinced that it has a very great work to do in and for the educational life of the people of the world.

PACIFIC GROVE ASSEMBLY, CALIFORNIA

Recognition Day at the Pacific Grove Chautauqua was observed on July 18. The Recognition Day exercises at which four graduates were given diplomas were followed by an address on "Education," delivered by Dr. McClish. During the Assembly several Round Tables were held, conducted by Mrs. E. J. Dawson and Dr. McClish. The Chautauqua work has done much for the Pacific Grove Assembly, a fact which is there appreciated.

The Assembly season offered an attractive list of speakers which included: Rev. F. W. Gunsaulus of Chicago, Dr. Quayle, Dr. J. S. McIntosh, Rev. George R. Wallace, D. D., Mrs. E. H. Yocum, Dr. E. E. Baker, Dr. Rockwell D. Hunt, C. B. Newton, etc. One of the greatest features of the Assembly was the "Feast of Lanterns," copied after a similar celebration held at the Mother Chautauqua in New York, at which the Assembly grounds were beautifully illuminated with colored lanterns. One of the newspapers in commenting on the event states that "a more beautiful scene would be difficult to imagine."

THE COLORADO CHAUTAUQUA

The Colorado Chautauqua Assembly at Boulder, Colorado, has just closed the most successful year in its history. Founded eight years ago, it has held an annual session since that time and also experienced an annual deficit. This deficit has been met by a levy on a guarantee fund which is subscribed to by Boulder citizens. Last year \$2,700 was required to be raised in this way. The close of this season's session after all obligations are met in

full leaves a surplus of \$1,000 in the Association's treasury.

The session was also a great success upon other than the financial side. The number of visitors from out of town was large and the support of the citizens of Boulder was very loyal. The platform program was excellent, and the summer school offered very attractive courses. Recognition Day was observed August 4. There were two graduates—one from Texas and one from Boulder.

Plans are being considered for making next year excel the one just past. More and better advertising is to be issued, and it is expected that the tourist attendance will be greatly increased.

ROCKY MOUNTAIN CHAUTAUQUA, GLEN PARK, COLORADO

This Assembly is located on one of the peaks of the Rampart Range of the Rocky Mountain system, called Chautauqua Crest. The magnificent scenery affords constant attractions and special excursions to the great Beaver Dam, the Black Forest, the Courts, and to mountain summits have been features of the season. At the Bible Conference of the Colorado Y. M. C. A. during one week, Dr. W. Irving Carroll of Dallas, Texas, and others of local reputation assisted. Mr. and Mrs. Charles A. Lotz of Denver gave instruction in vocal and instrumental music. Miss Harriette Karcher, of the Dramatic School of Expression of Denver, also gave instruction. In addition to the concerts and lecture recitals mention may be made of the Shakespearian entertainment and original farce entitled "As You Might Like It," under the direction of Mrs. Liska Stillman Churchill; the performance of the amateur operetta of "Snow White and the Seven Dwarfs"; and the little plays presented by the young people directed by Miss Karcher.

Among the instructive lectures were those by Rev. S. Vernon Williams of Van Horne, Iowa, upon the subject, "A Yankee Lad in the Old Country"; Prof. Wellington P. Rhodes of the Manual Training High School of Denver, an illustrative stereopticon lecture on Rome; J. B. Kinley, M. D., a lecture on the beaver, followed by an all day excursion to one of the largest colonies of beavers in North America.

C. L. S. C. literature was distributed. Frank McDonough, the president, McPhee Building, Denver, has been acting as superintendent.

CONNECTICUT CHAUTAUQUA

The Connecticut Chautauqua Assembly held its annual session near Forestville, Conn., July 13-26. The comfort and convenience of the people was added to by the new dining hall,

erected by the trustees at a cost of about \$2,000. All the ten departments of the Assembly were efficiently manned. Chautauqua Round Tables were held each day at five p. m. The following topics were discussed: "The Year of 1906. What of It?" (A look at books and course), "Why Study Greek Language and Literature?", "Classical Influences in Modern Life," "Some Heroes of Modern Italy," "Social Progress in Italy," "Some Italian Cities," "The Spirit of the Orient," "Why Dante Is Called Great," "Resolution Round Table." The officers were materially helped in the leadership of Round Tables by Dr. Jesse L. Hurlbut of South Orange, N. J., and Prof. Oscar Kuhns of Wesleyan University. In the appreciative hands of Prof. Kuhns, Dante's greatness was made evident. Recognition Day was Thursday, July 20. The attendance of Chautauquans was large, and Chautauqua enthusiasm ran high. The class numbered twenty-five. The speaker was Principal Arthur Deerin Call of Hartford, Conn., whose topic was, "The Great Why." To increase Chautauqua interest and enthusiasm the Assembly has planned a series of meetings for the fall to reach the centers in the state of Connecticut.

Rev. D. W. Howell of Hartford is president of the State Association, and Rev. F. H. L. Hammond of West Haven is Chautauqua secretary.

CHAUTAUQUA, ILLINOIS

The Piasa Chautauqua Assembly held the twenty-second and most successful season of its history from July 20 to August 16, 1905. The extensive improvements of last year were supplemented by still further improvements under the direction of General Manager W. O. Paisley, and the completed grounds rank with the finest in the West.

The program of lectures, music, etc., attracted uniformly large crowds which evinced greater interest in Assembly features than in past years. C. L. S. C. work under the direction of the Manager, Mr. W. O. Paisley, suffered in the year 1904-5 because of the proximity of this Assembly to the Louisiana Purchase Exposition. In consequence the C. L. S. C. work of this season was not as far reaching as in previous years. One diploma was awarded.

The 1906 Assembly will be from July 19 to August 15 under the management of W. O. Paisley of Lincoln, Illinois, who also continues as representative of the C. L. S. C. work.

LINCOLN CHAUTAUQUA, ILLINOIS

The fourth Assembly of the Lincoln Chautauqua, held at Brainerd Park, Lincoln, Illinois, August 16-27, 1905, was exceedingly successful

both in an educational and a financial sense. A fine program of lectures and entertainments was offered and was carried out without a hitch or a single disappointment. Maud Ballington Booth, Dr. Iyenaga, George R. Stuart, Gov. La Follette, Alton Packard, Earnest Woodland, Mrs. Lake, Father Vaughan, Morgan Wood, and Capt. Crawford were the principal lecturers.

The morning program, consisting of Cooking School, conducted by Miss Cooper of the Battle Creek Sanitarium, Bible Study Course by Dr. W. F. Crafts, of Washington, D. C., and Health Course by Dr. David Paulson of the Hinsdale (Ill.) Sanitarium, aroused great interest. Dr. Crafts also conducted a Civic Congress at a later hour, which was much in the nature of a Round Table.

As there were no graduates, Recognition Day was observed by a C. L. S. C. address by Dr. Crafts, and in the evening a C. L. S. C. social, at which time some twenty readers were enrolled for the coming year. Through the Superintendent of Schools an effort is now being made to extend the C. L. S. C. throughout the county. Rev. L. C. Trent is the local C. L. S. C. representative.

The Assembly made many friends, forty-five new members being added to the Association, which is a mutual one, not for profit. The management reports that "the Chautauqua idea and Chautauqua ideals are getting a foothold and their influence will soon be felt."

OLD SALEM CHAUTAUQUA, PETERSBURG, ILLINOIS

The eighth annual Assembly of the Old Salem Chautauqua was held August 9-24. It was the best session in the history of this Assembly and aroused new interest in the C. L. S. C. The enrollment of members was large and all appeared enthusiastic as may be evidenced by the movement set afoot among the '09 Class to raise enough money for a new Hall of Philosophy. Many clubs are taking the Course under consideration.

LITHIA SPRINGS, ILLINOIS

The fifteenth annual Assembly at Lithia Springs closed August 14, 1905. It was considered the best in most respects ever held here. The number of those in cottages, log cabins, and tents, dwelling on the ground was greater, though the daily entrance at the gates was not so large. The program was unusually strong, comprising genuine Chautauqua work. Among those who gave lectures and addresses were Prof. Shailer Mathews and Dr. George E. Vincent of Chicago University; Henry W. Shryock, Registrar of Southern Illinois Normal; Prof. John W. Wetzel of Yale College;

Prof. Earnest Woodland of wireless telegraphy fame; and Prof. E. B. Swift, the venerable astronomer; Senator George D. Chafee and Hon. W. R. Jewell; Newton N. Niddell, the psychologist and author, gave a valuable series of lectures on "Brain Building and Soul Growth"; Dr. John Quincy Adams lectured on "Art in Daily Life." There was an increased number of classes, and well attended classes in Nature Study, Domestic Science and Farming, Good Health and Nursing the Sick, Literature, Art, Science and History, Kindergarten, Physical Culture, Athletics and Outdoor Sports, Bible Study, Special Training in Good Reading, Elocution and Oratory, and Music, besides C. L. S. C. Round Table Talks. The classes were favored by such able instructors as several of the above mentioned, and also Prof. U. G. Fletcher of Ralston University, Washington, D. C.; J. P. Gilbert of the Illinois State University; Miss Ellen Cleaves of the Chicago Normal Cooking School; Dr. Carolyn Geisel of the Battle Creek Sanitarium, Michigan; Hon. James L. Loar, President of the Illinois Epworth League; and Revs. J. W. McDonald, W. M. Backus, Frank A. Gilmore, A. C. Grier, Parker Stockdale, Chaplain Varney and his wife, Rev. Mecca Varney, Rev. A. J. Sullens, and Dr. Scott F. Hershey, all gave most welcome and helpful service by sermons and Round Table Talks. The Woman's Christian Temperance Union was ably and wisely represented by Rev. Mecca Varney; and the Temperance Reform had most effective advocates in Hon. Alonzo E. Wilson of Chicago, member of the Illinois legislature; and Rev. E. Tennyson Smith of Birmingham, England.

The days of special interest were Sunday School, Educational, Young Folks Religious Societies, Illinois Prohibition, Farmers', Children's and Recognition Days.

The feature of greatest interest at the Assembly were the Round Table meetings. These were managed for the most part by Miss Georgia Hopkins (of Shelbyville) who is excellent in such work. Science Hall was crowded daily at these meetings, and there were lively discussions.

Dr. George E. Vincent gave the Recognition address, and granted diplomas to the class of 1905—sixteen in number. Four others who were not present received their diplomas with the class.

By the generosity of Mr. James Clark and wife of Neoga, Ill., a neat, substantial and somewhat rustic Kindergarten Hall was built this year. It was dedicated Monday forenoon, August 7, 1905, Rev. J. W. McDonald of De-

catur, Ill., preaching the sermon, and Rev. J. L. Douthit making the prayer. Miss Winifred Douthit is the representative here of C. L. S. C. work. She and her assistants distributed a large quantity of Chautauqua circulars and other literature. There are now nearly two hundred readers connected with this Assembly; and there is good prospect of a largely increased number for the new course this year.

The most sorrowful event of Manager Douthit's life and a great loss to friends of this Chautauqua, occurred near the opening day of the Assembly, in the passing away of his most devoted helpmate for nearly fifty years. Mrs. Douthit was most highly esteemed and dearly loved by all who knew her. Modest and reserved, but with much quiet power to wisely plan and direct, she was called "The Little Mother of Lithia Springs." She had been one in mind, heart and hand with her husband in giving fourteen years of service, and laying all their worldly fortune upon the altar to found and perpetuate this Chautauqua. The people were of one heart, fellow mourners at her funeral. This was held in the auditorium and ministers of various denominations made brief addresses. The keynote of all the service was triumph over death, and exhortation for loyalty and fidelity to the work so nobly begun. Her last request was that her illness should not in the least interfere with the program as planned and advertised. Just before her passing she was assured by friends on the ground that the work should go on according to the ideal she loved and labored to attain, and since her death there has been a united effort to hold high as ever the standard of true Chautauqua at Lithia Springs, and thus keep her memory forever green.

OTTAWA, ILLINOIS

In connection with this successful Assembly Mrs. Alma F. Piatt represented the C. L. S. C. and conducted several Round Tables. The management is deeply interested and will make it a permanent part of their Assembly work hereafter. A Circle was organized in Ottawa, and Prof. W. J. Hoffman, county superintendent of schools, will organize others in contiguous territory.

PONTIAC CHAUTAUQUA, ILLINOIS

Mrs. Alice G. Limerick of Winfield, Kansas, was in charge of the C. L. S. C. headquarters at the Pontiac Chautauqua. Mrs. Limerick and her assistant were present at all times during the day to talk upon the reading course for the ensuing year, and to enroll new members. In addition Round Tables were con-

ducted upon the following subjects: "The Nation's Greatest Danger and the Remedy," "Christianity and Its Ideas of Immortality Compared with Greek and Roman Views of the Future Life," "Some Heroes of Modern Italy," "Geographical Influences in American History," "Three Great Factors in the Development of the Intellectual and Moral Growth of the People," "Benefits Derived from C. L. S. C. Study by Circles and Clubs," "Benefits Derived from C. L. S. C. Study by Individual Readers."

Dr. Julius S. Rodgers, of Atlanta, Georgia, delivered the Recognition Day address July 27.

ROCKFORD ASSEMBLY, ILLINOIS

Mr. A. C. Folsom, Superintendent of the Rockford Assembly, reports that great interest was manifested in the C. L. S. C. work during the 1905 season. Mrs. Alice G. Limerick of Winfield, Kansas, with an assistant were in charge of the C. L. S. C. headquarters which were open during the entire assembly. Mrs. Limerick conducted Round Tables upon the following topics: "What Has the C. L. S. C. Done for Education and the Church," "Romantic Incidents in Archaeological Discovery," "Classic Influences in Modern Life," "The Growth of the American and French Nations and Principal Causes," "Books as Factors in Character Building," "The Limit of Success Measured by Persistent Effort." A large number of new members were enrolled who together with the many enthusiastic C. L. S. C. workers in the vicinity of Rockford are expected to record great results during the coming year.

WESTERN CHAUTAUQUA, ROME CITY, INDIANA

The twenty-seventh session of the Western Chautauqua was one of the most successful Assemblies held in many years. There were few failures in the strong program of lectures and addresses. Particularly notable events were the Grand Army Day address by Bishop McCabe, and an address and sermon by Bishop John H. Vincent, Chancellor of Chautauqua Institution.

Bishop Vincent during his visit at the Western Chautauqua also conducted Vesper Services and Round Table talks which were of great value in furthering the C. L. S. C. work. Mr. Scott Brown, Director of Chautauqua Institution, in a visit to the Assembly also offered suggestions and encouragement to the C. L. S. C. workers.

Recognition Day was August 4, degrees being conferred upon two graduates, Miss Katharine Harper and Mrs. Frank Leipered. The Recognition Day services were arranged by the headquarters manager, Miss Katharine Harper and Secretary Frank Snyder of the

Assembly. The procession and Golden Gate ceremonies were held as prescribed by Chautauqua custom, following which Dean Alfred A. Wright of Boston delivered a helpful and interesting address on the "Literature of the Bible." The diplomas were conferred by Dr. Stemen. The Recognition exercises stimulated interest in the C. L. S. C. work and Miss Katharine Harper was placed in charge of the study work at the Assembly, exhibiting books, plans for the coming year, etc., to the Island Park constituency.

It is interesting to note in connection with the Island Park Assembly, established as long ago as 1878, that next year it intends to widen the scope of its usefulness, embracing those summer school features which are an important part of the mother institution. It is to become the summer campus of Taylor University, under the control of the National Association of Local Ministers of the Methodist Church. C. L. S. C. Work will be given particular emphasis.

To meet the demands of growth and changing conditions the grounds of the Assembly will be improved, a new hotel erected, and other necessary improvements made. To accomplish these additions and alterations the Association has been re-incorporated with a capital stock of \$25,000.

WINONA, INDIANA

Printed reports of the season at Winona show unprecedented success in attendance and interest, with greatly enlarged plans for development of Winona enterprises.

Mrs. Alma F. Piatt served as special C. L. S. C. representative for two weeks prior to and following Recognition Day. She arranged an interesting series of Round Tables, addressed various organizations, and conferred with new and old members of the C. L. S. C., so that a distinct renewal of interest in the work in this territory is apparent.

The ceremonies of Recognition Day, August 3, were admirably and impressively conducted, the decorations of the Golden Gate and the auditorium were exceptionally fine, and the flower girls in the procession were beautifully banded together by green corn stalks. Four graduates received diplomas, and the Recognition address was delivered by Frank Chapin Bray, editor of THE CHAUTAUQUAN, subject, "Ready-Made Thinking."

CLARINDA CHAUTAUQUA, IOWA

The management of the Clarinda Chautauqua Association of Chautauqua, Iowa, reports a highly successful season. Not only was the attendance uniformly large, but the character

of the attendance was superior to that of any previous year. Special days brought out no great crowds, but substantial daily features were well supported. Educational lectures held in the forenoon vied in popularity with the popular lectures given at the more convenient afternoon sessions. Also the Bible Study conducted at 9:30 A. M., by Dr. George L. Robinson attracted a large and steady attendance.

As might be inferred from the above statements, C. L. S. C. work was correspondingly strong. C. L. S. C. meetings were so well attended that the last was held in the Auditorium. Eighteen graduates received diplomas on Recognition Day, at which time the address was delivered by Dr. Geo. L. Robinson of Chicago.

For next year the C. L. S. C. prospects are brighter than ever, inasmuch as greater numbers of people are talking about the course.

WATERLOO CHAUTAUQUA, IOWA

The Waterloo Chautauqua Assembly with an expensive platform of lecturers including Senator LaFollette, Governor Folk, Wm. J. Bryan, etc., enjoyed the most successful season of its history. In view of the large attendance during the past season the Assembly management will construct for next year a new auditorium more advantageously located than the present building.

The graduating class exercises occurred Thursday afternoon, July 20, in the Hall of the Grove. A procession of graduates and alumni formed in the auditorium and headed by the La Porte band, marched around the building and took places in the hall. Dr. Lockwood of Allegheny College, Pennsylvania, gave a short and interesting lecture on culture, after which Dr. Loveland conferred the diplomas. The following ladies constituted the graduating class: Miss Edith Gibbs, Mrs. F. A. Small, Mrs. G. M. Moore, Mrs. Grace Seebers, Mrs. Rhoda Thompson, Mrs. Ruth Hill, Mrs. Louisa Hallowell, Mrs. Van Duyn, Mrs. Mabel Asquith, Mrs. Clemma Asquith, Mrs. Gertrude Cole, and Miss Sanborn.

LINCOLN PARK ASSEMBLY, CAWKER CITY, KANSAS

The Lincoln Park Assembly held a highly successful session from August 5-14. The attendance was large and constant, there being an increased number of resident campers.

The C. L. S. C. headquarters were placed in an attractive and central location and were of interest to many visitors. Miss Meddie Ovington Hamilton, Head of Literature in the Kansas City High School, was the C. L. S. C. representative. Under her management eighty-eight readers were enrolled and circles were

formed in many towns of the surrounding country.

Recognition Day, August 9, was celebrated by a procession, Golden Gate exercises, and an address by Dr. Edwin Southers. A Chautauqua banquet was also given, at which the toasts included the following: "The Circle," by Rev. E. L. Huckell, Secretary of the Assembly; "Classic Influences," Dr. Fiske; "The Chautauqua Tramp," Dr. Edwin Southers.

Round Table Programs during the Assembly included "Prospective and Retrospective," Meddie Ovington Hamilton; "Architecture," Mrs. Prentiss; "The Italian Immigrant," Dr. J. DeWitt Miller; "The Japanese Nightingale," Miss Mabel Allison; "Italian Music," Miss Dodds; "Some Heroes of Modern Italy," Mrs. E. E. Forter; Round Table address by Senator Dolliver; "Chautauqua Values," Dr. Fiske; Vesper Service address, Father Myer.

The Lincoln Park Chautauqua under a recent policy of selling ninety-nine year leases to lots is attracting cottage builders and picturesque log cabin homes are being erected. A further permanent improvement for next year will be a stately Woman's Building.

WATHENA, KANSAS

The seventh Assembly at Wathena was unmarred by any mishap and was conspicuous for the success of its C. L. S. C. work. In new and attractive headquarters the C. L. S. C. department, under the direction of Miss E. Jeannetta Zimmerman of Moray, Kansas, conducted many interesting Round Tables. The usual form of procedure was, first, singing, following which Miss Zimmerman presented the subject to be discussed, and occupied a portion of the time; discussion then became general. Among subjects considered were: "The Value of a Systematic Form of Study for the Out-of-School People," "Why, How, and What to Read," "Chautauqua Diplomas, Seals, and Mottos," "The Great Chautauqua Movement," "The Great Men of Italy," and "The Next Year's Work." As a result of these Round Tables the C. L. S. C. became better known, the number of readers in the home circle increased, and additional circles were formed.

In addition to the C. L. S. C. work, the popular lectures, the music, and the Sunday School work were all successful.

WINFIELD CHAUTAUQUA ASSEMBLY, KANSAS

The following article by M. B. Light, editor of the *Chautauqua News*, the official organ of the Winfield Chautauqua Assembly, gives an admirable account of the work done at Winfield:

The Winfield Chautauqua Assembly's nine-

teenth session, June 20-30, was the most successful of any yet held. The weather was most favorable throughout the eleven days of the session as if to atone for the unfortunate conditions that prevailed last year. The attendance was very large at all times, taxing to the utmost the new auditorium and bringing joy to the financial department of the institution. The results from every stand point were exceedingly satisfactory. Financially the Assembly had the largest receipts and cleared more money than any previous year. This insures still greater improvements for the grounds and buildings which are rapidly making Island Park the most attractive of any like resort in this section of the country.

From the Chautauqua standpoint, the session was all that could be desired. As has been the rule in the past, the C. L. S. C. department received especial attention from the executive board. The Round Table hour, daily at 4 o'clock was carefully arranged for and a most gratifying program was carried out under the direction of Mrs. Alma F. Piatt of Wichita, who, for many years, has been the superintendent of this department of the Chautauqua. Headquarters for the C. L. S. C. were maintained and kept constantly open; there Mrs. Piatt presided, to enroll readers for the coming year's course, and explain to and interest the people in the plan and scope of the great Home Reading Circle of the C. L. S. C. Many enrollments were here obtained but the whole results were not, as many for the first time seriously took the matter under consideration, who will later undoubtedly become members.

The Recognition Day services deserve special mention. This day came June 26th, and was an ideal day in every way. This day is always observed in the true Chautauqua manner and with the full Chautauqua spirit at this Assembly. There have been in the past memorable Recognition Day services, but those of 1905 fairly outclassed any previous attempts. The full service as provided by Chautauqua Institution was used. The procession formed for the honor of the graduating class was the largest ever had here: headed by the famous World's Fair Indian Band and joined by all the various societies and clubs of the Assembly it certainly made an imposing spectacle as the line of march was completed. The boys' and girls' clubs were a feature this year, there being about three hundred in the line of march. The little children of the kindergarten showered the flowers before the graduates as they passed the arches of the Golden Gate in the typical Chautauqua fashion. The address to the class was delivered by Dr. J. Wilbur Chaoman. It is probable that outside of the Mother Chautauqua there is not another Assembly that so successfully fosters and maintains its C. L. S. C. work.

And this is not all that the Assembly management does for the C. L. S. C. At a recent meeting of the board it was decided to begin at once the forming of reading circles wherever possible, and to encourage every individual reader who will enroll for the course soon to open. To do this thoroughly and in a systematic manner, the board has opened permanent offices with Prof. A. H. Limerick, Field Secretary of the Assembly, in charge, and every

effort will thus be made to encourage the growth of the Chautauqua idea in this territory. In short, Winfield is to be the Chautauqua center of activity for Kansas and Oklahoma, not only for a brief Assembly season, but for the whole year through. The reason for this is again repeated: Chautauqua is the corner stone of the Winfield Chautauqua Assembly and the larger and more firmly fixed this is the more successful and lasting will the Assembly be. An Assembly that does not foster the growth of the C. L. S. C. is not entitled to call itself a Chautauqua Assembly and conjure with this popular name, masquerading under its attractive influences. And furthermore, any Chautauqua Assembly that does not build with a Chautauqua corner stone cannot and will not endure. The C. L. S. C. needs the support of the Assembly; the Assembly must have the support of the C. L. S. C. Thus, mutually benefited, the two great institutions of popular education will go onward and upward to still greater heights of usefulness and success.

PERTLE SPRINGS ASSEMBLY, MISSOURI

For the first time in the twenty-four years of its history the Sabbath School Assembly of the Synod of Missouri (Cumberland Presbyterian) held at Pertle Springs during the summer, introduced C. L. S. C. work. For this Mrs. A. E. Shipley of Des Moines, Iowa, who is an experienced C. L. S. C. worker, was engaged. Mrs. Shipley conducted fifteen or more Round Tables on such subjects as, "Educational Value of the Chautauqua Movement," "Education and the Home," "The People Who Need the Chautauqua Course," "The Value of System in Reading," "A Free Parliament on Books We Have Read," "Good Society and the Best," "How to Organize and Conduct a Chautauqua Circle," "Dickens as an Educator," etc. As a result of Mrs. Shipley's work about twenty persons from as many localities agreed to form and conduct circles at their homes. The Rev. W. A. McCammon of Lexington, Missouri, was chosen C. L. S. C. representative in connection with the Pertle Springs Assembly, and August 13, 1906, was selected as the first Recognition Day.

The Bible Study which is the chief feature of the Pertle Springs Assembly, was conducted by Dr. Lincoln Hulley, Dr. Alfred A. Wright, and Mrs. George S. Simonds. Young people's and children's classes under the direction of Mrs. Simonds were given regular instruction, and diplomas were granted those who successfully passed examinations.

DEVILS LAKE, NORTH DAKOTA

The C. L. S. C. received special attention this year under the efficient leadership of Mrs.

Charles E. Risser of Des Moines, Iowa. Round Tables, which were well attended, were held daily at ten o'clock. The work of the past year was reviewed by the leader in such a way as to elicit discussion. Also the course for the year 1905-6 was well presented for the consideration of prospective members, of whom many were enrolled.

Recognition Day was July 14 and for the first time in the history of this Assembly the full prescribed service was carried out with procession, arches, Golden Gate, etc. Mr. Lucian Edgar Follansbee gave the Recognition Day address and presented the diploma to the one graduate, Mrs. Peter Haley of Devils Lake. The formal recognition was given by Mrs. Risser.

The outlook for the C. L. S. C. at this Chautauqua next year is bright, for the people realize that the strength of their Assembly lies in its educational work.

SIMPSON PARK ASSEMBLY, SOUTH DAKOTA

The Simpson Park Assembly was successful both in platform and department work, and a deeper interest was taken by the people as a whole in all features of the Assembly. Recognition Day was July 8. Two graduates received diplomas. Professor M. M. Ramer, State Superintendent of South Dakota, delivered the address on the subject, "The Blending of Education along Religious and Moral Lines." Although there were but two graduates, the C. L. S. C. work was strong throughout the Assembly. A number of good speakers made Round Tables highly successful, and Mrs. B. F. Vosburgh of Milbank, South Dakota, succeeded in organizing a number of reading circles for the coming year. The outlook for next season was never brighter.

MONTEAGLE, TENNESSEE

Miss Effie F. Scovel, Secretary of the C. L. S. C. at Monteagle, Tennessee, reports considerable interest in the C. L. S. C. work, interest which promises greater results for next year than have been achieved in this, although a number of persons have already registered for the reading course.

The ceremonies on Recognition Day, July 30, were held in the auditorium. The address by Dr. W. States Jacobs, pastor of the Presbyterian Church of East Nashville, Tennessee, was an analysis of the purpose of the C. L. S. C., and a statement of the reasons why people should become members of it.

News Summary

DOMESTIC

August 1.—Yellow fever spreads in New Orleans.

2.—Peace Plenipotentiary Witte arrives in New York. Teamsters' strike in San Juan. Porto Rico, leads to street rioting in which many people are injured. Celebration of 50th anniversary of opening of St. Mary's River ship canal is begun at Sault Ste. Marie, Michigan.

4.—President Roosevelt turns fight on yellow fever over to marine hospital service upon the request of Governor Blanchard of Louisiana.

5.—President Roosevelt formally receives Russian and Japanese peace plenipotentiaries. National Civic Federation appoints a commission to study municipal ownership throughout the world.

7.—Yellow fever in New Orleans continues to spread; reported to date: 565 cases, 113 deaths.

8.—Peace envoys arrive at Portsmouth, N. H.

9.—Peace envoys exchange and approve credentials.

10.—Japanese envoys present their demands to Russian representatives.

11.—President Roosevelt in speech at Chautauqua, New York, defines the Monroe Doctrine in terms of American responsibility as a modern world power.

12.—Peace prospects brighten; envoys agree to detailed examination of terms.

14.—Three articles of peace negotiations are agreed upon it is said. Delegation of prominent Jews confers with envoy Witte on condition of Jews in Russia.

16.—National Reciprocity Conference opens in Chicago. Yellow fever cases are reported from Mississippi. In New Orleans the fever is thought to be under control.

19.—It is reported that the United States has informed China that no further steps for a convention to consider the Chinese Exclusion Act will be taken until the Chinese boycott of American goods is removed.

20.—Peace outlook is dark; envoys cannot agree upon the disposal of Sakhalin and the payment of indemnity.

22.—Owing to the efforts of President Roosevelt, Russia and Japan grant concessions which make possible an understanding. Ambassador Conger resigns his post in Mexico; he will not go to China as special representative of the United States as was rumored. Yellow fever though held in check in New Orleans continues to gain throughout the state.

24.—Secretary of Agriculture, Wilson, upon receiving the report of the Department of Justice vindicating Dr. George T. Moore of the Bureau of Plant Industry, who had resigned because of graft charges, reinstates him.

25.—George R. Peck of Chicago is elected president of the American Bar Association.

26.—Deaths in New Orleans from yellow fever number to date 247.

27.—Nine yellow fever cases are reported in Natchez, Miss.

30.—Secretary of the Navy Bonaparte orders the court-martial of Commander Lucien Young and Ensign Charles T. Wade because of the boiler explosion on the gunboat *Bennington*. President Roosevelt because of the success of his efforts in behalf of peace is the recipient of

congratulatory telegrams from all over the world.

31.—The Tzar sends his congratulations to President Roosevelt for bringing about a successful conclusion of the peace conference. Yellow fever situation in New Orleans appears to be well in hand.

FOREIGN

August 5.—Russian government decides to issue an internal loan of \$100,000,000.

7.—New cabinet is formed in Holland with G. A. Van Hamel, Professor of Philosophy in the University of Amsterdam as Premier. King Oscar of Sweden again puts the government in the hands of the Crown Prince.

8.—Special Commission appointed by the Tzar, and ministers of state after several days session approve of plan for a national assembly; the Tzar also approves.

10.—Chinese boycott of American goods still continues according to latest reports. Ziegler Arctic expedition is rescued and landed at Norwegian port.

12.—French naval officers visiting London are cordially welcomed.

13.—In national referendum on the question of dissolution of union with Sweden, Norwegian people vote for separation by overwhelming majority.

14.—Claims of French creditors against Venezuela government are settled by Referee Frank Plumley, who allows \$636,212 on claims aggregating over eight million dollars. Famine threatens great numbers of people in Andalusia, Spain.

19.—Tzar announces that a national consultative assembly will be formed from representatives elected in all parts of Russia; this is to convene not later than the middle of January.

20.—Lord Curzon, Viceroy of India, resigns his position, and the Earl of Minto is appointed as his successor.

22.—In mass meeting at Moscow Russians declare Tzar's Douma plan insufficient; they demand freedom of press, speech, etc., as well.

24.—M. Bouligin, Russian Minister of the Interior, resigns.

26.—Russia it is reported is willing to divide Sakhalin with Japan, but will not pay any indemnity.

29.—Japan waives all indemnity and grants northern part of Sakhalin to Russia; in the face of concessions Russia will be obliged to conclude peace as all other points of difference had been practically agreed upon previously.

30.—News of peace is coldly received by bureaucratic party of Russia, but is welcomed by poorer classes.

31.—Japan and Russia agree to the arrangement of an armistice. Cholera, imported from Russian provinces, threatens Prussia.

OBITUARY

August 9.—Archbishop Placide Louis Chappelle, of yellow fever contracted in work in New Orleans.

20.—Adolphe William Bouguereau, noted French painter, aged 80.

21.—Mary Mapes Dodge, Editor of *St. Nicholas Magazine*, aged 74.

31.—Francisco Tamagno, famous Italian singer, aged 50.

Talk About Books

THE BIBLE IN BROWNING. By Minnie Gresham Machen. New York: Macmillan Co.

To trace the influence of some great work of literature upon the creative minds of a later generation is an interesting study. Did the Hindu in this way directly speak to the Greek? Did the Greeks mould the thought of our great English poets? What did Dante gain from the classics and what has he in turn passed on to other men of genius? These are questions the answers to which help us to appreciate the far reaching influence of a great message greatly spoken, in whatever age of the world it may have found utterance. After the revolt from a period of Biblical training under which the demands of orthodoxy rested all too heavily upon independent minds, we are turning anew to the Bible with enlarged views and deeper appreciation of the greatness of its message and the beauty of form in which that message is clothed. Mrs. Machen's little volume "The Bible in Browning" is not a book to be read at a sitting but one whose pages the student of the Bible and of Browning will turn over again and again with a fresh purpose to know more of that book which in every age has compelled the enthusiastic attention of thinking men. F. K.

THE JAPANESE FLORAL CALENDAR. By Ernest W. Clement. Profusely illustrated. 6x9½. Chicago: Open Court Publishing Co.

Just the information which we Americans like to have about the unique Japanese custom of "flower viewing" is covered in this little volume. Mr. Clement takes up each festival in turn, pine, plum-blossom, cherry-blossom, etc., by months throughout the calendar year, gives us photographs, legends, translations of the odes or poems to the flowers, indicates the significance attached to flowers by the Japs, and concludes with observations upon Japanese floral arrangement in which they excel. The volume is exceedingly attractive. F. C. B.

AN ABRIDGED HISTORY OF GREEK LITERATURE. By A. V. U. Croiset. Translated by George J. Heffelbower. 1904. pp. x-569. \$2.50 net. New York: The Macmillan Co.

"An Abridged History of Greek Literature" of about equal length with Green's "short" history has been condensed and translated from a monumental French work which appeared in Paris four years ago. The present volume is addressed especially to college students of moderate maturity and to readers who wish to inform themselves quickly as to the essential facts of Greek literature. It is a continuous account rather than a series of detached studies and it wisely illumines all its detail by setting it off against a background of history. The

variety of its chapter headings suggests that its treatment is free from any rigid category, for they carry on the story by studies now of types—comedy, oratory, philosophy, now of individuals—Æschylus, Sophocles, Thucydides, and from time to time of epochs—as "From Augustus to Domitian." It is a thorough, discriminating, and readable book.

FROM EPICURUS TO CHRIST. By William Dewitt Hyde, president Bowdoin College. \$1.50. New York: The Macmillan Co.

This is a very valuable book in the study of the principles of personality. The comparative worth of the best things taught by Epicurus, the Stoics, Plato, and Aristotle are set in array with the teachings of the Lord Jesus Christ, and it is clearly shown that the Christ way of life includes the best these philosophers offer and exceeds them all in the more abundant and excellent life.

J. M. B.

THE DYNAMIC OF CHRISTIANITY. By Edward Mortimer Chapman. Pp. 345. 5x7½. \$1.25 net. Boston: Houghton, Mifflin & Co.

A careful study of the vital and permanent element in the Christian religion. The immanent presence and power of the spirit of all truths, resident in men everywhere as an executive force integrating and coordinating all truths, to be woven into the warp and woof of life and leading that life into goodness, is the secret of authority alike in the natural or supernatural. The Holy Spirit's presence awaits new revelation or new discovery of truth with as much kindness as it correlates the ancient or historical revelation or discovery. Bible, church or reason do not dominate this immanent presence with their exclusive or final authority but each and all of these in their ipse dixit are enlightened and developed by rays of the spirit's search light of truth, leading to ultimate conclusions in clearer harmony with modern human experience. The book contributes to the best thinking of the hour. It is an inspiration to research. What is the supreme authority in my life? What presence controls my conduct? are questions which are worth while. In this connection the book is valuable. J. M. B.

POEMS AND VERSES. By Mary Mapes Dodge. pp. 250. 4½x7. \$1.20 net. New York: The Century Co.

If "An Offertory" were the only poem by Mrs. Dodge worth reading, that alone would be sufficient excuse for purchasing this volume of verses. All the poems, however, may be considered representative of Mrs. Dodge's best work and are written with the sympathy and sweetness characteristic of all her writings.

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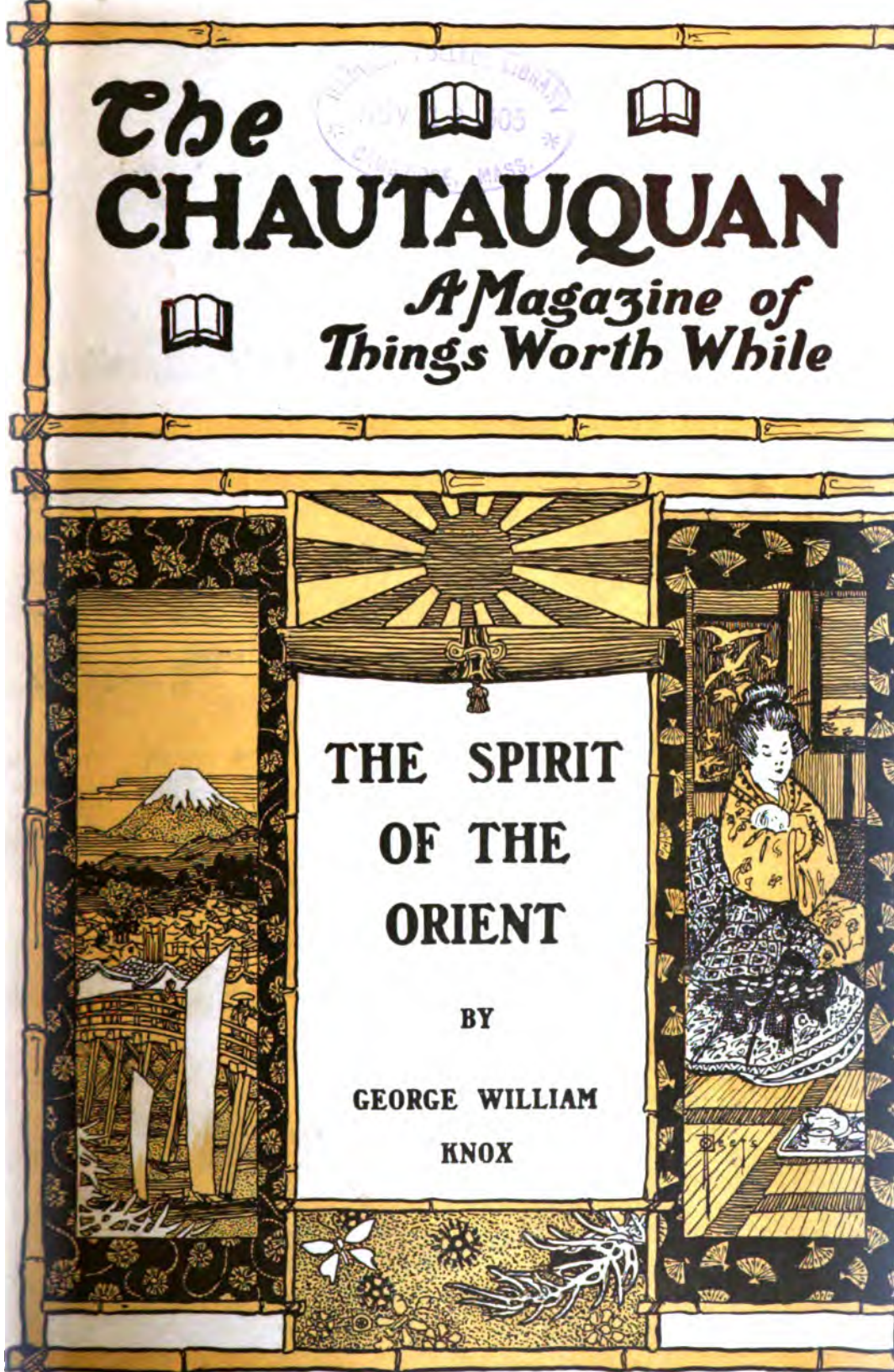
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FUJIYAMA, THE SACRED MOUNTAIN, FROM THE MOST PERFECT VIEWPOINT

See "The Spirit of the Orient," page 207.

THE CHAUTAUQUAN

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WHEN, in 1902, the Anglo-Japanese treaty of alliance was negotiated and announced, many of the leading statesmen and organs of the Liberal opposition did not hesitate to condemn it as unnatural and humiliating. Japan was yellow, Asiatic, half-civilized, they said, and Great Britain could not, without loss of prestige and self-respect, go outside the European family for an ally.

That was, undoubtedly, also the secret opinion of many of the supporters of the government. But the latter pleaded necessity. The cordial understanding with France, since reached, was hardly anticipated by anyone, while isolation had ceased to be "splendid" or even safe. The alliance had reference to China and Korea, and its object was the protection of the respective interests of the partners. It was limited to a term of five years, and was experimental in character. It provided that if either signatory power should be attacked by more than one foreign enemy, the other should come to its relief.

It is generally recognized that this treaty prevented the extension of the Russo-Japanese war. But for it, France, as Russia's ally, would doubtless have had to render the latter active aid on land and sea. The treaty "localized" the conflict and saved Europe from a terrible conflagration, for participation by France would have led to further complications.

Owing to this great benefit, as well as to other considerations, including the wonderful success of the Japanese in the

campaigns against Russia, all opposition to the Anglo-Japanese treaty died out during the progress of the Far Eastern war, and public opinion began to favor not only renewal, but widening of the Anglo-Japanese treaty of alliance. Liberal leaders recognized the wisdom of such a course, and some months ago it became definitely known that the Balfour government intended to modify, enlarge, and re-adopt the treaty.

The renewal is now an accomplished fact. The text of the modified and enlarged treaty has recently been published. Not only are the two powers to remain allies, but if either is attacked, during the life of the treaty, by any *single* power (not necessarily, as before, by any two powers), the other must hasten to its side. England will protect Japan's interests in Korea, Manchuria, and at home, while Japan will protect British power, territory and rights in China as well as India. The inclusion of India is the most remarkable of the new features of the renewed convention. Its expediency is questioned, it is true, for it is said that the native rulers of India will regard it as a sign of British weakness; but, on the other hand, the pride and admiration which the Japanese have aroused in the Indian populations may go far to counteract that sentiment. The loyalty to Great Britain, it is thought may be deepened as the result of this signal recognition of the strength and prestige and virtues of an Asiatic power with which the Hindoo feels he has so much in common.

From a "world" point of view, the new treaty is regarded as a potent guarantee of peace. It is designed to maintain the *status quo*—that is, the condition of affairs determined by the Portsmouth peace treaty. Germany's "sphere of influence" in China is in no danger on account of it, and the same is true as to the acquired interests of all other powers in the Far East. Strange as it may seem, the treaty tends to reassure those European countries which most actively agitated "the yellow peril" question in the fear that victorious Japan might at once proclaim a Monroe Doctrine of her own—Asia for Asiatics—and serve notice upon Germany and France, if not also upon the United States, to wind up their affairs in the Far East and quit the spheres they have occupied. In a word, the treaty looks forward, not backward, and will not disturb accomplished facts. It will operate as an effectual restraint upon Russia, who will not attempt to recover the ground she has lost in war by diplomatic "pressure" upon China as long as the alliance remains in force. It will be a boon to China in a more general sense, since talk of dividing and dismembering her will have no meaning under the changed condition of affairs. But it is no menace to any pacific power entertaining no aggressive or monopolistic designs.



Political Reform in Japan after the War

The demonstrations and disorders which have occurred in Japan on account of the concessions made at Portsmouth by the envoys of the Mikado are declared by some to have been very largely of a political or partisan character. They do not appear to have been confined to excitable and unreasoning "mobs." Party leaders, members of parliament and influential editors have expressed strong dissatisfaction with the terms of the peace treaty, and have called for the retirement of the present ministry, which, it is explained, was not

popular at the time it took office and did not represent either of the great political organizations of the empire.

It was, in fact, a compromise or "business" ministry, and it would not have remained in power for any considerable period of time had not the war silenced all partizan voices and prompted the subordination of "politics" to patriotism and national unity and solidarity. The war put an end to all partizan and factional squabbles, but with the conclusion of peace the paramount reason for harmony disappeared, and the former opponents of the ministry no longer felt it to be their duty to refrain from criticism and the expression of their dissatisfaction with the course of the government. That they were, at the same time, setting on foot an anti-American or anti-foreign movement (as was feared at the time of the active disturbances) is positively denied.

Whatever reservations may be necessary in accepting the explanation, there is inherent interest in the facts as to the present political situation in Japan. That country has not what is called in Europe "responsible cabinet government;" that is, the Diet has not such control over the ministry as the British or French Parliament has over the respective cabinets of those countries. Nevertheless government in Japan cannot in peaceful and ordinary times, be carried on in opposition to and defiance of the wishes of the Diet. In view of this fundamental constitutional circumstance, the problems which confront Japan or will confront her in the near future, after the fiscal settlement of the peace-treaty questions—the evacuation of Manchuria, the return of the army, the restoration of normal industrial conditions—will deserve and require very careful study.

It is a commonplace that Japan will have to turn her attention seriously to the development of her resources, not only at home, but in the acquired "sphere." Korea. She has failed to secure an in-

demnity, and the burden of her war loans is a heavy one. To make the people comfortable and satisfied, remunerative employment will have to be provided, and perhaps emigration to Korea and Manchuria encouraged.

But this is not all, as we learn from an intelligent and illuminating article contributed to the *Européen*, a journal published in Paris, by the editor of the Tokio paper, *Mainichi Shimbun*, who is also a member of the Japanese parliament.

The war, according to this writer, will necessitate great political and social changes. The Japanese have acquired a new position as a nation, and this has reacted on their attitude toward internal policies. They will demand equal rights and equal privileges; they will demand greater respect for individual dignity and individual rights. The common people receive no pensions, honors or rewards, yet their sacrifices, as soldiers, sailors, taxpayers, bereaved parents, and so on, made the great military success possible and certain, and such sacrifices merit recognition.

How? In two ways, answers the writer. In the first place the franchise must be extended. At present it is limited to the wealthier classes, and those who are unable to pay high taxes have no right to participate in the political affairs of the nation. In a constitutional government, such as Japan now is, political progress consists in extending popular power and control, in limiting aristocratic privilege, in making the government, in short, more democratic, more truly national and representative.

In the next place, the economic or material conditions of the masses demand serious attention. They are poor, while taxation is steadily increasing, and the financial legacy of the war will tend to widen the chasm between the well-to-do and the lower classes. The writer expects the government to enter upon a program of constructive "social legislation." He

adds, referring to the intimate connection between the two kinds of proposed reform:

By extending the franchise on a large scale, deputies who will represent the claims of the people will have a better chance of election, and these will occupy themselves with popular measures for the relief of social distresses, as well as with projects of fresh and foreign taxation. Thus will the distance between the rich and the poor be lessened, and popular discontent, which now threatens the internal peace of the country, will be kept in check.



ARTHUR JAMES
BALFOUR
Prime Minister of
England.

The writer says that Japan, in this respect, as in others, should profit by the historical lessons of European countries, especially of Great Britain and Germany. The victorious struggle against Napoleon, he says, led to political reform in England while the triumph of the Germans over the French in 1870 was followed by similar enfranchisement of the people.

These glimpses at Japan's internal problems are peculiarly timely and interesting in view of the ministerial and parliamentary crisis now impending.



Japanese Influences in China

"Japan now indirectly owns China," Emperor William was reported some time ago as saying to an American visitor. Whether he used this exaggerated phrase or not, the facts with regard to Japan's growing influence in the life of China are such as to challenge Western attention and excite concern and speculation.

The startling success of Japan in the war with Russia undoubtedly made a pro-

found impression on the Chinese mind, and, as a result, processes that have been collectively described as the Japanization of China have been greatly stimulated and

accelerated. We are not speaking of the future of Manchuria after the evacuation guaranteed by the Portsmouth peace treaty. That is a distinct question of deep interest to the West, but, after all, a minor question beside the general one of the awakening of China under Japanese prompting and activity.

In a recent issue of *The Chinese Re-*

corder there appeared an article by a Japanese educator, Tasuke Harada, who was a delegate to the educational convention in China of some months ago, on the influence of his country on the educational life of the Middle Kingdom. He adduced facts which must have surprised most Western readers.

As those who, through reading or travel and observation, are familiar with the Far East well know, until a score of years ago Japan recognized in China her intellectual and literary master and superior. Chinese classics were regarded as the source of all wisdom in the sphere of public and private morality. Today, thanks to the events of the last decade or so, the positions of these two yellow nations are practically reversed. Japan is China's guide, friend, and master in education. The former molds and influences the latter through Japanese teachers in China and Chinese students in Japan, as well as through Japanese literature translated into Chinese.

Here are some statistics which were prepared in the first months of the present

year. Were they to be revised now, it is believed that an increase of 33 per cent, at least, would be shown to have occurred in every instance: A school for training Japanese youths exists near Shanghai, and it has several hundred students and graduates, whose recognized business it is to reform Chinese education. On the other hand, Chinese boys and girls, to the number of 2,400, are studying in Japanese colleges. The number of Japanese textbooks and other works translated and in use in China is remarkable. One publishing house has a list of over 600 titles covering almost every branch of knowledge. Magazines in Japanese are published in China, and Tokyo newspapers are widely read there.

Facts of a different order, but of the same general significance, are marshalled by a French writer, René Pinon, in an elaborate article in the *Revue des Deux Mondes*. M. Pinon deals with the military, commercial and social phases of the Japanization of China. The pacific penetration of the great yellow empire by the Nipponese has been so systematic and persistent and general, he says, that it almost presents the appearance of an immense conspiracy.

Taking military instruction first, in all schools save two (where Germans are retained) Japanese or Chinese trained in Japan, hold the chairs. It is believed that the Chinese army now has 3,000 officers who are fully acquainted with Japanese methods of warfare and ideals of organization and discipline. In two years or so, China will be able to put an army of 100,000 men into the field, well-armed, drilled, commanded by Japanese or Japan-taught natives.

China has decided to restore, build up and modernize her navy, and this enterprise, too, has been inspired and will be directed by the Japanese. European help, apparently is not to be solicited. A decade ago it would have been deemed indispen-



MARQUIS ITO
Chief among progressive Japanese statesmen.

The Japanese, says M. Pinon, are as clever and successful in trade as they are at the game of war. Then commercial conquest of China is likewise only a question of time. In some lines of industry they are pushing all Western competitors very hard. They have accomplished wonders in ten years, as the following specimen tables of imports indicate :

| | Japan into
China. | China into
Japan. | Total. |
|-----------|----------------------|----------------------|--------------|
| 1895..... | \$12,000,000 | \$10,000,000 | \$22,000,000 |
| 1903..... | 35,000,000 | 21,500,000 | 56,500,000 |

During the same period Japanese vessels entering Chinese ports increased from 653, with a tonnage of 660,000, to 7,554, with a tonnage of nearly 10,000,000. The coast-wise and river traffic of China is falling into Japanese hands, and the British lines are quitting the service.

M. Pinon multiplies facts and specifications, but these will suffice. He concludes that the reformed and regenerated China of tomorrow will be Japanese, the aim of the islanders being, in his opinion, "Japan predominant in an undivided China." He does not fear that Japan will violate the open door principle or attempt a legal monopoly of the markets of China, but he believes that she will use her proximity and cheaper labor as the means of excluding European and Western influence from the Middle Kingdom.



Italy's Misfortune and Italian Conditions

The whole world has sympathized with southern Italy in the terrible calamity which has fallen upon her. The recent earthquake in Calabria was a severe and disastrous visitation. The loss of life was roughly estimated in the first dispatches at 3,000; several villages were destroyed; many thousands were rendered homeless and destitute. Several shocks followed the fatal one, thus increasing the terror of the people and preventing the recovery of the sense of security. The

King of Italy visited the scene of the earthquake and did much to relieve the sufferers by prompt measures of relief. Appeals for aid received a generous response from every part of Italy and Europe.

It is well known in a general way, that Italy is subject to destructive earthquakes, but the fact is brought home in a special sense by the following table published by a Rome newspaper :

| | |
|----------------------------------|---------------|
| 1169.—At the foot of Etna | 1,500 victims |
| 1456.—Provinces Naples | 3,000 " |
| 1627.—Province Puglie | 4,000 " |
| 1638.—Calabria | 9,600 " |
| 1688.—Campagna and Basilicata .. | 20,000 " |
| 1693.—Sicily | 93,000 " |
| 1703.—Central Italy | 15,000 " |
| 1783.—Calabria | 60,000 " |
| 1805.—Sannio, etc. | 6,000 " |
| 1857.—Basilicata | 12,300 " |
| 1883.—Casamicciola | 2,313 " |

The worst earthquake in modern times was that of 1783, when mountains were precipitated into the sea. the earth "yawned," and thousands fell into the awful pit.

However, it is fortunate that natural disturbances are soon forgotten. People live and toil peacefully and serenely in areas that were once the scenes of indescribable horrors. Normal conditions will speedily be restored in Calabria, and she will again claim her share in the improvement which Italy as a whole has experienced in recent years.

All observers, indeed, call attention to the remarkable revival in the industries and commerce of that country, as well as to the healthy change in her political conditions. The present ministry, headed by Signor Fortis, has accomplished a great deal since last spring, and the political prospect was never brighter. He has solved a difficult and long-pending question—that of the railways. Last summer the control and management of all but a small part of the railroad system of the kingdom passed from the private companies, few of which have prospered, to the state. The relations of the government, in its capacity of employer, to the railway work-

men, were adjusted satisfactorily after much trouble and several strikes and threatened "tie-ups." The party struggles have been less bitter and acute since that achievement, and internal peace is promised — for a time, at any rate.



VICTOR IMMANUEL
III
King of Italy.

The indications of prosperity are many in Italy. The savings of the people show large gains; manufacturing industries have increased, so that the export of finished goods has advanced in ten years from \$31,000,000 to over \$80,000,000. Italy used to import cotton goods; today

she not only supplies the domestic demand therefor, but exports heavily to the Levantine countries and to South America. Among her important new industries may be named sugar-beet cultivation, ship building, manufacture of cars and automobiles.

The public finances of Italy are in a very satisfactory state, and the bonds of the government, the municipalities, the railroads and semi-public corporations generally are now considered to be first-rate securities. The currency is "sound," the paper no longer being subject to a discount.

It is a curious fact that one cause of Italy's prosperity is found by competent writers in the heavy emigration to the United States. This may seem paradoxical, but it is apparently true. In the first place, thousands of emigrants return after a few years with respectable savings, and in the second place, many of the Italians who remain in America send their accumulations to relatives and friends at home for investment in real estate and

securities. Millions of money earned in America (and, of course, elsewhere, too—in Brazil, Argentine, etc.) thus find their way into the channels of Italian trade and business, to the great benefit of the country.



Japan's Use of Foreigners

In personal recollections of the Perry expedition to Japan, 1853-4, written by John S. Sewall and published in the *July Century*, Americans are assured that the Commodore "was the Japan Expedition—the leader, inspirer, diplomat and treaty maker." This circumstantial account has a special interest as recalling the date of the opening of Japan, within a half century destined to have the eyes of both Eastern and Western world focussed upon her leadership among nations. Perry was after a treaty which should obtain friendship to protect our seamen upon her shores and secure trade to mutual advantage. The progress of negotiations showed that Japan never really yearned to be opened, and the writer credits the American Commodore with assuming neat Oriental strategy in mysteriously keeping out of sight from Japanese eyes until the actual meeting with the imperial commissioners took place.

A romantic incident is related concerning a Japanese waif who had drifted to sea, was picked up by an American whaler, received education in the United States, returned to his native country, only to be cast into prison and kept there, until the time of Perry's expedition, when he was secreted in a room adjoining the negotiators of the treaty and was employed to translate the documents into English. The writer adds that he was honored and decorated and his influence in behalf of the introduction of American ideas thereafter was noteworthy.

In clever turn, since that time the use which Japan has made of our methods and our countrymen has been manifold; her assimilation of western ideas and em-

ployment of western teachers has been phenomenal. She has gone beyond the United States to the sources of our type of civilization in Europe. And the author of *THE CHAUTAUQUAN'S* illuminating series on "The Spirit of the Orient" has discriminatingly set forth the Japanese point of view of foreign aid to her spectacular achievements to date. We quote from Dr. Knox's book on "Japanese Life in Town and Country":

"In the nature of the case reformation was possible only through the help of foreigners, men of many nationalities and many gifts. On the whole, Japan was well served and faithfully. Army, navy, the departments of Government, the postal service, commercial enterprises, the educational system, agriculture, medicine, manufactures, architecture, religion, even distinctively Japanese art and the work of the artisan and the study of Japanese literature, history, and grammar, were all influenced, and in some cases completely reorganized by foreign residents. How large and efficient was the service rendered will never be known for as matter of course the foreigner is ignored and forgotten, and the honor is for the people shrewd enough to engage his services. Yet here, too, history repeats itself, for who remembers the Italians who helped the great Mogul to decorate Agra and Delhi, or the multitude of men who have added lustre in all lands and times to alien Courts? If one seeks fame or permanent recognition it must be among men of his own blood, for even after distinguished services abroad he remains an alien, unless, completely identified with the people he serves, he loses his old nationality in the new. Then, though he may make a lasting place for himself, it is at the cost of remembrance in his native land.

"If Japan knows well how to employ foreigners and to profit by their aid, it knows also how to dispense with them. Engagements are short, seldom for more than three years, with renewals only from year to year, and no hesitation in ending the engagements if a better or more promising candidate for the situation can be found. I know of no instance where a foreigner has been given power. He can only advise a native who is in control, a control made independent of foreign ad-

vice at the earliest moment. The intense earnestness shown by students, the eagerness with which they gave themselves to their tasks, and the impatience with the ordinary processes of education, came in part from their anxiety to rid themselves of foreign tutelage, for Japan for the Japanese was their guiding principle.

"Naturally such attempts sometimes came too soon, and an impression of superficiality and selfassertion was made on critics. . . . We Occidentals are so accustomed to rule not only ourselves but all others, and to assert so unhesitatingly our superiority, that we are amazed at the self-conceit of another race which dares to treat us as equals. Judged by his own estimate of his services, the foreigner has had neither honor nor emolument sufficient, he has been dismissed while still his services were needed, and his labors have been reckoned to the credit of his employer, but, judged by the treatment the foreigner receives in other alien lands from men of his own color and blood, he has fared as others fare, and the Japanese have been considerate, faithful to their engagements, and ready to render a modest modicum of honor when it is due."



Bengal and the Indian Government

Some light is thrown on the magnitude of the task of governing British India by the present agitation in Bengal—an agitation caused by the proposal of the former Viceroy, Lord Curzon, to divide Bengal for administrative purposes. The new Viceroy, Lord Minto, may decide to modify the proposal, though it has already been approved by the imperial government. The native population opposes the scheme and, apparently in imitation of the Chinese in another case, threatens to resort to the boycott. By refusing to buy British goods the Bengali expect to interest English merchants in this movement and, through the influence of the latter, secure the abandonment of the unpopular measure.

The reason assigned for the proposed division is that Bengal cannot be governed

any longer as a single presidency or province. Its bulk is too overwhelming, its population and interests and needs too diverse and numerous for any adminis-



ROBERT BACON
New Assistant
Secretary of
State.

trator to take care of properly. The population of Bengal exceeds 80,000,000, though its area is smaller than that of California. The people are not homogeneous; there are several tribes (some semi-barbarians) and tongues in the province, and this of course complicates every problem of administration.

The question is not new. The London

Times, viewing it historically, says:

Fifty years ago the province was transferred from the personal charge of the Governor-General into the hands of a Lieutenant-Governor. Twenty years later the new provincial administration was obliged to seek for some relief under its huge task. Relief was found in the creation of the province of Assam. The population of Bengal was then about sixty-seven millions, and even then Indian experts were found to say that the territories under the Lieutenant-Governor were more than any single man could govern. Now the population has increased by nearly twelve millions, and, as Mr. Risley, Secretary of the Government of India, pointed out in the government's preliminary despatch on the subject, published in the recent batch of papers, this increase has been accompanied by a large material development of the province, by increase of litigation, and by the need of more precise administrative methods, and an amount of official publicity quite unknown in earlier times. As matters are now, it is impossible for the Lieutenant-Governor to make himself personally acquainted with anything like the whole of his charge. During the winter he is practically immobilized in Calcutta, and the

pressing claims made on him by the capital leave him little time to visit the remoter parts of the Presidency.

Under the proposed scheme the Bengali population is to be divided into two great sections, the larger of which will be separated from administrative Bengal. The separated section will be joined to the province of Assam, and the name of the new province will be Eastern Bengal and Assam. Since the division does not follow either racial or linguistic lines it is attacked as a "bureaucratic" and ignorant blow to a great nation, though history is appealed to by the defenders of the scheme to prove that it is England which created the Bengali nation. At any rate, most of the natives concerned dislike the proposed change, and in Indian administration it is of the utmost importance to consult native sentiment, tradition, and aspiration. In England the question has aroused much interest, and some alternative plans have been suggested. The new Viceroy has a difficult problem to settle at the very outset of his administration.



What the Paragaphers Say

"A yellow opportunity, rather than a yellow peril, confronts America."—*Harold Boice, in Appleton's Booklovers Magazine.*

European kings with anarchistic subjects are not worrying about the insurance investigations. They couldn't get policies anyway.—*Pittsburg Gazette.*

REAL YELLOW JOURNALISM.—When "Old Subscriber" writes to the *Tsing Rao* of Peking it means something, the sheet having been started 1,400 years ago.—*New York Telegram.*

NEWS FROM VENICE.—George Ade recently heard that an old lady from the neighborhood down in Indiana where he was born was in town on a visit to a granddaughter. Mr. Ade thought that theater tickets would be a fitting attention, and on consulting her as to her choice of plays she explained that she had seen the "Merchant of Venice" over thirty years ago, and had always had a strong desire to witness it again. He accordingly looked to it that her wish was gratified.

Calling the next day, he asked her how she found that the performance compared with the one of long ago.

"Well," she replied, "Venice seems to have spruced up a right smart bit, but that Shylock is the same mean, grasping critter that he used to be."—*Harper's Weekly.*



Japan I

By George William Knox, D. D., LL. D.

Professor of History and Philosophy of Religion, Union Theological Seminary; formerly professor Imperial University, Tokyo, and vice-president Asiatic Society; author of "Japanese Life in Town and Country."

THE continent of Asia is fringed upon its east by a long line of islands which stretch from Kamchatka on the north to the equator. More than two thousand miles of this line acknowledge the sovereignty of Japan, its northern limit being north of the northern boundary of Maine, and its southern, south of the tropic of Cancer. By the cession of the southern half of Sakhalin to Japan under the terms of the new Russo-Japanese treaty, the northern boundary of the island empire will touch a parallel which crosses Labrador. But without this addition the empire now extends through thirty degrees of latitude and thirty-five of longitude. Yet we constantly think of it as a little kingdom, and doubtless Russian statesmen under-estimated its size by the habitual use of maps drawn to different scales, big for the home lands and small for the rest of the world.

Excluding the colonial possessions, the empire itself may be thought of as corresponding to our own Atlantic seaboard, from the northern boundary of Maine to

Florida, with an area somewhat more, perhaps a quarter more, than that of Great Britain and Ireland, and a population of about forty-five millions. Hence it is not one of the minor states, but in size is comparable to France.

Its population is very dense in spots. It is a great mountain chain, rising out of the sea, and full of volcanoes. From the central mountainous mass branches run out in various directions to the sea, so that one is almost never out of sight of hills, nor are there any really extensive plains. The mountains are sparsely inhabited, and are not inviting for agriculture. Indeed only one-tenth of the whole surface is under cultivation, so that a small fraction of the area supports the population, aided it is true by the plentiful harvest of the sea.

The mountains came out of the sea, but whence the people came we do not know. Sometime in the dim past they came across the narrow straits from Korea, and in various waves of immigration occupied the land. That was before they had either written history or

This is the last instalment of a series of articles entitled "The Spirit of the Orient," by George William Knox. The complete series in THE CHAUTAUQUAN for September, October, and November, 1905, is as follows: The Spirit of the East, East and West, India I (September). India II, China I, China II (October). Japan I, Japan II, The New World (November).

oral tradition, and the memory of their journeys on the continent has long since faded out without leaving more than a doubtful trace or two. What we know is chiefly negative. They are not akin to the Chinese, nor to any other people on the main land, except in a remote cousinly fashion to the Koreans. If we may judge from their language these are their only kin, besides the tribes who live in Loo Choo, now also under Japanese rule.

As we do not know whence the race came, so also we do not know when they came into their land. Already it was occupied, and for ages the new comers fought the aborigines, if indeed these were not immigrants themselves and conquerors like the Japanese, until at last the latest comers were in secure possession and at peace. During this same period, however, the Japanese fought among themselves, being divided into clans, or tribes, or families without any strong central government. For Japan is unlike India and China in this: it has not a history of immemorial antiquity, but is a new nation, in age comparable to the nations of Europe. When the Germanic tribes were still semi-barbarous, so were the Japanese, for the latter came under the influence of enlightenment only a little before the time of Charlemagne.

Long then after the Christian era civilization came to Japan from China, brought by Buddhist priests who came as missionaries not only of civilization but of religion. The earliest trustworthy date is 552, and the first book written in Japan, which still remains, was composed in the year 712. Thenceforward the history of the people is clear and trustworthy.

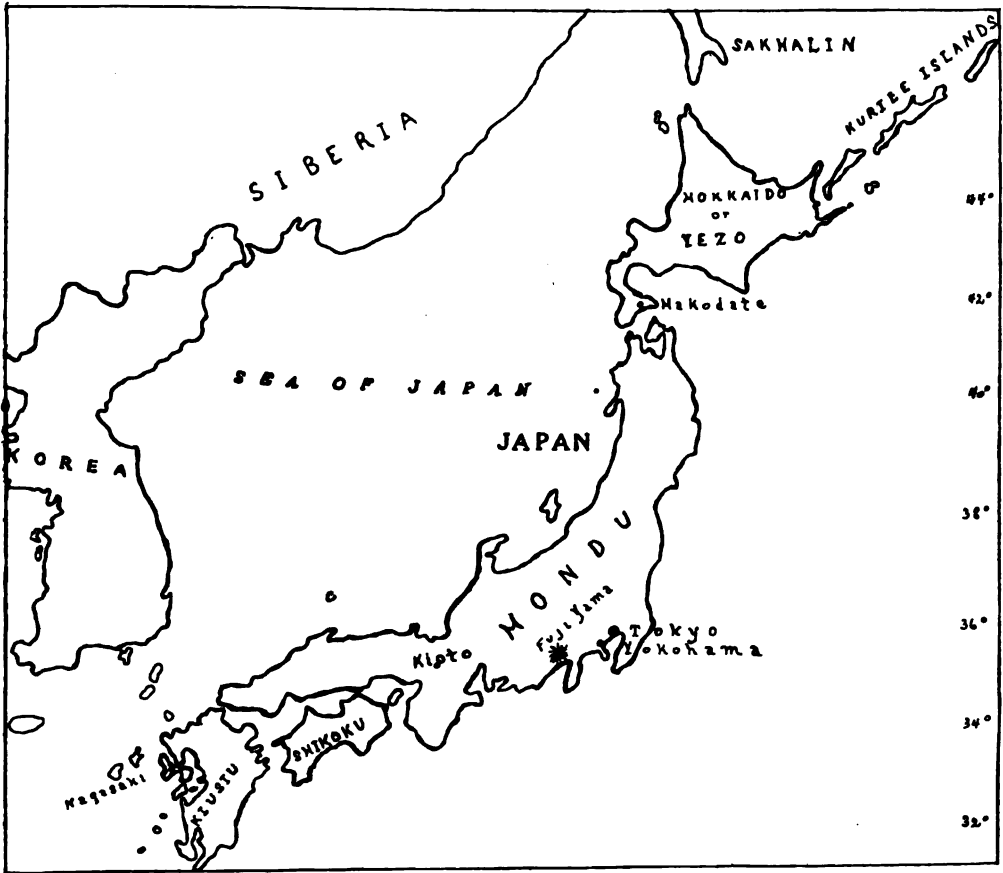
Buddhism won its first converts among the highest of the people, emperors and queens and great nobles. There was something of opposition, in part religious on the part of the old native faith, in part political by men who did not fancy the new system of government now introduced. For with Buddhism came all

Chinese civilization, the very name by which Japan is called, Nippon; the centralized form of government with emperor, who in imitation of Chinese usage was called Son of Heaven, and twelve ministries, and an organization of the country into provinces; a new code of laws; letters and literature, mechanics, agriculture, commerce, architecture, art, all continental, and all adopted with fervor. The process was long from the middle of the sixth century to the middle of the eighth, but it was accomplished at last, and Japan took on the appearance which it still retains.

Fortunately, the process was permitted to go on to its end without interference. After a few ineffectual uprisings there were no rebellions within, and no foreign foe appeared without. Foreigners indeed were interested in the process, but as friends and advisers and teachers only. They did not plot for supremacy, nor use their position to further political ends, so that they were trusted and given positions of honor. After a time the Japanese visited China and Korea, seeking knowledge at the fountain head, and came back laden with treasures of information.

The civilization thus introduced was of course Asiatic in all its characteristics, but it was Asiatic civilization at its best. Buddhism as it came to Japan was an organized religion, with temples, and monasteries and a hierarchy. It had a developed theology, a metaphysical philosophy and many sects. Its influence was great, for Japanese religion was completely unformed and undogmatic. In place of its simple nature worship with its confused mass of superstitions Buddhism brought definite ideas, elaborate rites, and a profound belief in education. Schools were started in connection with the temples, and the people taught the wonders of Asiatic learning.

But with all its excellencies Buddhism was thoroughly Asiatic. Its idea of God was profoundly philosophical, so that only



SKETCH MAP OF THE CHIEF ISLANDS OF THE JAPANESE EMPIRE

the few could understand it, and, therefore, precisely as in India, for the masses there were pious functions which were "good enough" for them. Then, still more to the detriment of sound ideals, the conception of the religious life was ascetic, or at least religion was synonymous with "flight from the world." Hence, the holy man is not in the world, but hastens out of it, and his task is not its reformation, but the contemplation of the "Ultimate and the Absolute." With such teaching there is always danger that the best of the nation will shun its most pressing tasks, and that the great work of every day will be degraded by the belief that it is not truly religious. Buddhism in Japan was saved in part from these results by its union with Confucianism. For

when Buddhism came to Japan it was still in harmony with the rival system in China, the former furnishing the material for the religious life, and the latter the code of morals for the work-a-day world. So was it in Japan, and thus the full effects of Buddhism were not felt. Still, emperors abdicated as in China to enter monasteries, and great nobles became abbots. There was immense activity in temple building, and in religious art, and in religious ceremonies and rites. The nation took on a religious aspect which still continues. Notwithstanding its undoubted service in bringing civilization and learning, its predominant characteristic was other worldliness, for the typical Buddhist is the man who is so impressed with the transitory and worthless

character of all things that he comes to think that nothing is of real consequence, so that happiness is not to be sought nor sorrow avoided. Hence the world assumes an unreal aspect, and is sorrowful



BUDDHIST PRIEST

in its best estate. "As sad as a temple bell" is a Japanese proverb, and the impression made by religion is that all strenuous effort is an error; quietness, repose, and a placid content being the chief ends of life. In all this Japan belongs to the continent upon whose border it lies.

The civilization which resulted from this contact with China was truly of the Asiatic type. How indeed could it have been otherwise? In our first article reference was made to a Turk who objected to life in Paris, his ideal being a mansion and a garden and a group of friends, removed from social functions, and great dinners, and engagements, and note writing; a place where one could be in luxurious ease, and do as he pleased. Such was this early civilization in Japan,

refined, esthetic, luxurious, in retreat from the responsibilities and cares of life, and withal immoral. The emperors were the source of power, but they ceased to rule. The great nobles monopolized the offices of state, but they were too effeminate to attend to their duties. The lesser nobles sent their subordinates to govern the provinces in their name, and gave themselves to pleasure, while over the whole scene religion threw its half-light, the great Buddhistic establishments being under the patronage of the emperor and his princes and as luxurious as palaces. Thither the rulers retired for repose when the ceremonious life at court became too burdensome. Had all this continued Japan would have become decrepit before reaching maturity.

But this spirit of Oriental luxury is not the spirit of Japan. After a time luxurious peace came to an end. Because of the misrule of the central government rebellion broke out and endless feuds ensued. A feudal system was formed gradually with its barons from the ranks of the soldiery, while the old nobility looked on helplessly, and the emperor lost all his power, becoming a prisoner of state, nonetheless a prisoner because invested with a quasi-divine dignity. For five hundred years war was the burden of the story. It is a tiresome tale, Asiatic in this that it involved no great principle, but was merely tribal, individual, and local strife. No great constitutional movement came out of it, and no high ideal of the worth of man, hence it is not history in the highest sense, for that is a record not of the doings of man but of his progress.

However, something was accomplished during these centuries. In the earliest times there was no army, but so far as we can judge from our imperfect evidence the strongest men served as soldiers in the time of need, and if there were troops with local chieftains, they were not distinguished permanently from the

masses of the people. But in the feudal wars gradually a military class was formed, the famous *samurai*. They were the military retainers of the barons, and corresponded roughly to the knights of feudal Europe. Each baron had his castle, with its moats and walls. Within the outer walls dwelt the *samurai*, or sometimes in choice situations in the near vicinity. They constituted the power on which the baron depended, and in them, subject to him, were vested all the state functions. They were the judges and the civil officials as well as the military force. The baron only was above them, and he was often so effeminate that the knights had all things in their control, so that their interests were varied, and they learned to identify themselves with the state. They in time constituted a caste, and though some of the greatest soldiers Japan has produced came from the common people, and though there is no difference in blood nor in fundamental characteristics between the *samurai* and the rest, yet so strong was the feeling of superiority that a man from the people who by extraordinary means entered this higher class was ostracised, nor could his descendants regard themselves as on an equality until the fourth or fifth generation.

We find then in Japan a social organization which was not essentially Asiatic, but approximately the scheme of Europe in the feudal ages. First of all were the emperor and the court nobles, with a religious atmosphere about them, living in retirement without contact with the actual affairs of the empire. Similar instances have been known in Europe—for example, with the sluggard kings of France in the seventh and eighth centuries. Then the feudal barons, in number varying at different times, but say two hundred and fifty in all, men who had seized positions of advantage, and had won the power which they handed to their descendants, provided the sword

which had won it could preserve it; then the samurai, the knights, the gentlemen, some four hundred thousand of them, making with their wives and children a total of eighteen hundred thousand, and below these the common people, farmers, artisans, merchants and laborers, with a horde still below the last, beggars and thieves and outcasts. This organization lasted until 1867-9, when the feudal sys-



SAMURAI AND SERVANT

tem was overthrown, and modern reforms introduced.

If now we attempt to enter the life of the people we shall find resemblances to and differences from other Asiatic kingdoms. Here is not a peace loving democracy as in China, nor a caste system based on differences in nationality as in India, but a feudal aristocracy as in Europe. Nor, again, was there as in China, a notion of self sufficiency, of being the only civilized nation under Heaven, for the people were well aware that their civilization was not indigenous but imported, but without the sense of subjugation which

is characteristic of India where wave after wave of foreign conquest has rolled over the land, for Japan has never been conquered by a foreign foe. Thus again, we have a consciousness approaching the



TRAVELING KITCHEN

Man selling cooked food, cooking as he goes.

European type, with its recognition of indebtedness to the ancient civilizations, and its proud self reliance and confidence in its power to work out its own destiny. From such combinations we may look for the greatest results not from people who have been so isolated that they have acquired an altogether false conception of their own position, nor from peoples who have been so conquered that they have lost self confidence, but precisely from peoples who knowing their debt to others are still confident in their own ability to maintain their independence, and to add to the progress of the race.

This consciousness in Japan was differently developed in the differing classes, and yet it was not wholly wanting in any. With all his ceremonial readiness to acknowledge his superiors there was a certain sturdy self assertion in the common man which commanded respect, for he was by no means ready to submit beyond definite limits, and at times forced the hand of his masters by acts of heroic self devotion.

The farmers ranked next to the gentlemen, and some of them were men of importance. The home of a great farmer had the characteristics we found wanting in China—elegance, neatness, comfort, order, attractiveness. A friend of mine was the son of a farmer who had hundreds of peasants. They were his tenants, paying him half their gross products as rent. They were at his mercy, owning nothing but their little cabins and the ground on which they stood. Were he to refuse one of them the renewal of his lease, it would be ruin. There was no possibility of other employment in the neighborhood, and a peasant could not travel to any other district without a pass-



JAPANESE MILKMAN WITH HIS CART

port. Yet, the relationship was not without its alleviations. In hard seasons the landlord reduced the rent, or remitted it altogether, and in cases of misfortune he was expected to aid. But he was not free himself. The government exacted a large part of his receipts as income tax, and as he looked down upon his tenants and would not associate with them, so did the gentlemen look down upon him. At the end of an avenue of fine, old trees, and surrounded with a beautiful garden, stood his house, large and well arranged with articles of art, and every indication of refinement. Life had run on in peace and prosperity for generations, the estate

being entailed so that it was inherited by the eldest son.

In some of the provinces the tenants had larger rights. In Tosa for example, the tenant could not be evicted if he paid his rent, nor could it be increased, and he could sell his rent-hold at his will, while all the improvements he had made were his. Thus he was independent. Tosa anticipated the Ulster custom of tenant rights. In this province there were no great farmers, none with a place comparable to that described in the last paragraph, but, on the other hand none was very poor; they were an independent folk, unceremonious, knowing their own rights, and ready to defend them, mindful of the feudal wars when their fathers had taken part, fighting for this baron or for that, and winning the respect of the gentlemen by their bravery.

In the regions near Yedo (Tokyo), the conditions were harder, and the farmers sometimes rose in rebellion, not against

for the welfare of his fellows. He wrote a petition setting forth the wrongs of the farmers, and went to Yedo. There he waited his opportunity, and thrust his petition into the palanquin of the ruler of Japan, the *Shogun*. This act was punishable with death, for none was permitted to approach the sovereign in such irregular fashion, and the farmer was



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TYPICAL MOUNTAIN HUT IN THE HEART
OF OLD JAPAN



Stereograph, Keystone View Co., Copyright, 1905, by B. L. Singley.

JAPANESE COOLIES ON THE TRAIL

the system but against its administration. A story is told of one who sacrificed himself for his neighbors, winning immortal fame. Conditions were unbearable, and the local baron was deaf to all entreaties. So this farmer resolved to lose his life

taken, handed over to his own master, and crucified. But his purpose was accomplished, and the people relieved.

At best the work of the peasant farmer is insufficiently rewarded. He cannot eat the rice he raises, but must sell it and live on cheaper food; his house is small and devoid of furniture, and his clothing is of the scantiest. A peasant in Tosa showed me his account for a year, and his total receipts were less than twenty dollars, out of which he had to clothe and feed himself, for twelve months of hard work! And the peasant is well off who earns sixty dollars in the year. Hence life is of the simplest. Yet, it has its compensations: for example, once in a lifetime a religious pilgrimage, which is a prolonged picnic, to some famous

shrine, or, a trip to Tokyo and to its temples. Besides there are holidays, and rustic festivals, and pleasant resorts within easy reach. The peasant also loves nature and has his tiny garden, and for the winter time a box of plants. His children now-a-days go to school, and begin to understand something of the events of the day. For Japan has a well established system of public schools, based upon our own, and tuition is free to all who will apply for it, though a small fee is charged to the well-to-do.

From the ranks of the farmers come a large part of the class foreigners call "coolies." The young men dread the hard and narrow life of the farm, and go to the cities where they can find employment in pulling the little carriages called jin-riki-sha. More than forty thousand men gain their livelihood by this means in Tokyo alone. A man may earn a dollar on some days if he be fortunate, or, in private employment, as much as eight dollars a month. Then he has the excitement of his trips, racing with his fellows,

before his time. From these men, and their fellows, the hereditary coolies, the government has found endless numbers of recruits for its service in Korea and Manchuria, an unexcelled force for carrying burdens, and pulling carts, cheaper and more effective than horses, and as dependable as the soldiers themselves.

The artisans rank next to the farmers. Their work is like that of artisans in all lands, but it is distinguished by its artistic quality. China has produced great artists, and India has magnificent structures in its tombs and palaces and temples, but no other land can show such a love for the beautiful, and such a universal power for its production. Italy is its only rival, and this characteristic is even more common in Japan than in Italy. Art is not a thing apart, though there are families and guilds of artists, but it is the application of beauty to common articles. So that one finds bits of fine carving in remote country villages, in inns and farm houses, and forms of roofs, and gateways, and verandas, which please the artistic sense, and utensils of the kitchen and the table which in shape and decoration are worthy the collector's attention. Even in the prisons are men and women who produce embroidery and carvings and artistic articles in many varieties. Thus art is only the common work done with loving care and with a feeling for the beautiful, and one hesitates to draw the line between artisan and artist.



SHOEMAKER AT WORK

and taking long runs as a great picnic. The work is not continuous as on the farm, but is interspersed with rest and amusement. He eats better food, and sees more of the world, and so, though he descends a step in the social world he chooses the pleasanter life. Often it is the more immoral life also, and as he does not take good care of himself, he is worn out

In the old days the best workers were given a distinguished place, the product of their handicraft being taken by great personages, and the workers treated like the retainers of the nobles—that is, given allowances for a lifetime, and expected to produce work not by the piece and for the market, but in perfection and with the connoisseur in view. So today the choicest work is not done in factories, but in tiny shops, the artist content with his work, and seeking only a modest livelihood. The coming of the modern com-



FARMERS RETURNING FROM THE FIELDS

mercial spirit, however, threatens perfection, for it seeks pecuniary reward and as a consequence meets the popular taste, and produces by wholesale. Like the farmer and the coolie, the artisan and the artist form hereditary castes, in which the blood descent is less important than skill in the vocation, for often the headship goes not to the eldest son, but to an apprentice who excels. He may perhaps marry his master's daughter and become the head of the family, taking the family name and striving to maintain its reputation.

In such a society trade has a subordinate place, for the ideal is virtue—that is, work for the work's sake and not for gain. Hence mere barter is held in disrepute. The trader was looked upon as is the peddler or the huckster in the West. It is true there were great families of merchants and houses famous from generation to generation, but generally the

trade was on a small scale, and, the very notion of gain being dishonorable, dishonest. Hence in our modern world the Japanese have acquired an evil repute among merchants. It is not easy to do business with men to whom a contract is not sacred, and by whom profit is sought through over-reaching and misrepresentation, and where trade is a game. A wise buyer of high-priced articles told me that on entering a little shop in search of ivories he never expressed a desire to see them, but talked of other articles—bronze, silk, or lacquer—and only after repeated visits, when the shop keeper produced the ivories of his own accord, would the purchaser so much as look at them, and then only with the protestation that he cared nothing for them, but was ambitious only of other things. Or again, sometimes the price rises as the buyer desires many of a kind, a dozen coming to more than twelve times the price of one, because thus

the shop is emptied of its stock, and the seller is obliged to take the trouble to replenish it. Or again, it takes reiterated demands to get the article one desires brought forth, the merchant declaring that he does not have it though his storehouse has an ample supply. For even the merchant does not have the true commercial spirit, but wishes only to live as his father lived, and to gain the modest



SHINTO RELIGIOUS FESTIVAL.

income which suffices for his wants. The combination seems odd, a readiness to make large and illegal gains, and the lack of enterprise in trade, but it is something every resident discovers to be a fact. Every ton of coal which enters the house, and every quantity of sugar or flour or fruit must be watched or the buyer will find himself defrauded, while the supply of milk is so adulterated that I have known careful housekeepers who demanded that the cow be milked in their presence, and the milk put directly into their receptacles.

Servants also form a class by them-

selves, but they are recruited from all the other classes. Domestic service has no stigma attached to it. In the feudal days much of the personal service was rendered by gentlemen who were honored by such attentions to their lords. In a feudal society, where status is fixed, there is no danger of overstepping the bounds of propriety, and the servant may be an honored member of the family. So, often, men and women chose to follow their masters even when in misfortune there could be no wages, but only suffering and poverty.

My own cook was a *samurai*. Once on a steamer I saw him talking to a high official of the government who was going to Germany to purchase guns for the navy. On inquiry I found that the two in the old days had been fellow clansmen, but that my servant had suffered in the changes made by the introduction of modern ways, while his old comrade had profited. My man had charge of all our domestic concerns. No new servant could stay with us against his wishes, and he was always consulted when there was a vacancy. He made the purchases, rendering his account every morning, and having his percentage of profit on all. He would run the house without an order for a month at a time, and sometimes when his mistress was absent and I had friends for dinner, he would arrange the menu, buy flowers, and decorate the table, and in general put me entirely at my ease. So, too, in going into the country for a vacation, he would make a list of needed articles, send them off by express, precede us to the cottage in the mountains, put things in order, and greet us on our arrival with dinner prepared and all things in readiness. He was our loyal retainer, and would go forth with us to the ends of the earth. I doubt not he would come to us were we to return to Japan after these years of absence, for we are still his master and mistress. That is the servant at his best, but there are others, untrust-

worthy, careless, wasteful, drunken, for human nature is the same in Japan as in the United States—it varies with individuals, and one may not generalize from a limited experience.

Japan differs from the continent of Asia in its natural scenery as in the characteristics of its people. Instead of vast plains, great mountain ranges, and mighty rivers there are hills and valleys, with the ever present sea. No land excels it in picturesqueness, and in none do the people more perfectly fit their land. They love it as their only home, they rejoice in its beauty, and they make their constructions suit its features. Their old legends relate the birth of the islands first, and then the birth of the people. All are alike in their descent and in their divinity. All alike we may add share in defects, since nothing is perfect upon earth. The same volcanic force which gives the islands their striking forms still works, making the land quake and tremble. In one

earthquake, in 1891, more than ten thousand persons were killed and a hundred thousand houses were destroyed. The same winds from the south which bring clouds of warm moisture, and pour their contents upon the hills bring also devastating typhoons, which seem to laugh at the labors of men. Nowhere is nature more beautiful, nowhere more terrible.

There is something akin to this in the Japanese themselves. No people are more perfectly trained to courtesy. When once I ran over a man in the street with my bicycle he picked himself up and begged my pardon for getting in my way. Nowhere is there greater finish and nicety in workmanship and art. Yet with all there are terrible forces, which when once aroused astonish us by their power. In the next article let us attempt to study this character more closely, that we may, in part at least, understand at once the Japanese achievements and the problems which still await their solution.



A PECULIAR EFFECT OF THE EARTHQUAKE OF OCTOBER, 28, 1891

Japan II

IN the end of the last article reference was made to the Japanese tradition. It is not very interesting, and is wanting in the beauty which characterizes the myths of other peoples. But this it indicates, a belief in the divinity of the land and of its people. Perhaps divinity is too strong a word, as the word in the Japanese means only "superior." So we may amend the sentence as to read "in the excellence of the land and of its people."

The world is astonished at the results produced in the last generation. It is only a little over fifty years since Commodore Perry made the first treaty, and it is not yet fifty years since the first American was admitted to the empire as a resident. It was a grudging admission, with the purpose of closing the door completely again after a little. But that proved an impossibility, and so after many troubles, which we cannot here stop to relate, less than forty years ago the people made up their minds definitely that the policy of seclusion was impossible, and that Japan must come forward and take its place among the great nations of the earth.

Here was a momentous resolution, one unparalleled indeed, and few believed that it could be carried into action. When I went to Japan, twenty-eight years ago, in 1877, the movement was well under way. The young men were full of enthusiasm and of undaunted confidence. "When foreigners came to Japan three hundred years ago we were their equals, but we have been asleep, while they have been wide awake. What they have done in three hundred years we must do in thirty." That was the spirit which animated young Japan, and of course all the wise men laughed; they had heard boys talk before! Very few had confidence in the ability of the people or in their perseverance. "They are first-class copyists," we were told, "and will take on a superficial polish of Western civilization,

but they are Asiatics, and between Asiatics and Europeans there is a great gulf fixed." The people did not pay attention to the criticism, but went their way; they engaged foreign instructors—Americans, Englishmen, Germans, Frenchmen—and they sent endless delegations to Europe and to America to investigate and to study. It was a great vision of a great world which greeted them, and they recognized its greatness.

What they have accomplished the world knows. The same group of men are still in control, now no longer young, supported in their task by other young men trained by themselves and of like spirit. None now talks about superficial imitation, for the test has been of the hardest, and every portion of the organization has come forth with glory. The empire has been transformed; what the West accomplished in three hundred years Japan has done in thirty, and the nation takes its place among the world powers.

Here is the greatest of contrasts to India and to China. Europeans have come to think of Asia as an area for exploitation. Any bold soldier with a thousand troops could march through China, and the smallness of England's garrison in India is one of the wonders of the world. The East has lacked power of organization, of attention to detail, of thorough-going discipline, of patient working to great and distant ends. It has been absorbed in the contemplation of "the Ultimate and the Absolute," and it has submitted in the present world to more militant races. But Japan has proved itself possessed in high degree of the very qualities which we have regarded as peculiarly Occidental.

We have many explanations of the phenomena, but behind them all is this character. There is something in the Japanese nature which differentiates them from their fellows. Yet, as already indicated, it is not merely heredity. Put



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TORII (ENTRANCE) TO A SHINTO TEMPLE, NAGASAKI, JAPAN

the Chinaman and Japanese in the same circumstances from childhood, and we doubt if the differences would be great, but the environment has been different and with correspondingly different results.

As we pointed out in the last article, the Japanese derived their civilization from

the continent, Korea, China, and India all contributing to it. In the seventh and eighth centuries of our era the Japanese were as eager to adopt the best as in our own time. They had been semi-barbarous when they became acquainted with a completed civilization, and they set themselves to master it, and in the course of three



BUDDHIST PRIESTS, BEGGING, JAPAN

centuries succeeded. The higher classes began the work, and from them the new enlightenment spread throughout the nation. The native religion, Shinto, gave place to Buddhism, the old form of semi-tribal government gave way to a centralized empire, the old huts which had done even for the emperor were rebuilt on Chinese models. The law, industry, the whole life was reformed, upon continental models, with Chinamen and Koreans as instructors, and by and by with native Japanese who had visited these foreign lands as leaders.

But while thus Chinese civilization was teacher and model the Japanese were not simply imitators, for how unlike China is Japan in our day, in its houses, its gardens, its customs, its ideals, its ways of life, its social organization. The old civilization was not an indiscriminate adoption, there was no attempt to make Japan a second and an inferior China, but

there was intelligent adoption, and then adaptation. The needs were different and the organization must fit the needs.

In our own day the same process is going on. Again the Japanese came in contact with a civilization superior to their own. They saw at a glance that they could not compete with the wide awake, scientific nations of the West if they were to continue on the old lines. As well might junks contend with steamships as the Chinese civilization with modern enlightenment. It is not a question as to which was better, in the abstract, but it was the concrete question, What are we going to do about it? There are foreigners who regret the transformation, the old was so unique and so attractive, and indeed if the chief end of the Japanese is to furnish amusement to travelers then the old was better. But for men of ambition, for a people who wished to play an important part in the world there could

be no question, and the intelligence of the Japanese is shown by their immediate comprehension of that fact. The Chinese had known Europe for a longer time, but they had not grasped the situation, nor had they yet fully understood it, while meantime the Japanese saw, understood, and set themselves to conquer.

Again, as in the first reformation, in the seventh and eighth centuries it was the higher classes which took the lead. It could not be otherwise. The *samurai* only possessed the qualities which make for leadership, and their intelligence only was thoroughly trained. After the feudal wars ceased, say in the year 1600, there ensued a long period of peace. During this time the gentlemen studied the Chinese literature and philosophy. It was severe discipline, but it taught the value of learning and the process of acquiring it. Hence when Japan was opened again to foreigners there were a large number of trained young men ready for modern learning. They thronged the schools where English was taught, and they visited foreign lands in companies. They did not doubt that what men had learned they could learn, and they wanted the highest and best in mathematics, in philosophy, in science, in the practical arts. Nor were they content with knowledge for themselves. They knew the gulf between the common people and the gentlemen was caused in part by the privileges, and in greater part by the education of the latter, so privileges were done away with, and provision was made for the education of all the people.

But we may well ask ourselves what was the motive power in all this transformation? Why should a nation go to school with such enthusiasm, and why should men of a special class seek the elevation of the people? The answer can be found only as we study again the character of the *samurai*. As we remember he was the retainer of a baron. He lived the life of a soldier, and his ethics were

those of a soldier. His first duty was loyalty. He was told stories of the men of old who gave up all things for the sake of lord and country; he was instructed that his body was not his own but his master's, and that his glory should be in unhesitating obedience and self sacrifice. He was taught that wealth and luxury might be attained by merchants, but should be despised by *samurai*. In some of the clans he was separated from home at an early age and put with other youths



BUDDHIST PAGODA AT NAGOYA, JAPAN

of his own age, that his martial spirit might be fostered, and he be brought up as the ward of his clan. Above all he was taught that his own life was not of importance. His teaching, whether through Buddhism directly, or more likely through the Chinese philosophy, impressed upon him the shortness of life and the certainty of death, and that whether soon or late was not of consequence. So, too, with all earthly happiness, it could not long endure, and what we call success is a small matter. What is of consequence is honor, and duty, and above all loyalty. The boy

The Spirit of the Orient

was told the story of the national heroes and of his family. On certain anniversaries children would be gathered together, while their parents taught them that the spirits of their ancestors were present. Then the story of the family would be related and the boys and girls exhorted to live worthily, so that the



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AVENUE OF TORII AT THE INARI SHRINE,
KIOTO, JAPAN

honor of the family might be maintained, and the spirit of the ancestors be gratified.

With such training there was developed a consciousness of social solidarity, and the perception that none liveth to himself. A man's life was in his group, and he identified himself with its prosperity and adversity, so that men and women did not wish to survive the defeat of their clan or party, but preferred to kill themselves and to perish when all hope was passed. So a husband would unhesitatingly sacrifice his home ties for the sake of his feudal lord, and the wife was taught also to put husband and lord ever before herself. Naturally so high an ideal was often violated, for no more in Japan than elsewhere have the ideal and the real been the same. but, nevertheless, a high ideal is a priceless possession. It stimulates heroism, it promotes virtue and

it establishes a standard of judgment. There were traitors, and self seekers, and disobedient sons, and unfaithful servants as in the rest of the world. In periods the ideal seemed to perish, and corruption to triumph. Yet the ideal was never wholly lost, nor were there wanting "righteous" men who embodied it.

The ideal itself was not perfect. It laid too great stress upon the organism, and too little upon the individual. Heroism and self sacrifice would atone for all faults, and a man might live much as he pleased in his personal conduct, if as *samurai* he maintained the standard of knightly devotion. In the story of the "Forty-seven Ronins," the most popular of Japanese tales, the leader in his desire for vengeance upon the enemy of his lord, debauches himself, drives away his wife, wastes his property, consorts with the lowest men and women, and lives a life of drunkenness and profligacy, all in order that he might throw his enemy off his guard. Successful in this he slew his foe and then committed *hara-kiri*, obtaining for himself and comrades the enthusiastic plaudits of the nation. The deed was done early in the eighteenth century, and still the people never weary of the story, and still the graves of the heroes are ornamented with flowers. These men are called by way of preëminence the "righteous samurai." We indeed question the right of a man thus to transgress every rule of private virtue, and to debauch himself, but we cannot withhold our praise for such thorough-going loyalty.

When Japan came into contact with the Occident loyalty supplied the power needed for its transformation. The alternative presented was, submit to the West as India has submitted or learn from it. With that alternative faced there could be no doubt as to the choice. Japan must be made the peer of the greatest. The passionate patriotism which lies beneath the placid exterior of Oriental politeness

forced forward the young men whose labors and studies were always "for the sake of my country" and never for themselves. In these professions there was more or less hypocrisy doubtless, but it was unconscious for the most part, and mixed motives were present only as everywhere in this world of mingled good and evil. The patriotism was a living force, and the ideal a guide and a judge.

Early in the movement some of the *samurai* set themselves to create a national patriotism. It had been the inspiration of a class, it was now to be made the virtue of a people. It was early seen that only a nation which commands the allegiance of all its children could take the place Japan aspired to reach, hence the Emperor



FIGURE OF BUDDHIST PRIEST WITH
FLOWERS TRAINED AS CLOTHING

was made the symbol of the nation, taking the place of the flag with us, and a loyalty to him was cultivated. He responded, giving up a part of his autocratic power, creating a constitution, ruling under it as a constitutional monarch, showing himself in public, looking after the welfare of his people in many ways, and making himself one with them so far as that is possible. He ceased to be a god, and became the head of his fellow countrymen. Thus he was more than a mere symbol, for he became an active agent in the transformation of his people.

Great problems remain which require wisdom and perseverance beyond even the tasks of the past. In the comparison it is easy to organize an army, and to make over the machinery of the state, but the thorough training of a nation is of supreme difficulty. Let us take up the divisions of activity, and set forth their problems:

First of all is the Government. Great as has been the advance those who know the situation best will be the last to claim that the situation is satisfactory. In the presence of the foreign foe all domestic divisions have ceased, but it is only for the time. When peace is declared the old estrangement will show itself again. The empire is now under a constitution, with an emperor who has limited his own powers, a ministry subject only to him, a diet in two houses, with the lower in practical control, and with a bureaucracy which occupies a position of peculiar importance and independence. It is often the real power behind the throne. The situation grows out of the history of the recent past.

In the revolution of 1867-9, three great clans took the lead, and upon its successful conclusion they were in command of the empire. A small minority fought the war, and a small minority was therefore in power. Soon a quarrel broke out among the victors, and one of the three clans withdrew from the coalition, while the second became involved in domestic strife and finally in war. As a result, a group of powerful, intelligent, and intensely patriotic men, being few in number, had undisputed possession of all the sources of power. Their subordinates were given the offices in army, navy, police, education, finance, all the places of vital control were parcelled out among them, and the government was really by the *samurai* of two clans, Satsuma and Choshu. Hence in the course of a few years was built up a bureaucracy of great power. It still continues, though men



DANCING AT A SHINTO RELIGIOUS FESTIVAL

from other clans have been admitted to positions of influence, and on the whole the scheme has been widened and liberalized. Nonetheless it has made and unmade ministries, and controlled the policy of the empire.

Side by side with this is the Imperial Diet. Its formation was promised in the beginning of the new era, but its establishment was the result of a widespread agitation attended with intense political excitement. It has now been established long enough for the formation of a fair estimate of its value, and this, as perhaps we should have anticipated, has been neither as low as its opponents feared, nor as great as its advocates prophesied. Its life, excepting during periods of war, has been a continual struggle for greater powers. The ministry is subject only to the will of the Emperor, but the Diet has sought to subject it to itself; in general we may say the contest has been between the German and the English parliamentary

systems with the probability at times that the latter would prevail. But the peculiar character of Japanese politics has always prevented, for great parties, after the fashion of American and English public life are not found, but groups, somewhat in the French fashion. The old loyalty continues, a loyalty to individuals so that great statesmen have their devoted followers who care little for principles, but much for men. Thus the personal element predominates, the real divisions have centered in men, and the incessant struggles have resulted in the substitution of one set of politicians for another rather than in measures of high utility. Before the outbreak of the present war there were signs that the people were losing interest in the contest, and that the nation would relapse into an attitude of passive complacency whoever should rule. Now evidently the problem which must be solved in the years to come is this—how shall the forms of constitutional govern-



THEATRICAL PERFORMANCE AT A SHINTO RELIGIOUS FESTIVAL

ment be made a reality? Is it possible that the ancient principle of loyalty to the individual can be replaced by loyalty to principles, and can the ancient solidarity of the clan which so readily becomes the solidarity of a great bureaucracy give place to the real government by and for the people? Manifestly it is easier to change forms than to regenerate the spirit, and perhaps more has been accomplished already than could have been expected. For elections, with free discussions, and a free press which reaches all intelligent people, and the interest in the proceedings of the Diet are powerful engines for the production of the material out of which really constitutional and modern states are formed.

But on this issue depends largely the future of the empire. No more in Japan than elsewhere can a bureaucracy be trusted with the control of a people. Government for the people in time inevitably becomes government for a group

of men. Neither creed nor race, nor excellence of intention can prevent the operation of that natural law. Japan has already shown that it is not exempt. While the statesmen who have controlled it have been patriots of high purpose, yet Tokyo has been filled with stories of "government merchants" whose contracts would not stand examination, and of monopolies of various kinds established by government grants, and with profits shared by men who granted them. The results are inevitable in the future, whatever may be the falseness of the rumors now, but there is evidence that not even the patriotism of the Japanese in its transition period has been proof against sordid gain. While if we turn to the past, under the old feudal system, there is proof in plenty of widespread mismanagement and corruption. The system at the end was rotten, and had it then been brought to the supreme test it would have collapsed as completely as has Russia. The same

causes will in time show the same effects, and the hope of escape is through the complete carrying out of the plans now begun.

It is true the Diet itself has not been free from corruption, nor from petty and disgraceful intrigue. Human nature everywhere asserts itself in its evil as in its good, but, while the Diet has been far from perfect, and while its members have shown themselves to form effective combinations, still its publicity, and its responsibility to the people, will aid in educating an electorate which shall require not only patriotism but honesty, as indeed the public already requires these virtues. The one real advantage of the parliamentary system is this: while a bureaucracy may conceal its faults, a parliament commits its faults in the sight of Heaven.

There are commercial problems of great seriousness. Japan as we have seen has not been a commercial land, and its ethical code has been that of the soldier. Hence commercial honesty has not been cultivated, and in our age the people are at a great disadvantage. Already the manufacturers and merchants are notorious, and the friends of the people are kept busy with explanations. A thorough going reformation, root and branch, is necessary if the empire is to take a place in peace corresponding to that which it has won in war. The most hopeful sign is that the leading men are awake to this serious deficiency, and are seeking by education to remedy it.

On the material side also the problems are very great. Japan is poor, it cannot compare with a third rate European state, yet it seeks to maintain itself as a first-class power. It finds poverty a check to its advance, for modern civilization is expensive. A Japanese could live in the United States as cheaply as in Japan, but he will not. None so lives here, and our poverty would be a sufficiency there. A man with a dollar and a half a day in Tokyo even, would count himself well off,

and could live much as he chose. But that is because of the simplicity of life, a simplicity which gives way through contact with foreign ways. Hence there arises a new respect for wealth, and a new desire for it. Art has been commercialized, and literature, and the aspirations of young men. But how shall these new aspirations be gratified, how shall even the rightful measure of added comfort be attained? For the vision of a regenerated Japan must include a certain advancement in material resources. Already the air of some of the towns is black with coal smoke as a partial answer, while all the natural resources of the empire are studied with scientific thoroughness, and the newly won lands beyond the seas are looked to as affording an outlet for the too dense population.

But with these new methods come new problems, new to Japan but old to us, of strikes, and child labor, and exhausting hours for adults, of the distribution of



FIGURES OF MEN WITH CHRYSANTHEMUM PLANTS TRAINED AS CLOTHING

profits, of the formation of a wealthy, monopolistic group, of strikes, and socialism, and the entire list so familiar, questions which Japan must answer as we must answer them, with no royal road for either.

Allied with this is the educational problem. As in politics the forms of the



DRESSING THE HAIR

most enlightened nations are adopted, but the system is handicapped by the use of Chinese—a form of writing which makes disproportionate demands upon the strength and time of the student for mastery over the mere mechanism of education. As a result the vast majority of children cannot study long enough to gain a really intelligent notion of the world they live in. Even less than with our own children who end their training with the primary school can the Japanese boys and girls be regarded as prepared to take an interest in intellectual affairs. They are poorly equipped even for the reading of the newspaper, or the most ordinary literature. Then, a smaller proportion than with us go on to the secondary and high schools while instead of our great multitude in college and in university only an extremely select minority, very small in numbers, can enter the corresponding institutions. Here the want of wealth makes itself felt, stern necessity

compelling the vast majority to forego the higher education. Yet, the great majority thus hindered is the real source of the nation's strength, and trained it would add to it incalculably. Again, none is more alive to the situation than are the leading Japanese, and none clearer in the knowledge that this is a condition and not a theory, a condition which can be met only by long continued efforts for generations.

The moral problem has already been indicated in part, so far as it concerns business. We may not discuss here the question of the relation of the sexes, but it is even more serious. A thorough going reformation is needed in the domain of sexual ethics, with new ideals, and new laws and customs. Here is the second blot upon Japan's fame, and here the apologist has a more difficult task as he cannot fall back upon the peculiarities of the feudal ethics. But here, too, there are indications of the coming of a better state of things. In Tokyo, for example, a

group of gentlemen of high social position and of correspondingly great influence have formed a league for personal purity of life; in some of the provinces laws have been passed against public prostitution,

loyalty to lord or country as supreme there could be no "higher law" to which even patriotism must bend, and no more holy ideal which should be held sacred though the heavens fall.



SOME JAPANESE CHILDREN

and Christianity increasingly makes its influence felt.

The general moral problem is also serious. Beautiful as was the loyalty of old Japan, its defects were apparent. As already indicated, it was the ethics of the soldier, with his virtues and his vices. To a soldier all is permitted which is necessary for success, and "laws are silent amid arms," for that which would be crime in the peaceful citizen is applauded in the warrior. Hence, in Japan, the notion obtained that loyalty excused all else, and indeed that loyalty might require the commission of the most abhorrent deeds. Such a code emphasized for generations could not fail to produce a willingness to admit all means as sanctified by the ends. With

Such an ideal requires an ethical religion, and this is in our day Japan's greatest need. It has been the tendency of the people to worship the wonderful and the extraordinary, in nature and in man miraculous power calling forth the feelings of adoration and submission. This sensitiveness to the wonderful has been a main source of the people's progress. But it must be supplemented by the conviction that the highest is found not in the fire, or the wind, or the earthquake, but in the still small voice which is the word of God. Through the Confucian philosophy the conviction that righteousness is more than all success and more truly divine than all wonders was taught to the elect—to the intellectual few—but it could not be made effective with the masses of the people. A more potent religion, with its doctrines of the holiness of God, of the righteousness of his law, and of the soul's accountability to him will furnish the transforming power which shall complete the regeneration of the people.

Finally, because our limit is reached, not because we are now at the end, the problem is how to adopt the new without destroying the old; how to adopt the new, and make it the expression of the true Japanese spirit. But this is beyond our province, perhaps beyond human province, and it must be left to the Japanese Spirit, the spirit which in the past took the Chinese civilization and made it Japanese, and which, we believe, will take our modern enlightenment and transform it, so that the new shall be better than the old, and yet, like it, unique.

The New World

THE victory of Japan over Russia is an event of more than local or of Asiatic significance; it is a turning point in the history of the world. For the first time in millenniums has the East defeated the West, and for the first time in centuries has an Eastern Power contended on equal terms with a European empire. Not in a thousand years has such a spectacle been seen.

With this victory new problems emerge. The sympathy of the American people has been with the Asiatic against the European, with the so-called "Heathen" against the so-called "Christian," but even during the continuance of the conflict voices have been heard, which in warning tones have announced the arrival of the "Yellow Peril." With peace these voices will grow louder, and we shall be told that the predominance of our civilization is threatened, and that the time comes when the Asiatic and not the European will be supreme.

Our too cursory survey of Asia, its people and their problems, has shown us how little there is in these fears. India is not yet aroused, and how long a training must it undergo before it can put itself upon an equality with the West in material things! As we have seen, its ablest sons do not ask it; they are content with the "Ultimate and the Absolute," leaving the world to more materialistic and more aggressive men. To make India a factor in an aggressive "Yellow Peril" would require the complete reversal of its whole stream of tendency.

So, too, with China, it cares little for the "Ultimate and the Absolute" and very much for material success, but it is not a conquering land. Its people firmly believe that the "meek shall inherit the earth," and it is beyond the dreams of the most visionary that its multitudes shall set themselves in motion for conquest beyond the mountains and the seas. For centuries defenceless states have

maintained themselves upon the borders of the Middle Kingdom—Korea* and Siam and Burmah, but the resistless power of the Chinese has not been put forth for their overthrow, and no ambitious general has dreamed of universal empire. To start upon a career of conquest would be to reverse the traditions of all time, and to run counter to the most firmly established convictions of the people.

Nor will Japan lightly go to war again; nor will it be led into ambitious projects of distant conquest. Its leaders are too intelligent and understand too thoroughly their powers and their limitations. Their position as a military power is established, and will not need to seek for further recognition; their problems are those of commerce and of industry, and of all that belongs to peace. They will give themselves to these, and will not commit the supreme folly of going around the globe to contend with European powers in their own waters and upon their own shores. If they attempt such an enterprise it will be because they are as foolish as the Russians, and whom the gods first make mad they destroy.

But while few men seriously contemplate the possibility of military aggression, more are apprehensive of a commercial struggle. The Chinese especially, with their patience, industry, frugality, and perseverance seem formidable competitors, while even the Japanese, notwithstanding their want of large experience, may prove themselves formidable when they bring the same scientific intelligence to bear upon the pursuits of peace as al-

*The relation of China to some of its semi-dependencies is oddly shown by the fact that the Koreans in the past asked permission in vain to increase the tribute paid in Peking, desiring to render it more frequently. But after all there was reason in their request and in China's refusal, for the carrying of the tribute was made an occasion for profitable barter, the merchants who accompanied the ambassador being permitted to take in their wares free of duty, and gaining much more than they paid.



STREET SCENE IN NAGASAKI, JAPAN



GATEWAY TO THE PALACE OF THE PRINCE, TOKYO

The New World



A COAST SCENE, JAPAN
In the distance, at the water's edge, is a fishing village.



THE WINTER CHERRY SELLER, JAPAN

ready on those of war. But again, summarily and for the moment, let us dismiss these idle fears. The thorough awakening of China is still only among the possibilities, and Japanese commercial aggression on a large scale is also of the future. But granting it all, China progressive, manufacturing, awake, Japan increasing in wealth as it increases in the scientific use of electricity and of steam, does anyone suppose that these empires will be less valuable as customers when thus rich, than at present when poor? Does the merchant prefer a community which is poverty stricken and bound hand and foot in conservatism to one which is alive with enterprise and rich in productions? Most certainly it is not in the continuance of present conditions that our hopes for future gain rest, but in the entrance of Asia upon the path of progress, and in its success in utilizing the forces of nature as it already employs to their limit the unaided powers of man.

If indeed our ideal is the unapproachable supremacy of the white man, if we regard Europeans and Americans as predestined to rule, and if our aspiration is the division of China and the government of the earth by the great military Powers, then the victory of Japan is portentous, but such we are persuaded is not the dream of Americans. The arousing of Japan means better things, and things which pertain unto salvation.

In the beginning of these articles we described the differences between East and West as the result of our mutual separation. Once, long ago, there was no East nor West in the modern sense, but all were one with differences in degrees of barbarism and of archaic civilization. On the whole Asia preceded Europe in the race, and Europe entered into the fruits of the Asiatic heritage, in philosophy, in science, in religion, in art, and in most of the departments of civilized life. Asia was teacher, Europe was pupil. Then came separation, and after that hostility,

and a more complete isolation. During long centuries Asia remained unchanged, or, as always in such state, deteriorated. There seemed no inherent power capable of producing new life. Thought revolved perpetually around the same subjects, literature repeated the same stories, centered its poetry in the same themes, and found delight in an increasing minuteness of style and ornament. Government discovered no new system, and wars or revolutions simply replaced one set of rulers by another. In neither rulers nor ruled were great ideals of human liberty or progress produced. So was it in India, and in China and in Japan. Under varying conditions, with varying civilizations and varying developments the same spirit was in all and the same results were produced. Everywhere the end had been reached, and there seemed to be "no new thing under the sun." The Spirit of Asia had exhausted itself, it had no new inspirations and no new visions. Its thought of the universe was of a vast living organism circling round and round forever; over all was fate, ruling spirit and body alike. Suddenly upon this repose came the foreign invasions, an incursion of barbarians from the outer world. It was all unwelcome for it disturbed the calm, and excited alarm. These men were uncultivated and rude; they were aggressive, and as in the past war had always been because of such incursions of savages, so now violence was the natural accompaniment of this disturbance. In India the people soon submitted to the inevitable, and found that they had gained by the change in masters. In China the rulers put their heads in the sand and refused to look at the world around them. In Japan, the leaders remembering ancient examples, sought at first to comprehend and then to master the marvel. They only could really comprehend the Spirit of the West, and they understood that this Spirit is not the guardian of the white man, but is the guide



CANAL IN TOKYO

of all races, impartial, beneficent, potent.

What really has taken place in Europe and America during the ages of separation which made the white man invincible when at last isolation was no longer possible? The answer is on the surface and it is as true as it is plain. In the Occident man has become at once scientific and free; the first made him master of the powers of nature; the second made him master of himself. It is wonderful how few have been the men and how narrow the line by which modern civilization has attained its present height. A few great scholars discovered the method by which nature should be interrogated, and a comparatively few men were born with the instinct for liberty. Yet all our progress rests on these two things. Examine for a moment more closely into their nature.

Liberty in its true sense has been possible only where men are thought of as sons of God. That breaks down the artificial barriers which man has made, and

gives equal opportunity for development. But only here and there, under specially favoring conditions has the teaching of Christianity on this subject taken root and brought forth fruit. Yet how intimately is the welfare of humanity bound up with it. Progress, civilization, the higher life, all these come from men of genius, who are God's best gifts to man. The great Benefactors are few, and they come as the breath from heaven, we know not how nor when. We do know that genius may be crushed, and that the man of highest gifts in a wrong environment will accomplish nothing. Now man has crushed and misshapen himself by tradition, by social customs, by political organizations. He has made power and opportunity a matter of birth and privilege, and he has shut the door, and utilizes the powers and the possibilities not of the select few but of all. In such freedom is the hope of the race. But evermore, the world over, without regard to race or land, exclusive privilege breeds corrup-



CAPITOL OF THE HOKKAIDO, AT SAPPORO, THE SEAT OF GOVERNMENT, NORTH JAPAN

tion. It is not only that the denial of liberty injures the masses, it is still more injurious to the classes, keeping them bound to the system as it is, checking all originality, and fostering tyranny and corruption. Ultimately in these conditions the life of a people decays, and it is capable of no high purpose. From all this liberty delivers, and though it has its own perils and sins, it nonetheless is the prime condition for advancement.

Science goes hand in hand with liberty. It knows neither "East nor West, Border nor Breed nor Birth" but is the product of all times and places and races who participate in the common life which is its source. Science is simply truth and the search after it, nothing more and nothing else. Modern science differs from other science only in method, in its attention to minute details, in its belief that nothing is insignificant or to be overlooked, in the creed that man is to learn from nature and not to impose his guesses or wishes upon it, and in the conviction that the truth of nature is better than all poetry, or visions, or dreams. Let us re-

peat and emphasize: Science is nothing else than truth, the knowledge of things as they are, and its possession makes a man master, giving him the key which unlocks the treasure house of earth and sky and sea. In the past man has learned in the hard school of experience in a haphazard way; in our day scientific method reduces instances to principles, and teaches in the shortest and the most effective manner.

Now the victory of Japan simply indicates that it has learned these two principles. It gave up its old traditions which were guesses at truth, and its old forms of organization which were the offspring of a narrow experience, and it entered upon the pursuit of science—that is of reality. What it has won has been in this fashion. It has no distrust of scientific theory, but it has asked where were the profound scholars, the best teachers, the most successful results. Germany, France, Great Britain, Russia, the United States were all alike to its students, the one question being where shall we find the truth and obtain the best. The outcome



JAPANESE GENERAL STORE

shows the merits of the method, and makes plain the pathway to success.

Is it possible for the other Asiatics also? Why not? Can they follow where Japan leads? Certainly, if they awake. When Japan again became acquainted with the West, as I have shown, it discovered that it must learn from us, or submit to us. So it is with nature and us all, we must learn from it, or we must suffer from it. There is no room for argument, nor is there any difference in China, India or America. One rule is over all, and one choice open to all. If we learn from nature she gives her treasures to us: if we refuse to learn we remain weak, poor, miserable.

In the presence of facts as clear as day it is idle to argue, and our one problem is, Can Asia be taught to see what Japan has seen? The victory over Russia gives high hopes. All across the continent goes the thrill of a new life. China feels it, and begins to say, "what Japan has done we can do," India feels it and there awakes a new sense of patriotism, and a

new aspiration for a national existence; in every little kingdom the news arouses a sense of possibilities. Nothing less would have been effective than a world conflict, with a power like Russia whose prowess was everywhere known, and whose name brought terror throughout the continent, to make the situation apparent. And on the other hand, only Japan with its intelligence, its patriotism, its intense self-consciousness, its warrior training, its homogeneity and its spirit of devotion could have ventured into the breach and taught the lesson.

What then can be the danger, if the lesson be learned? If it be not learned all things remain as before, with a deeper hopelessness and a profounder misery. But if it be learned it is nothing more than this, that man must understand truth and live by it. From that no danger can arise, but from it all blessings and progress come.

Such national transformation will not be accomplished in our generation. With all its energy, Japan has only entered upon

the right path, and its good will be reaped in the dim future. It took three hundred years for old Japan to assimilate the Chinese civilization. The pace is faster now, but let us be content nor ask impossibilities. The achievement will be unprecedented if the end of the twentieth century sees the tasks completed which were set in the nineteenth, and with these completed more will be urgently calling for attention.

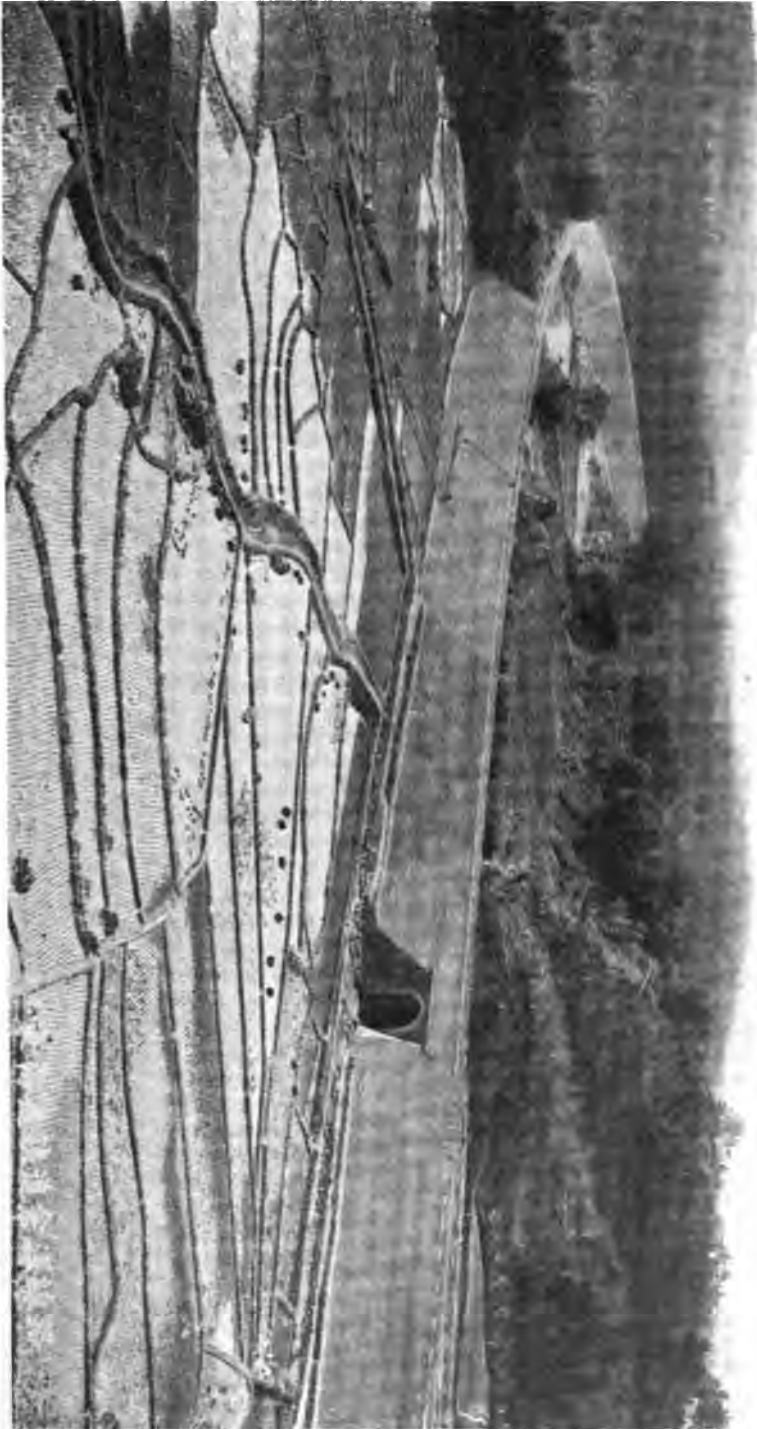
India and China present situations far more difficult. The patriotism which is the motive power must be created, and a national self-consciousness born. The immensely greater power of ancient custom and of immemorial usage must be weakened, a race of leaders must be formed, and then, instead of a homogeneous people separated by small distances there are continental empires, with endless varieties of speech and race. Slowly then, through generations must the process go on, and we and our children and our grandchildren shall pass away before it is completed, but we at least may witness the start, and firm in hope we shall see in faith the vision afar off.

The victory of Japan makes opportunity for the East. That is all which men or nations may ask. America establishes a Monroe Doctrine, saying to European aggressors, "hands off." Japan establishes its doctrine of like import, "Asia for Asiatics." This too is of prime importance for the world. Had Russia won, Manchuria would not have satisfied its greed, and with its attack on China the other powers would have claimed their share. The last great independent empire would have lost its freedom, and a few great military powers would have divided the earth. Such a thought suggests endless visions of disaster, a real White Peril, for Europe as for Asia. How could so great a spoil have been divided? What opportunity for strife as the birds of prey descended upon so vast a carcass! What possibilities of evil for the con-

querors as for the conquered. Besides, what European nation has such store of capable and honest men that it can spare enough to govern an empire in the Far East? England only has succeeded in part, and India taxes its resources, while German and French experiments do not lead us to wish their extension, and our own efforts in the Philippines are not yet such as to warrant boasting. China, too, is the hardest of nations for foreigners to govern, unless they drop their strange ways, adopt the native customs and ideals, and become Chinese. Japan has freed Europe from its greatest danger and from responsibility to which it is unequal, and it merits our thanks as it maintains "Asia for Asiatics."

For the Chinese themselves the deliverance is great. What conquered people has ever produced that which is great? And China is still virile, with its strength unexhausted, and its powers scarcely yet in their fullness. It has had its proportion of distinguished sons of genius, and why should not the ages to come show their equals, men who shall rival the greatest of the past, and make contributions not only to China but to the world.

Let us review our great subject. The spirit of Asia nourished by its environment, and coming to an early self consciousness soon stopped in its development. Its great mission was accomplished in the remote past, Japan, only, being a nation born out of due time. But with its early maturity it exhausted itself, in part because of the influence of adverse physical conditions (India), in part because of immemorial isolation (China). Without new impulses it had no further gifts to bestow upon man, but was in part content with its attainment, in part discouraged in the pursuit of happiness. For the future it had no great outlook but stagnated, its highest thinkers lost in the search for the "Ultimate and the Absolute," its greatest statesmen and generals satisfied with the achievement of



LANDSCAPE NEAR NAGOYA, JAPAN
Showing section of the railroad, and the rice fields divided by narrow footpaths.



THE PUPILS

personal power and the indulgence of luxury. For long periods the people continued unchanged, or deteriorated to less satisfactory conditions. To them there came no great visions, but only now and then revolt against the evil administration of systems which seemed identical with the laws of the universe. Neither intellectually, nor religiously, nor morally, nor materially were there movements which promised better things. No new religion arose, though Asia has been the cradle of all great religions, nor scientifically was there any advance as scholasticism riveted its scheme more and more securely upon the intellectual world. Then comes the modern era, when the West, vigorous to the point of insolent aggression, ambitious with dreams of a world conquest, scientific in its mastery of nature, and religious with its ideals of the Fatherhood of God and the brotherhood of man comes in contact with it. At first the touch was paralyzing, and Asia seemed doomed to conquest. But already in India there were evidences of renewed intellectual life, and the dawn of a better day in religion and in intelligence. China, obtuse,

self satisfied, and repellent would not learn its lesson, but tried to live within its walls, through which nonetheless the forces of modern civilization were making breaches. Until, in these last years Japan arose and showed the better way.

The great problem now emerges. Is the Spirit of Asia capable of assimilating the Spirit of Europe? As we pointed out, Japan makes the attempt. Confident in itself, it believes that it can combine the best of both and produce a new civilization better than any the world has known. It is a great effort, with endless difficulties in the way, and yet upon its success depends the future of the larger part of humanity.

It is not to be hoped that Japan, still less Asia, will be Europeanized. It would be a sorry outcome were the empires of the East to be mere copies of the empires of the West. The ideal is not a dull identity, but a true diversity. When one has crossed the American continent he has had enough of the sameness, enough of the hotels and cities and houses built on the same plan, enough of conversation in the same tones and on the same topics.

enough of a life which is actuated by like impulses and characterized by like equalities. However good it is, one craves a change and can sympathize with those who, weary of it, regret the new movements which introduce modern methods and ways in the East. But Japan again is our guide. As we have pointed out sufficiently, its early civilization was Chinese, but the completed result unique. It, as has been said, first adopted, then adapted and finally improved. It was too distinctive and too virile to merely copy. So is it with ourselves. What diverse elements have entered into our civilization; what great debts do we owe to all kinds and conditions of men, and yet the result is our own, so that we are already widely differentiated from our nearest neighbors across the seas. So must it be when great nations receive gifts and teaching from others. It is a sign of self confidence that the Japanese are ready

to borrow without fear, and to follow implicitly foreign guidance. They know that their national genius will assert itself, and that the final outcome will be unmistakably their own. So shall it be with India and with China, learn they must, but modify, adapt, and in their own way improve, they will. Thus we shall see a new world, with a civilization vastly superior to any history has known. It will be one in its acceptance of science, the principles which all must acknowledge, but different in the specific application of the truth, for the clothing of the life will differ with differing races and environments. Thus the new will be better than the old, because based on a fuller knowledge of truth, and as diversified as the old because human nature in varying circumstances will variously assert itself.

To such end the various great movements contribute. There was the danger that the West would be untrue to the prin-



SPINNING COTTON

ciples of the religion it professes, and attempt by brute force to compel compliance with its ambitious will. But that dream is dispelled. We must now depend upon other means. Conquer the East by arms we cannot, we must depend upon truth, in science, in religion and in commerce. Compel obedience we cannot, win agreement we must by the force of sympathy.

With this outlook we must conclude by asking what gifts the Spirit of the East has to bestow upon the West? We are already its debtors, but it has more to give. It widens our view of the world, as we learn that we are not "the people," but that God has an equal care for the multitudes in Asia, and that they have their rights, their dignity, and their claims upon respect and reverence. But beyond this, it may teach us lessons of which we stand in need. The material and physical ele-

ments of our civilization are too prominent beyond all question. Our life is burdensome and complicated. We are intent upon the means of life, and not sufficiently interested in life itself. We are absorbed in the concrete, the external, the particular, and not reverent of reflection, meditation and patience. We are individualistic and personal, too certain of ourselves, too mindful of our position in the organism. The East may correct these errors, and teach us that our life is not in the abundance of the things which we possess.

In the East the organism is supreme; in the West the individual. The Spirit of the East there had finished its course, but coming to us it may lead us away from our absorption in the things of sense, and introduce new elements into life and thought, and we shall teach the East the value of personality, and make all the



WRECK OF COTTON SPINNING FACTORY, NAGOYA

This building was destroyed by the earthquake of October 28, 1891. Ten thousand people were killed and fifteen thousand injured at this time.

world the dwelling place of the children of God. From this union, East and West, shall come the higher and better humanity, the new world in which shall abide peace and truth.

REVIEW QUESTIONS

JAPAN I

1. How does Japan compare in length, area, and population with some other countries? 2. What is its physical character? 3. What do we know of the origin of the Japanese? 4. What changes came to Japan with Buddhism? 5. How did Buddhism differ from the earlier religion of Japan? 6. What unfavorable influence did it have? 7. How was it neutralized somewhat by Confucianism? 8. Show how the civilization of Japan was an Asiatic type. 9. How was this spirit of luxury destroyed? 10. Show how Japan's social organization became like that of feudal Europe. 11. How did Japan develop a spirit different from that of China or India? 12. What privileges and what limitations had the Japanese farmer? 13. What is the story of the farmer who sacrificed himself for his fellows? 14. What hardships and what pleasures has the peasant? 15. Why do young farmers become coolies? 16. In what respect is Japan like Italy? 17. Why has Japanese commercial life become dishonest? 18. What are some of the peculiar features of domestic service? 19. What elements of kinship are there between nature and man in Japan?

JAPAN II

1. What criticism was made of Japan twenty years ago? 2. How did the Japanese go about their study of the West? 3. What contrast do they present to India and China? 4. How did the men of rank bring about great changes?

5. How was this remarkable spirit of national loyalty developed? 6. How is this illustrated in the story of the "Forty-Seven Ronins"? 7. Show how the new position of the Emperor embodied the national spirit. 8. What is the general form of organization of the government? 9. How did the Satsuma and Choshu clans become all powerful? 10. What political danger is shown by the influence of the Imperial Diet? 11. What dangers face Japan in her new commercial development? 12. How is education handicapped? 13. What great moral questions are confronting Japan? 14. What kind of ethical ideal is needed by her people?

THE NEW WORLD

1. What significance has the victory of Japan over Russia? 2. Why do India and China not represent a "yellow peril"? 3. Why is Japan unlikely to go to war again? 4. Compare East and West and show what two forces gave power to the West. 5. For what two reasons is liberty so essential to progress? 6. What did Japan give up to secure liberty and truth? 7. Why has the Russo-Japanese War been able to influence India and China? 8. Why is "Asia for Asiatics" important doctrine for the world? 9. Why does China's deliverance mean much to her civilization? 10. What unity or diversity seems possible for the world? 11. What gifts may the Spirit of the East have for the West?

SEARCH QUESTIONS

1. Through what countries does the tropic of Cancer pass? 2. What are the principal islands of the Japanese Empire? 3. What is Shinto? 4. What is meant by Meiji? 5. What is the height of Fuji-yama? When was the last eruption of the mountain? 6. What is "Bushido"? 7. What is the meaning of Mikado? 8. How many rulers preceded Mutsuhito?

End of December Required Reading for Chautauqua Literary and Scientific Circle, Pages 207-241.

My Fern

Wayside thicket with its feathery fringe;
Fence-corner of sunny upland pasture; woods, sweet
And cool; green shady dell wherein a rippling brook
Doth sing all day a merry winsome tune;
Moist, oozy places where soft, silvery plumes
Thrust up their downy heads from mossy stones
Beneath: these are the spots thou bring'st to mind,
My window plant, my cherished fern, that grows
So bravely here, without dew, or rain, or breath of Heaven.

O my Father! from this brave plant,
A daily lesson, I would learn. Where e'er
Thou placest me, patient, silent, cheerful,
Thankful for every gleam of sunshine, I
Would grow in grace, and strength and beauty of mind
And heart. Though kept from active service, I
Would be a comfort, blessing, joy to some
One soul, and thus fulfil Thy plan.

—May Tomlinson.



The Forty-Seven Ronins*

THE famous Japanese story of the "Forty-Seven Ronins" alluded to by Dr. Knox in his second article on Japan has been translated in full by Mitford in his "Tales of Old Japan." (The Macmillan Co.) Many of the details of the narrative are too harrowing to make altogether pleasant reading—yet the story illustrates so strikingly Japanese ideals of loyalty that some selections from it will be of interest. Mitford says of the location of the tombs of the Ronins: "In the midst of a nest of venerable trees in Takanawa, a suburb of Yedo (now Tokyo) is hidden Sengakuji, or the Spring-hill Temple, renowned throughout the length and breadth of the land for its cemetery, which contains the graves of the Forty-Seven Ronins famous in Japanese history, heroes of Japanese drama. . . . On the left hand side of the main court of the temple is a chapel, in which, surmounted by a gilt figure of Kwanyin, the goddess of Mercy, are enshrined the images of the forty-seven men, and of the master whom they loved so well. The statues are carved in wood, the faces colored, and the dresses richly lacquered; as works of art they have great merit—the action of the heroes, each armed with his favorite weapon, being

wonderfully lifelike and spirited. Some are venerable men with thin grey hair (one is seventy-seven years old), others are mere boys of sixteen. Close to the chapel at the side of a path leading up the hill, is a little well of pure water, fenced in and adorned with a tiny fernery, over which is an inscription 'This is the well in which the head was washed; you must not wash your hands or your feet here.' Higher up, shaded by a grove of stately trees, is a neat enclosure kept up, as a signboard announces, by voluntary contributions, round which are ranged forty-eight little tombstones, each decked with evergreens, each with its tribute of water and incense for the departed spirit. . . . Almost touching the rail of the graveyard is a more imposing monument under which lies buried the lord, whose death his followers piously avenged."

The chief figure in the story is that of Asano Takumi no Kami, a feudal lord who with another noble, Kamei Sama was called upon by the Shogun at Yedo to entertain an Imperial Ambassador from the Mikado's Court at Kioto. A high official, Kira Kotsuke no Suke, was charged with the duty of instructing them in the proper ceremonies to be observed on such occasions and the two nobles were forced to go daily to the castle and listen to his instructions. Unfortunately Kotsuke no Suke was a miser and as he considered that the presents brought him by the two nobles were quite inadequate, he amused himself by making laughing stocks of them instead of giving them the proper instruction. Takumi no Kami bore the insults with patience, but Kamei Sama, outraged

*The word Ronin means literally a "wave-man;" one who is tossed about hither and thither, as a wave of the sea. It is used to designate persons of gentle blood, entitled to bear arms, who, having become separated from their feudal lords by their own act, or by dismissal, or by fate, wander about the country in the capacity of somewhat disreputable knights-errant, without ostensible means of living, in some cases offering themselves for hire to new masters, in others supporting themselves by pillage.

by this treatment determined to kill the miser. Kamei Sama had, however, a longheaded councillor, who perceiving his master's state of mind, devised a plan to save him from ruin. One night, with a company of retainers, he rode off to Kotsuke no Suke's palace and in his master's name presented him with a large sum of money with an additional gift for his retainers. The plan succeeded so well that next day the miserly Kotsuke no Suke made fair speeches to Kamei Sama, apologized for his rudeness and gave him careful instruction in etiquette. "Thus, by the cleverness of his councillor, was Kamei Sama, with all his house, saved from ruin."

Naturally Takumi no Kami now fared worse than ever until the insolence of his teacher becoming unbearable he drew his dirk and attacked him, only to be seized by an officer while the miserable Kotsuke no Suke made his escape. Then there was a great uproar. Takumi no Kami was arrested and by the decision of the council "he must perform *hara kiri*; his goods must be confiscated and his family ruined. Such was the law. So Takumi no Kami performed *hara kiri*, his castle was confiscated, and his retainers having become Ronins, some of them took service with other daimios,* and others became merchants."

"Now amongst these retainers was his principal councillor, a man called Oishi Kuranosuke, who, with forty-six other faithful dependants, formed a league to avenge their master's death by killing Kotsuke no Suke. This Oishi Kuranosuke was absent at the castle of Ako at the time of the affray, which, had he been with his prince would never have occurred; for being a wise man he would not have failed to propitiate Kotsuke no Suke by sending him suitable presents.

"So Oishi Kuranosuke and his forty-six companions began to lay their plans of vengeance against Kotsuke no Suke; but the latter was so well guarded by a body of men lent to him by a daimio called Uyesugi Sama, whose daughter he had married, that they saw that the only way of attaining their end would be to throw their enemy off his guard. With this object they separated and disguised themselves, some as carpenters or craftsmen, others as merchants and their chief, Kuranosuke, went to

Kioto, and built a house in the quarter called Yamashina, where he took to frequenting houses of the worst repute, and gave himself up to drunkenness and debauchery, as if nothing were further from his mind than revenge. Kotsuke no Suke, in the meanwhile, suspecting that Takumi no Kami's former retainers would be scheming against his life, secretly sent spies to Kioto, and caused a faithful account to be kept of all that Kuranosuke did. . . . One day, as he was returning home drunk from some low haunt, he fell down in the street and went to sleep and all the passers-by laughed him to scorn. It happened that a Satsuma man saw this, and said: 'Is not this Oishi Kuranosuke, who was a councillor of Asano Takumi no Kami, and who, not having the heart to avenge his lord, gives himself up to women and wine? See how he lies drunk in the public street! Faithless beast! Fool and craven! Unworthy the name of a Samurai!'

"And he trod on Kuranosuke's face as he slept, and spat upon him; but when Kotsuke no Suke's spies reported all this to Yedo, he was greatly relieved at the news, and felt secure from danger."

Kuranosuke's abandoned state aroused the protests of his wife who begged him piteously not to go to such extremes to deceive his enemy, but Kuranosuke only rebuffed her with brutal violence and sent her and her younger children back to her native place, but kept his eldest son, Oishi Chikara. When the spies reported to Kotsuke no Suke the groveling life which his dreaded enemy was living he gradually relaxed his vigilance and sent back half of the guard which had been lent him by his father-in-law.

"Little did he think how he was falling into the trap laid for him by Kuranosuke, who, in his zeal to slay his lord's enemy, thought nothing of divorcing his wife and sending away his children! Admirable and faithful man!

"In this way Kuranosuke continued to throw dust in the eyes of his foe, by persisting in his apparently shameless conduct; but his associates all went to Yedo, and having in their several capacities as workmen and pedlars contrived to gain access to Kotsuke no Suke's house made themselves familiar with the plan of the building and the arrangement of the different rooms, and ascertained the character of the inmates, who were brave and loyal men, and who were cowards; upon all of which matters they sent regular reports to Kuranosuke. And when at last it became evident from the letters which arrived from Yedo that Kotsuke no Suke was thoroughly off his guard, Kuranosuke rejoiced that the day of vengeance was at hand; and having appointed a trysting-place at Yedo, he fled secretly from Kioto, eluding the vigilance of his enemy's spies. Then the forty-seven men, having laid all their plans, bided their time patiently.

*Nobles.

"It was now mid-winter, the twelfth month of the year, and the cold was bitter. One night, during a heavy fall of snow, when the whole world was hushed, and peaceful men were stretched in peace upon the mats, the Ronins determined that no more favorable opportunity could occur for carrying out their purpose. So they took counsel together, and, having divided their band into two parties assigned to each man his post. One band, led by Oishi Kuranosuke was to attack the front gate, and the other, under his son Chikara, was to attack the postern of Kotsuke no Suke's house; but as Chikara was only sixteen years of age, Yoshida Chiuzayemon was appointed to act as his guardian. Further it was arranged that a drum, beaten at the order of Kuranosuke, should be a signal for the simultaneous attack and that if any one slew Kotsuke no Suke and cut off his head he should blow a shrill whistle as a signal to his comrades who would hurry to the spot, and having identified the head, carry it off to the temple called Sengakuji, and lay it as an offering before the tomb of their dead lord. Then they must report their deed to the government, and await the sentence of death which would surely be passed upon them. To this the Ronins one and all pledged themselves. Midnight was fixed upon as the hour, and the forty-seven comrades, having made all ready for the attack, partook of a last farewell feast together, for on the morrow they must die. Then Oishi Kuranosuke addressed the band, and said:—

"Tonight we shall attack our enemy in his palace; his retainers will certainly resist us, and we shall be obliged to kill them. But to slay old men and women and children is a pitiful thing; therefore, I pray you each one to take great heed lest you kill a single helpless person.' His comrades all applauded his speech, and so they remained, waiting for the hour of midnight to arrive."

At midnight in the teeth of a wild snow storm the Forty-Seven Ronins broke into Kotsuke no Suke's house, overpowered the guard and stationed men on the roof of the four-sided courtyard so that no help from outside might be summoned. Then they sent to the neighboring houses this message: "We, the Ronins who were formerly in the service of Asano Takumi no Kami, are this night about to break into the palace of Kotsuke no Suke to avenge our lord. As we are neither night robbers nor ruffians, no hurt will be done to the neighboring houses. We pray you set your minds at rest."

The struggle within the house now began. Kotsuke no Suke had taken refuge in a closet in the verandah and his retainers made brave resistance to defend their lord, but one by one they were cut

down until the Ronins were in complete possession. Then they made search for Kotsuke no Suke who was at length dragged forth from his hiding place. The respect of the Japanese for age and rank is strikingly illustrated in the account of his execution.

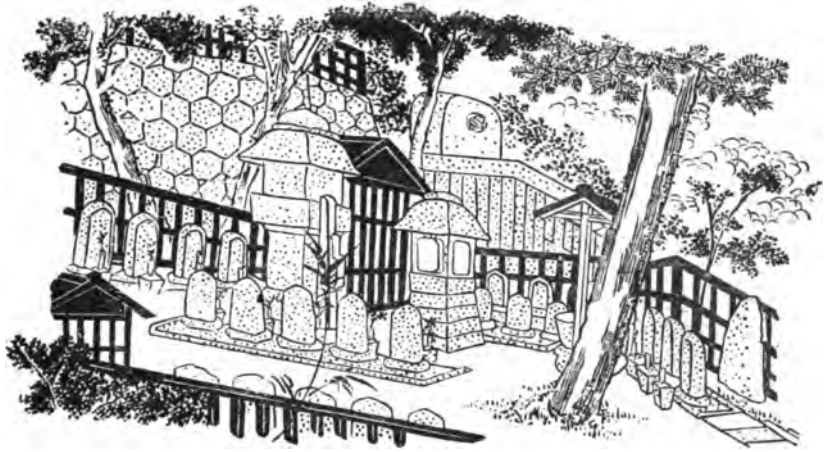
"Oishi Kuranosuke went down on his knees, and addressing the old man very respectfully, said: 'My lord, we are the retainers of Asano Takumi no Kami. Last year your lordship and our master quarrelled in the palace, and our master was sentenced to *hara kiri*, and his family was ruined. We have come tonight to avenge him, as is the duty of faithful and loyal men. I pray your lordship to acknowledge the justice of our purpose. And now, my lord, we beseech you to perform *hara kiri*. I myself shall have the honour to act as your second, and when in all humility I shall have received your lordship's head, it is my intention to lay it as an offering upon the grave of Asano Takumi no Kami.'

"Thus, in consideration of the high rank of Kotsuke no Suke, the Ronins treated him with the greatest courtesy, and over and over again entreated him to perform *hara kiri*. But he crouched speechless and trembling. At last Kuranosuke seeing that it was vain to urge him to die the death of a nobleman, forced him down and cut off his head with the same dirk with which Asano Takumi no Kami had killed himself. Then the forty-seven comrades, elated at having accomplished their design, placed the head in a basket, and prepared to depart; but before leaving the house they carefully extinguished all the lights and fires in the place lest by any accident a fire should break out and the neighbors suffer.

"As they were on their way to Takanawa, the suburb in which the temple called Sengakuji stands, the day broke; and the people flocked out to see the forty-seven men, who with their clothes and arms all blood-stained, presented a terrible appearance; and every one praised them, wondering at their valor and faithfulness."

Early in the morning they reached the palace of the Prince of Sendai and the Prince wishing to show his admiration for their devotion sent his chief councillor to bid them stop and be refreshed on their journey. After every courtesy had been shown them, they expressed grateful thanks and hastened on to Sengakuji where the abbot of the monastery welcomed them and led them to the grave of Takumi no Kami.

"And when they came to their lord's grave, they took the head of Kotsuke no Suke, and having washed it clean in a well hard by, laid it as an offering before the tomb. When they had done this, they engaged the priests of the temple to come and read prayers while they



THE TOMBS OF THE RONINS

burnt incense: first Oishi Kuranosuke burnt incense, and then his son Oishi Chikara, and after them the other forty-seven men performed the same ceremony. Then Kuranosuke, having given all the money that he had by him to the abbott, said:

"When we forty-seven men shall have performed *hara kiri*, I beg you to bury us decently. I rely upon your kindness. This is but a trifle that I have to offer; such as it is, let it be spent in masses for our souls!"

"And the abbott, marveling at the faithful courage of the men, with tears in his eyes pledged himself to fulfil their wishes. So the forty-seven Ronins, with their minds at rest, waited patiently until they should receive the orders of the government.

"At last they were summoned to the Supreme Court, where the governors of Yedo and the public censors had assembled; and the sentence passed upon them was as follows: 'Whereas, neither respecting the dignity of the city nor fearing the Government, having leagued yourselves together to slay your enemy, you violently broke into the house of Kira Kotsuke no Suke by night and murdered him, the sentence of the Court is, that for this audacious conduct, you perform *hara kiri*.' When the sentence had been read, the forty-seven Ronins

were divided into four parties, and handed over to the safe keeping of four different daimios; and sheriffs were sent to the palaces of those daimios in whose presence the Ronins were made to perform *hara kiri*. But, as from the very beginning they had all made up their minds that to this end they must come, they met their death nobly; and the corpses were carried to Sengakuji, and buried in front of the tomb of their master, Asano Takumi no Kami. And when the fame of this became noised abroad, the people flocked to the graves of these faithful men.

"Among those who came to pray was a Satsuma man, who, prostrating himself before the grave of Oishi Kuranosuke said: 'When I saw you lying drunk by the roadside at Yamashina, in Kioto, I knew not that you were plotting to avenge your lord; and thinking you to be a faithless man, I trampled on you and spat in your face as I passed. And now I have come to ask pardon and offer atonement for the insult of last year.' With those words he prostrated himself again before the grave and drawing a dirk from his girdle, stabbed himself in the belly and died. And the chief priest of the temple, taking pity upon him buried him by the side of the Ronins; and his tomb still remains to be seen with those of the forty-seven comrades."

Lafcadio Hearn

Through the courtesy of Houghton, Mifflin & Company, and Little, Brown & Company, THE CHAUTAUQUAN is enabled to reprint five Japanese sketches by the late Lafcadio Hearn, the American writer who lived for fifteen years in Japan and who, of all foreign students, best understood Japanese life and character.

The recent death of Hearn has aroused interest in the man whose books have been

quietly taking a high place in English literature. There is comparatively little known of his history. His father was an Irishman, surgeon in the English army, his mother a Greek. While Hearn was still young his parents were divorced and he was educated by relatives. When he was nineteen years old the property to which he was heir was lost in the failure of his guardian. He emigrated to Amer-

ica where as an itinerant reporter and man of letters he achieved a reputation as a brilliant writer of descriptive prose. One of his well known descriptions is that of the storm which swept away Last Island in the Gulf of Mexico. Hearn was also an admirable translator of French prose, for he was a lover and student of French literature. Pierre Loti he admired greatly, declaring him to be the greatest stylist of the nineteenth century.

It is as a translator of Japanese tradition and an interpreter of Japanese thought that Hearn acquired his greatest reputation. He went to Japan in 1890, taught English literature at the Imperial University, married a Japanese woman, and died a Japanese citizen. Japan fascinated him; the philosophy of Buddhism to his mind ranked with the evolutionary philosophy of Herbert Spencer as an explanation of the universe. Possessed of keen insight, and master of an exquisite style, it is small wonder that his essays upon Japanese subjects, and his stories and sketches based upon Japanese tradition, literature, incident, and folk lore, should constitute the most sympathetic and artistic study of Japanese thought and life ever made by an alien.

Of the five sketches here printed the one entitled "A Fragment" is based upon the Buddhistic conception of reincarnation. The pathetic and beautiful little story of the old Samurai and his cherry-tree illustrates a peculiar notion of self sacrifice. "Riki baka," again, throws an interesting side light on the far reaching theory of reincarnation. The two remaining stories of the screen maiden, and the snow maiden, are charming bits of Japanese folk-lore.

Fragment*

And it was at the hour of sunset that they came to the foot of the mountain. There was in that place no sign of life,—neither token of water, nor trace of plant, nor shadow of flying bird,—nothing but desolation rising to

desolation. And the summit was lost in heaven.

Then the Bodhisattva said to his young companion:—"What you have asked to see will be shown you. But the place of Vision is far; and the way is rude. Follow after me, and do not fear: strength will be given you."

Twilight gloomed about them as they climbed. There was no beaten path, nor any mark of former human visitation; and the way was over an endless heaping of tumbled fragments that rolled or turned beneath the foot. Sometimes a mass dislodged would clatter down with hollow echoings;—sometimes the substance trodden would burst like an empty shell. . . . Stars pointed and thrilled;—the darkness deepened.

"Do not fear, my son," said the Bodhisattva, guiding: "danger there is none, though the way be grim."

Under the stars they climbed,—fast, fast,—mounting by help of power superhuman. High zones of mist they passed; and they saw below them, ever widening as they climbed, a soundless flood of cloud, like the tide of a milky sea.

Hour after hour they climbed;—and forms invisible yielded to their tread with soft crashings;—and faint cold fires lighted and died at every breaking.

And once the pilgrim-youth laid hand on a something smooth that was not stone,—and lifted it;—and dimly saw the cheekless gibe of death.

"Linger not thus, my son!" ured the voice of the teacher;—"the summit that we must gain is very far away!"

On through the dark they climbed,—and felt continually beneath them the soft strange breakings,—and saw the icy fires worm and die,—till the rim of the night turned gray, and the stars began to fall, and the east began to bloom.

Yet still they climbed,—fast, fast,—mounting by help of power superhuman. About them now was frigidness of death,—and silence tremendous. . . . A gold flame kindled in the east.

Then first to the pilgrim's gaze the steeps revealed their nakedness;—and a trembling seized him,—and a ghastly fear. For there was not any ground,—neither beneath him nor about him nor above him,—but a heaping only, monstrous and measureless, of skulls and fragments of skulls and dust of bone,—with a shimmer of shed teeth strown through the drift of it, like the shimmer of scraggs of shell in the wrack of a tide.

"Do not fear, my son!" cried the voice of the Bodhisattva:—"only the strong of heart can win to the place of the Vision!"

Behind them the world had vanished. Nothing remained but the clouds beneath, and the sky above, and the heaping of skulls between,—up-slanting out of sight.

Then the sun climbed with the climbers; and there was no warmth in the light of him, but coldness sharp as a sword. And the horror of the stupendous height, and the nightmare of stupendous depth, and the terror of silence, ever grew and grew, and weighed upon the pilgrim, and held his feet,—so that suddenly all power departed from him, and he moaned like a sleeper in dreams.

*From "In Ghostly Japan," courtesy of the public. . . . Brown & Co.

"Hasten, hasten, my son!" cried the Bodhisattva, "the day is brief, and the summit is very far away."

But the pilgrim shrieked,—

"I fear! I fear unspeakably!—and the power has departed from me!"

"The power will return, my son," made answer the Bodhisattva. . . . "Look now below you and above you and about you, and tell me what you see."

"I cannot," cried the pilgrim, trembling and clinging;—"I dare not look beneath! Before me and about there is nothing but the skulls of men."

"And yet, my son," said the Bodhisattva, laughing softly,—and yet you do not know of what this mountain is made."

The other, shuddering, repeated:—

"I fear!—unutterably I fear! . . . there is nothing but the skulls of men!"

"A mountain of skulls it is," responded the Bodhisattva, "But know, my son, that all of them ARE YOUR OWN! Each has at some time been the nest of your dreams and delusions and desires. Not even one of them is the skull of any other being. All,—all without exception,—have been yours, in the billions of your former lives."

Jiu-roku-zakura*

In Wakégori, a district of the province of Iyo, there is a very ancient and famous cherry-tree, called *Jiu-roku-zakura*, or "the Cherry-tree of the Sixteenth Day," because it blooms every year upon the sixteenth day of the first month (by the old lunar calendar),—and only upon that day. Thus the time of its flowering is the Period of Great Cold,—though the natural habit of the cherry-tree is to wait for the spring season before venturing to blossom. But the *Jiu-roku-zakura* blossoms with a life that is not—or, at least, was not originally—its own. There is the ghost of a man in that tree.

He was the samurai of Iyo; and the tree grew in his garden; and it used to flower at the usual time,—that is to say, about the end of March or the beginning of April. He had played under that tree when he was a child; and his parents and grandparents and ancestors had hung to its blossoming branches, season after season for more than a hundred years, bright strips of colored paper inscribed with poems of praise. He himself became very old,—outliving all his children; and there was nothing in the world left for him to love except the tree. And lo! in the summer of a certain year, the tree withered and died!

Exceedingly the old man sorrowed for his tree. Then kind neighbors found him a young and beautiful cherry-tree, and planted it in his garden,—hoping thus to comfort him. And he thanked them, and pretended to be glad. But really his heart was full of pain; for he had loved the old tree so well that nothing could have consoled him for the loss of it.

* At last there came to him a happy thought:

*From "Kwaidan," by Lafcadio Hearn. Used by special permission of, and arrangement with, Messrs. Houghton, Mifflin & Co.

he remembered a way by which the perishing tree might be saved. (It was the sixteenth day of the first month.) Alone he went into his garden, and bowed down before the withered tree, and spoke to it, saying: "Now deign, I beseech you, once more to bloom,—because I am going to die in your stead." (For it is believed that one can really give away one's life to another person, or to a creature, or even to a tree, by the favor of the gods;—and thus to transfer one's life is expressed by the term *migawari ni tatsu*, "to act as a substitute.") Then under the tree he spread a white cloth, and divers coverings, and sat down upon the coverings, and performed *kara-kiri* after the fashion of a samurai. And the ghost of him went into the tree, and made it blossom in that same hour.

And every year it still blooms on the sixteenth day of the first month, in the season of snow.

Riki-Baka*

His name was Riki, signifying Strength; but the people called him Riki-the-Simple, or Riki-the-Fool,—"*Riki-Baka*,"—because he had been born into perpetual childhood. For the same reason they were kind to him,—even when he set a house on fire by putting a lighted match to a mosquito-curtain, and clapped his hands for joy to see the blaze. At sixteen years he was a tall, strong lad; but in mind he remained always at the happy age of two, and therefore continued to play with very small children. The bigger children of the neighborhood, from four to seven years old, did not care to play with him, because he could not learn their songs and games. His favorite toy was a broomstick, which he used as a hobbyhorse; and for hours at a time he would ride on that broomstick, up and down the slope in front of my house, with amazing peals of laughter. But at last he became troublesome by reason of his noise; and I had to tell him that he must find another playground. He bowed submissively, and then went off,—sorrowfully trailing his broomstick behind him. Gentle at all times, and perfectly harmless if allowed no chance to play with fire, he seldom gave anybody cause for complaint. His relation to the life of our street was scarcely more than that of a dog or a chicken; and when he finally disappeared, I did not miss him. Months and months passed by before anything happened to remind me of Riki.

"What has become of Riki?" I then asked the old woodcutter who supplies our neighborhood with fuel. I remembered that Riki had often helped him to carry his bundles.

"*Riki-Baka*?" answered the old man. "Ah, Riki is dead—poor fellow! . . . Yes, he died nearly a year ago, very suddenly; the doctors said that he had some disease of the brain. And there is a strange story now about that poor Riki.

*From "Kwaidan," by Lafcadio Hearn. Used by special permission of, and arrangement with, Messrs. Houghton, Mifflin & Co.

"When Riki died, his mother wrote his name, '*Riki-Baka*,' in the palm of his left hand.—

putting 'Riki' in the Chinese character, and 'Baka' in *kana*.† And she repeated many prayers for him,—prayers that he might be reborn into some more happy condition.

"Now, about three months ago, in the honorable residence of Nanigashi-Sama, in Kojimachi, a boy was born with characters on the palm of his left hand; and the characters were quite plain to read,—'RIKI-BAKA'."

"So the people of that house knew that the birth must have happened in answer to somebody's prayer; and they caused inquiry to be made everywhere. At last a vegetable-seller brought word to them that there used to be a simple lad called Riki-Baka, living in the Ushigomé quarter, and that he had died during the last autumn; and they sent two men-servants to look for the mother of Riki.

"Those servants found the mother of Riki, and told her what had happened; and she was glad exceedingly—for that Nanigashi house is a very rich and famous house. But the servants said that the family of Nanigashi-Sama were very angry about the word 'Baka' on the child's hand. 'And where is your Riki buried?' the servants asked. 'He is buried in the cemetery of Zendoji,' she told them. 'Please to give us some of the clay of his grave,' they requested.

"So she went with them to the temple Zendoji, and showed them Riki's grave; and they took some of the grave-clay away with them, wrapped up in a *furoshiki*.* . . . They gave Riki's mother some money,—ten yen."

"But what did they want with that clay?" I inquired.

"Well," the old man answered, "you know that it would not do to let the child grow up with that name on his hand. And there is no other means of removing characters that come in that way upon the body of a child: *you must rub the skin with clay taken from the grave of the body of the former birth.*" . . .

Yuki-onna†

In a village of Musashi Province, there lived two woodcutters: Mosaku and Minokichi. At the time of which I am sneaking, Mosaku was an old man; and Minokichi, his apprentice, was a lad of eighteen years. Every day they went together to a forest situated about five miles from their village. On the way to that forest there is a wide river to cross; and there is a ferry-boat. Several times a bridge was built where the ferry is; but the bridge was each time carried away by a flood. No common bridge can resist the current there when the river rises.

Mosaku and Minokichi were on their way home, one very cold evening, when a great

†The syllabic as opposed to the Chinese form of writing.

*A square piece of cotton cloth, or other woven material, used as a wrapper in which to carry small packages.

†From "Kwaidan," by Lafcadio Hearn. Used by special permission of, and arrangement with, Messrs. Houghton, Mifflin & Co.

snowstorm overtook them. They reached the ferry; and they found that the boatman had gone away, leaving his boat on the other side of the river. It was no day for swimming; and the woodcutters took shelter in the ferryman's hut,—thinking themselves lucky to find any shelter at all. There was no brazier in the hut, nor any place in which to make a fire: it was only a two-mat* hut, with a single door, but no window. Mosaku and Minokichi fastened the door, and lay down to rest, with their straw rain-coats over them. At first they did not feel very cold; and they thought the storm would soon be over.

The old man almost immediately fell asleep; but the boy, Minokichi, lay awake a long time, listening to the awful wind, and the continual slashing of the snow against the door. The river was roaring; and the hut swayed and creaked like a junk at sea. It was a terrible storm; and the air was every moment becoming colder; and Minokichi shivered under his rain-coat. But at last, in spite of the cold, he too fell asleep.

He was awakened by a showering of snow in his face. The door of the hut had been forced open; and, by the snow-light (*yuki-akari*), he saw a woman in the room,—a woman all in white. She was bending above Mosaku, and blowing her breath upon him;—and her breath was like a bright white smoke. Almost in the same moment she turned to Minokichi, and stooped over him. He tried to cry out, but found that he could not utter any sound. The white woman bent down over him, lower and lower, until her face almost touched him; and he saw that she was very beautiful,—though her eyes made him afraid. For a little time she continued to look at him;—then she smiled, and she whispered:—"I intended to treat you like the other man. But I cannot help feeling some pity for you,—because you are so young. . . . You are a pretty boy, Minokichi; and I will not hurt you now. But, if you ever tell anybody—even your own mother—about what you have seen this night, I shall know it; and then I will kill you. . . . Remember what I say!"

With these words, she turned from him, and passed through the doorway. Then he found himself able to move; and he sprang up, and looked out. But the woman was nowhere to be seen; and the snow was driving furiously into the hut. Minokichi closed the door, and secured it by fixing several billets of wood against it. He wondered if the wind had blown it open;—he thought that he might have been only dreaming, and might have mistaken the gleam of the snow-light in the doorway for the figure of a white woman; but he could not be sure. He called to Mosaku, and was frightened because the old man did not answer. He put out his hand in the dark, and touched Mosaku's face, and found that it was ice! Mosaku was stark and dead. . . .

By dawn the storm was over; and when the ferryman returned to his station, a little after sunrise, he found Minokichi lying senseless beside the frozen body of Mosaku. Mino-

* That is to say, with a floor-surface of about six feet square,

kichi was promptly carried for, and soon came to himself, but remained a long time ill from the effects of the cold of that terrible night. He had been greatly frightened also by the old man's death; but he said nothing about the vision of the woman in white. As soon as he got well again, he returned to his calling,—going alone every morning to the forest, and coming back at nightfall with his bundles of wood, which his mother helped him to sell.

One evening, in the winter of the following year, as he was on his way home, he overtook a girl who happened to be traveling by the same road. She was a tall, slim girl, very good-looking; and she answered Minokichi's greeting in a voice as pleasant to the ear as the voice of a song-bird. Then he walked beside her; and they began to talk. The girl said that her name was O-Yuki;* that she had lately lost both of her parents; and that she was going to Yedo, where she happened to have some poor relations, who might help her to find a situation as servant. Minokichi soon felt charmed by this strange girl; and the more that he looked at her, the handsomer she appeared to be. He asked her whether she was yet betrothed; and she answered, laughing, that she was free. Then, in turn, she asked Minokichi whether he was married, or pledged to marry; and he told her that, although he had only a widowed mother to support, the question of an "honorable daughter-in-law" had not yet been considered, as he was very young. . . . After these confidences, they walked on for a long while without speaking; but, as the proverb declares, *Ki ga arêba, mê mo kuchi hodo ni mono wo iu*: "When the wish is there, the eyes can say as much as the mouth." By the time they reached the village, they had become very much pleased with each other; and then Minokichi asked O-Yuki to rest awhile at his house. After some shy hesitation, she went there with him; and his mother made her welcome, and prepared a warm meal for her. O-Yuki behaved so nicely that Minokichi's mother took a sudden fancy to her, and persuaded her to delay her journey to Yedo. And the natural end of the matter was that Yuki never went to Yedo at all. She remained at the house, as an "honorable daughter-in-law."

O-Yuki proved a very good daughter-in-law. When Minokichi's mother came to die,—some five years later,—her last words were words of affection and praise for the wife of her son. And O-Yuki bore Minokichi ten children, boys and girls,—handsome children all of them, and very fair of skin.

The country-folk thought O-Yuki a wonderful person, by nature different from themselves. Most of the peasant-women age early; but O-Yuki, even after having become the mother of ten children, looked as young and fresh as on the day when she first came to the village.

One night, after the children had gone to sleep, O-Yuki was sewing by the light of a

paper lamp; and Minokichi, watching her, said:—

"To see you sewing there, with the light on your face, makes me think of a strange thing that happened when I was a lad of eighteen. I then saw somebody as beautiful and white as you are now—indeed, she was very like you."

Without lifting her eyes from her work, O-Yuki responded:—

"Tell me about her. . . . Where did you see her?"

Then Minokichi told her about the terrible night in the ferryman's hut,—and about the White Woman that had stooped above him, smiling and whispering,—and about the silent death of old Mosaku. And he said:—

"Asleep or awake, that was the only time that I saw a being as beautiful as you. Of course, she was not a human being; and I was afraid of her,—very much afraid,—but she was so white! . . . Indeed, I have never been sure whether it was a dream that I saw, or the Woman of the Snow."

O-Yuki flung down her sewing, and arose, and bowed above Minokichi where he sat, and shrieked into his face:—

"It was I—I—I! Yuki it was! And I told you then that I would kill you if you ever said one word about it! . . . But for those children asleep there, I would kill you this moment! And now you had better take very, very good care of them; for if ever they have reason to complain of you, I will treat you as you deserve!"

Even as she screamed, her voice became thin, like a crying of wind;—then she melted into a bright white mist that spired to the roof-beams, and shuddered away through the smoke-hole. . . . Never again was she seen.

The Screen-Maiden*

Says the old Japanese author, Hakubai-En Rosui:—

"In Chinese and in Japanese books there are related many stories,—both of ancient and modern times,—about pictures that were so beautiful as to excite a magical influence upon the beholder. And concerning such beautiful pictures,—whether pictures of flowers or of birds or of people, painted by famous artists,—it is further told that the shapes of the creatures or the persons, therein depicted, would separate themselves from the paper or the silk upon which they have been painted, and would perform various acts;—so that they became, by their own will, really alive. We shall not now repeat any of the stories of this class which have been known to everybody from ancient times. But even in modern times the fame of the pictures painted by Hishigawa Kichibei—"Hishigawa's Portraits"—has become widespread in the land."

He then proceeds to relate the following story about one of the so-called portraits:—

There was a young scholar of Kyoto whose name was Tokkei. He used to live in the street called Muromachi. One evening, while on his way home after a visit, his attention was

*This name, signifying "Snow," is not uncommon. On the subject of Japanese female names, see Lafcadio Hearn's paper in the volume entitled "Shadowings."

*From "Shadowings," courtesy of the publishers, Little, Brown & Co.

attracted by an old single-leaf screen (*tsuitate*), exposed for sale before the shop of a dealer in second-hand goods. It was only a paper-covered screen; but there was painted upon it the full-length figure of a girl which caught the young man's fancy. The price asked was very small: Tokkei bought the screen, and took it home with him.

When he looked again at the screen, in the solitude of his own room, the picture seemed to him much more beautiful than before. Apparently it was a real likeness,—the portrait of a girl fifteen or sixteen years old; and every little detail in the painting of the hair, eyes, eyelashes, mouth, had been executed with a delicacy and a truth beyond praise. The *manajiri** seemed "like a lotos-blossom courting favor;" the lips were "like the smile of a red flower;" the whole young face was inexpressibly sweet. If the real girl so portrayed had been equally lovely, no man could have looked upon her without losing his heart. And Tokkei believed that she must have been thus lovely;—for the figure seemed alive,—ready to reply to anybody who might speak to it.

Gradually, as he continued to gaze at the picture, he felt himself bewitched by the charm of it. "Can there really have been in this world," he murmured to himself, "so delicious a creature? How gladly would I give my life—nay, a thousand years of life!—to hold her in my arms even for a moment!" (The Japanese author says "for a few seconds.") In short he became so enamored of the picture,—so much enamored of it as to feel that he never could love any woman except the person whom it represented. Yet that person, if still alive, could no longer resemble the painting: perhaps she had been buried long before he was born!

Day by day, nevertheless, this hopeless passion grew upon him. He could not eat; he could not sleep: neither could he occupy his mind with those studies which had formerly delighted him. He would sit for hours before the picture, talking to it,—neglecting or forgetting everything else. And at last he fell sick—so sick that he believed himself going to die.

Now among the friends of Tokkei there was one venerable scholar who knew many strange things about old pictures and about young hearts. This aged scholar, hearing of Tokkei's illness, came to visit him, and saw the screen, and understood what had happened. Then Tokkei, being questioned, confessed everything to his friend, and declared:—"If I cannot find such a woman, I shall die."

The old man said:—

"That picture was painted by Hishigawa Kichibei,—painted from life. The person whom it represents is not now in the world. But it

*Also written *méjiri*.—the exterior canthus of the eye. The Japanese (like the old Greek and old Arabian poets) have many curious dainty words and similes to express particular beauties of the hair, eyes, eyelids, lips, fingers, etc.

is said that Hishigawa Kichibei painted her mind as well as her form, and that her spirit lives in the picture. So I think that you can win her."

Tokkei half rose from his bed, and stared eagerly at the speaker.

"You must give her a name," the old man continued;—"and you must sit before her picture every day, and keep your thoughts constantly fixed upon her, and call her gently by the name which you have given her, *until she answers you*."

"Answers me!" exclaimed the lover, in breathless amazement.

"Oh, yes," the adviser responded, "she will certainly answer you. But you must be ready, when she answers you, to present her with what I am going to tell you."

"I will give her my life!" cried Tokkei.

"No," said the old man;—"you will present her with a cup of wine that has been bought at one hundred different wine-shops. Then she will come out of the screen to accept the wine. After that, probably she herself will tell you what to do."

With these words the old man went away. His advice aroused Tokkei from despair. At once he seated himself before the picture, and called it by the name of a girl—(what name the Japanese narrator has forgotten to tell us)—over and over again, very tenderly. That day it made no answer, nor the next, nor the next. But Tokkei did not lose faith or patience; and after many days it suddenly one evening answered to its name,—

"*Hai!*" (Yes.)

Then quickly, quickly, some of the wine from a hundred different wine-shops was poured out, and reverently presented in a little cup. And the girl stepped from the screen, and walked upon the matting of the room, and knelt to take the cup from Tokkei's hand,—asking, with a delicious smile:—

"How could you love me so much?"

Says the Japanese narrator: "She was much more beautiful than the picture.—beautiful to the tips of her finger-nails,—beautiful also in heart and temper,—lovelier than anybody else in the world." What answer Tokkei made to her question is not recorded: it will have to be imagined.

"But will you not soon get tired of me?" she asked.

"Never while I live!" he protested.

"And after—?" she persisted:—for the Japanese bride is not satisfied with love for one life-time only.

"Let us pledge ourselves to each other," he entreated, "for the time of seven existences."

"If you are ever unkind to me," she said, "I will go back to the screen."

They pledged each other. I suppose that Tokkei was a good boy,—for his bride never returned to the screen. The space that she had occupied upon it remained a blank.

Exclaims the Japanese author,—

"How very seldom do such things happen in this world!"

Work and Play as Factors in Education*

By Jane Addams

Of Hull House, Chicago.

IT gives me a very great deal of pleasure to speak to this class this morning and to all the old Chautauquans who gather here every summer, partly because this institution is one of the most American among all our educational experiments and partly because there are some things I should like to say to this year's class in regard to the effect the new type of education is having on the problems which face our American life and our future.

Of course we all know that never before in the history of the world has there been such a passing to and fro on the face of the earth, largely because such migration has never before been possible from the transportation standpoint. A man and his family can come from Naples in eighteen days, and in certain seasons for eighteen dollars. Asiatics, as well as Europeans, are coming to us every year, but we for the most part know little about them, and are slow to bid them welcome on the deeper side of things. We accept their labor in the building of railroads. We accept their muscle in our factories, in the doing of our heavy work. The finest spinning which is being done in America at this moment is coming from Lowell and is being done entirely by Greeks. We accept all these things from them and yet, unless we take heed, we are going to miss from them the very best they can give us, to ignore their long reserves of experience in lines such as we do not have. Unless we take some pains to teach them somewhat of our language and learn somewhat of theirs, a whole generation will live and die without any genuine relation between us. And it is because this great school, this great Chautauqua experiment, consists largely of adults, of people who have kept their

minds open, who have been able to widen them in new directions as they have grown older, of people who believe that education is not merely preparation, that I venture to state that the people here are the ones who will most readily understand this great demand which is coming to us adult Americans that they will come to understand the peoples from all parts of the world and to find out what it is that they have that will be of benefit to us, to respond with that which will be of benefit to them, until we are all ashamed of ourselves when we are separated by differences of language or differences of dress and manner, or when we are content to go along day by day and say no word of fellowship.

Yesterday I was delayed at Westfield several hours. I talked to some of the people as I had opportunity. The first three men I met were Italians, the fourth an American, and the fifth a Syrian. This may have been merely an accident. It may be I have eyes for Italians and Syrians, but I was not consciously trying to find them. I merely looked on the streets of a Western New York town to find it as cosmopolitan as the streets of Chicago in the district in which I live.

I can well imagine that an historian writing about America one hundred years from now might say, "The last decade of the nineteenth century and the opening of the twentieth saw a tremendous increase of population from all parts of the world. But for some reason the American people remained strangely indifferent to this phenomenon; they took no pains to discover what these people might have brought nor to incorporate them into their national life, and they lost an immense opportunity." There is a challenge to us perhaps such as no nation has ever had before.

There is another point which I would

*Recognition Day address at Chautauqua, New York, 1905.



MISS JANE ADDAMS

like to bring before this audience, and that is in regard to the child and the new way of looking on child life, which is growing in different parts in America, but growing far too slowly. We all now accept the statement, which I believe John Fiske was the first to use, that as childhood is prolonged in the race or the individual, the adult intellect is going to be better and stronger, and the greater are the possibilities for intellectual development. There is something else equally true—that in proportion as the playtime of the child is lengthened, we have a new opportunity for adult culture. That is what the psychologists mean when they say that culture is not mere learning, pegging away and getting a lot of things in one's head, but it means the power of enjoyment as one goes along, the power to play with a fact and get pleasure out of it, and if we have not that, although we may be learned we are still uncultivated people.

What is it a child does when he plays? He anticipates the life about him and anticipates his life to follow. We cannot get culture merely by making an individual effort; we must also combine this with social relations. We must keep ourselves constantly so using that culture for the benefit of ourselves and of people near us, that we can share it and get pleasure out of it. Some of us see that in the crowded districts of our cities the one thing which stands for culture as against mere mechanical learning, the thing which will keep life from becoming commonplace and dead, is the constant play of little children with each other. Often in one neighborhood all kinds of people are thrown together from all quarters of the globe. Formerly when people came to a city or a neighborhood there was some sort of a personal tie between them almost as in the village in which most of us were born and brought up. But now new people coming to the cities to work in great factories, to help load and unload ships and cars, are held together entirely by

impersonal ties; members of a given group do not know the other members. What agency exists to acquaint them with each other, to span the gulf of language, religion and all that keeps them apart? It is the little children who play in the streets. They are doing the work which cultivated people ought to be undertaking consciously and doing better. The children are the only ones who are coming together and showing how much stronger human nature is than any other tie. The Italian child understands the Russian child, they attend school together and in pursuing their common tasks begin to understand each other.

An experience of that sort you have had who have enjoyed fellowship in securing your education. The impulse to know has brought you together in the more universal relation—that relation which might unite all of us.

You have come together here and marched together, not because you happened to live next door to each other, but because you are moved by a great common impulse, because you have studied the great masterpieces of literature, and have read together some of the great studies in science. You have discovered in what fellowship consists. It would be a great human achievement if you could bring that into the life about us, into our cities where we find little knots of lonely people getting old and worn because they have no chance for the play of their more human faculties and the only thing that is keeping it alive is the little children before they are caught and put into factories or into the public school—for sometimes the public school crushes out that very play spirit which this age needs as no other age has needed it.

There is still a third point on which I would lay stress—the newer treatment of crime, of disease, of all those things which we call the subjects for social amelioration. All that side of life is being approached from an entirely different stand-

point from that undertaken before. Thus we say that no criminal, however abandoned, no disease however much we may have called it incurable, no city slum however wretched, can possibly be helped or ameliorated unless we know personally some of the conditions which brought it about, and that we can only know those as we know the people. It is not possible to understand the boy of the city, who seems to spend his time in petty tricks, unless one understands this inheritance and his environment from the study of literature and historic background. In order to get at the most wretched things which civilization permits, we must bring to their study the results of the new kind of education or they will elude us.

For many years we have considered consumption a disease which would be with us always. Now, suddenly, people are beginning to say this thing may be avoided, controlled; that it may pass from the face of the earth as the black plague has done if we undertake its control intelligently. We must go into the sweat-shops, the crowded tenement houses, and find the people who are afflicted. We cannot get to them by printed tracts, but we must understand by daily intercourse the people who need the knowledge which we bear. So we are getting in New York and Chicago corps of physicians, nurses and other people who are beginning a campaign not only through knowledge but by developing the art of social intercourse into a new art, by knowing the most wretched person and inspiring in him the best which he has and teaching him the control which he has altogether lacked.

We have in Chicago a juvenile court which takes the bad boys and girls at the time of their first arrest and sees to it that they are not put into prison. The probation officer tries to find out all about the boy, the family, the school, all the possible resources of the child's life which might make for better living, and then he says to the boy, "These public schools

were established for you; if you cannot study arithmetic we will give you something else; if you cannot study grammar and spelling we will give you some work you can do with your hands, but you must go to school and stay there because it is for the interest of the community and your own salvation." And thus one boy may modify the curriculum of the school in his town, may introduce playgrounds and baths. I simply use this example to show how the study of one individual, if it is done in the spirit of fellowship and with the power which the really educated person can bring, may meet and overcome various problems. This probation officer feels that he represents not one person dealing with one child, but that he represents the whole effort toward getting at the sources of juvenile crime, toward getting rid of certain classes of crime which have disgraced our cities because no man ever intelligently undertook to understand them. And when they are understood they can be removed as other causes are removed.

The new education, of course, develops not only the individual, but enlarges the family life as it discovers new sources of combination and companionship between the members of the family. But in addition it brings a new spirit, a new power and consciousness to bear on our social problems. The young people educated in our old fashioned schools and colleges who fall into the snare of self-culture will be of no use to us. But those who have learned to expand their minds and enlarge their powers of perception, will be able for example, to take an interest in the Italian immigrant and ask, What can I do for that man, how can I understand him? How may I bring him into contact with my life? Such a person is a cultivated person, organizing his knowledge in connection with his experiences, making all life fuller and better, and being as unlike the uncultivated person as the man who has eyes and ears for birds and

flowers along the country road is unlike the man passing unseeing and unhearing.

I believe it is through such methods as this which unlocks the new power of fellowship, that we will be able to grasp our great problems of increase of population, of overcrowded cities, of child life lost to the child.

I wish to say for myself that I have seldom been more stirred than this morning as I saw this class file by to receive the diplomas which many of you must have found hard to attain, and which many would not have attained to but for the sense of fellowship which came to you

with the realization that other people were doing the same study. It buoys us up to come to a life outside of ourselves, and I would only beg of you to break out still further into the world about you till it includes the man who seems quite unlike ourselves. Although his real experiences are so like our own this man is forlorn because he does not realize there is any fellowship in this land to which he comes, who thinks that all we want is money and muscle. As our land is growing cosmopolitan in its peoples, let us meet it with a cosmopolitan culture, let us meet it with a cosmopolitan fellowship.

The Vesper Hour

By Chancellor John H. Vincent

IN civilized society it is usually assumed that man is the builder, the proprietor and the protector of the home. He is supposed to provide the revenues that support it. He wears the yoke of commercial, industrial, political, military and other service. Man is physically stronger than woman. He is supposed to be coarser in texture, more courageous, and hence more familiar with the rougher side of life. His constant association with men outside of the home modifies his standards of character and conduct, and he is consequently more likely to be more positive, more outspoken, more abrupt, more masterful, less sensitive than woman, with less repugnance to profanity, indelicacy and the gratification of petty passions.

Woman is often accounted and called the "weaker vessel." She is supposed to be dependent on father and husband for protection, and to them she looks for

financial support. She is physically more delicate, lives more indoors, cares for the children, looks up to her husband who has authority, recognized by law, tradition and custom. In better conditions of society she controls the parlor, the nursery and the kitchen. In still better conditions, she becomes teacher of her own household, inspirer of her children, is very often understood to be "the power behind the throne" in business and political as well as in domestic affairs. Where her grace and tenderness are equal to her power of control, blessed is he who even though it be in appearance only, sits on the throne!

The Church, like the State, has usually been under the control of men. Men have made its laws, filled its offices, constituted its ministry. And yet in all the Churches the most important factors are the mothers who teach and the women who pray.

The true power of the State and of the

The Vesper Hour, to be contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, will continue the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

Church and of Society is in the recognition of sex-distinctions, and yet the provision for the perfect development of both sexes and the qualities they respectively represent,—manhood with its force, aggressiveness and boldness, and womanhood with its silent energy, patience, delicacy and persistency.

A church with a celibate priesthood is likely to depreciate womanhood at its noblest, may turn such priest-men into women and may make women to serve the church chiefly as bearers of children or sisters of service and value them chiefly as instruments for the numerical increase of the Church. Such a Church can never really exalt womanhood. True it may worship one woman, as the Mother of our Lord, but in so doing eclipses Him and makes an idol of her. Such a Church may subject the motherhood of our homes to the more easy control of the priesthood and simply make it impossible for woman to be man's equal in the family, society and the state. It thus belittles both man and woman,—making real companionship of the noblest kind, and a genuine, mutual appreciation practically impossible. The Church becomes a refuge for ignorance and weakness, pointing sufferers and subject people to the future which holds beyond the veil the strength and the consolation which *Christ means his Church to have on the earth and in this present life.*

The Church theory I have referred to renders the truest Christian home impossible,—the Home at its best where husband and wife being equal become Father and Mother, where the distinctive masculine and feminine elements are developed in their strength and beauty, true individuality and independence maintained and the Church made, as it is, the servant of the Home and of Society,—a school of character,—manly character and womanly character,—for the life that now is and for that which is to come.

The true church is not *for women*, but for men and women, to make men

stronger and wiser for service in this world and in all legitimate departments of life, and to make stronger women and wiser women to be associates of the worthiest men, and with men to be the joint founders of a human and a divine Society,—a noble Society on earth and in heaven. We need a Church for manly men. And it must at the same time be a Church for womanly women.

The false ideal of the Church, with its celibate priests, and its meek, white-faced celibate sisters may also creep into Protestantism and leave the Church weakened in two ways. First: Men get the idea that the Church is somehow a refuge and resting place and house of consolation for women who being weak need its comforts. The Church is a place for sentiment and tears, a place for preparation for death, for sacraments and symbols and songs and solemnities. It is not for stalwart men of the world and for young fellows who stand in the splendid arena of life with its glorious possibilities stretching out on every hand. It is not for men who want to live and not die; for men who want to *achieve* and who do not and cannot sigh after immediate rest in a supernal sphere, with such passion for life and such energy of life in the heart of them.

The Church is weak in another way. As men assume that the Church is for women who are weak enough to believe in the future life, women themselves come to believe that Religion and Church loyalty antagonize culture and the "joy of living" in this interesting present. Women have brain power and want to cultivate it. To them the worlds of Science, Art, Literature and Society are attractive. They want to *know* and to *be* and to *do*. They want to be wives and mothers, but as such they want power and enthusiasm that life may be both *interesting* and useful. The modern emancipation of women has unfortunately increased the number of sceptical women because the Church

has not given the correct theory of Home and of Life to men and women.

The daughters of Eve do not care to become mere drudges,—sewing, sweeping, scrubbing, cooking, nursing, getting five meals a day for unappreciative men, spending spare hours in gossip about other people and taking care of children as they would of young animals,—to raise them and turn them loose on the world as the race has done for generations. And all the while these limited women are sent to the Church for what is called “consolation” in the shape of a hope of a far away future blessedness. Sensible women protest against such theories of life and of the Church. What we need is a just idea of both the Home and the Church, and in fact of Life itself in its entirety, as a *Scheme of Character Building*, with our Redeemer Jesus Christ as Teacher, Guide and Friend,—a School for men and women, for men as really as for women, and for men and women as live “folks” in a real world which is not a convent and not a monastery. Christ prayed (and he knew life) “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.”

The Church is designed to develop individual trust, sympathy, self control, unselfishness, usefulness, submission to God, the service of man, the improvement of society, the making of this world better while as individuals we hold ourselves ready for the summons into eternity when God will.

This little formula written years ago is a good guide for daily life:

These five things we should daily desire and seek:

1. The highest ideal of a noble and generous manhood; and of a pure and earnest womanhood;
2. A sense of sin, a loathing of it in all forms, and an intense desire to be free from its power;
3. A vigorous and steady endeavor to attain strength, spirituality and skill

in doing good;

4. A simple trust in JESUS CHRIST,—a *resting* in Him;

5. A constant, fervent, believing effort to gain largeness, liberty and love.

The Church covers a life-long school term. Its influence for good is needed by both women and men,—by one sex no more than by the other. In Scotland and in Canada you will find as many men as women in the public services. The *family* most closely connected with the Church is likely to be perpetuated as an exponent of the highest integrity, mutual affection and general usefulness. Death coming into such a home is but the opening of a door from one room to another in a pleasant home. Affliction, financial disaster, bereavement in connection with such a home have compensations found nowhere else. Church going and Church enthusiasm exalt ideals of manhood in a family and in a community. Young men are by such associations protected from demoralizing tendencies in modern civilization.

Business men are saved from the sway of mercenary motive and the moral and spiritual blindness and hardness to which business exposes men.

The educating power of architecture, music, reverent silence, the making of the Holy Sabbath as a day of days, the voice of a living man reading the Holy Scriptures, the chorus of a multitude in the service of praise, the exposition by a thoughtful and fervent minister of God's Holy Word, the development of a social conscience, the simple *fact* of the congregation of the strongest men and women of a community thus sanctifying God's day, the bringing to popular attention of the beautiful, the matchless Christ,—all these elements tend to establish a noble civilization.

The ringing bells, the gathering crowd, the united families, the living minister, the open Bible,—all furnish an object lesson of the most effective character.

There is one class of the community most seriously damaged by men's neglect of the Church and most generally helped by men's example and loyalty to it,—our young people,—the boys who are no longer mere boys nor yet quite men, who begin to overvalue themselves, to whom this world seems to be everything and the invisible relations of truth, righteousness and eternity mere terms. These young folks are impressed by the example of men, practical, cultivated men, going on God's day to God's house and thus giving the weight of their testimony to the great verities of religion. Men owe it not only to children and youth but to women to give their influence to the Church. Women are really no more superstitious than men. Nor are they more cowardly. Bismarck of Germany and J. G. Blaine of America were both superstitious about Friday and about the number 13. It is not true that women are weaker in this

world than their sons, brothers and husbands. But women do express more seriously than men their deepest feeling; and in fact, as for man and woman, both are weak and dependent, and both need God. When death comes to the strongest man, the greatest hero, he finds his need of the undergirding of the everlasting arms. He may be a stalwart man of fifty years, a statesman, a soldier and as brave as a lion and heroic in his noble manliness. But he does not compromise a single feature of his splendid manhood when face to face with death, he says, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside still waters; he restoreth my soul. He leadeth me in paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Barbara at Home*

By Mary E. Merington

IT was the evening of the literary club, and Barbara was late. And because she was late her usually docile hair bristled rebelliously under her nervous fingers; she stumbled over the cat on her way down stairs and ripped the flounce of her dress; and to crown all, when she was over a hundred yards from the house she discovered that she had left her note-book at home. As a consequence the meeting was well under way before she joined the circle at Judge Hanson's.

"We'd half a mind to send the town-crier after you, Barbie," said her host; "You're generally in on the tick of the clock. What was the matter?" Barbara

murmured something about a late supper and the cat, at which Mrs. Fletcher laughed knowingly and said in her cheerful way, "'Pears to me the cat came in a letter I fetched up from the mail and left at Barbie's just afore supper. It was heavy enough to hold a whole kit of news,—and the pos'mark looked to me like Boston." Barbara turned rosy red.

"When's 'Liphalet coming home?" asked Tom Hanson.

"Who said anything 'bout 'Liphalet," spoke up Mrs. Fletcher; "Do you s'pose he's the only man in Boston who can write?"

Barbara's cheeks flamed like peonies, but she kept her voice steady as she answered Tom, saying that Eliphalet intended to run home for a short visit in Thanksgiving week; then she turned the

*The story entitled "Barbara" which appeared in THE CHAUTAUQUAN for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

conversation by asking what had been done about choosing a name for the Club.

"Report laid on the table," said the chairman, "until next meeting. Jim Henderson had just finished giving us the war news when you came in; we are now ready to start on our philological excursions. Supposing you lead off." Barbara picked up her note-book and began without demur.

"I have come across an extremely interesting word," she said. "In writing to John Baxter, telling him to come and fix the front door, I set down the word *door-jamb*; for curiosity I looked in the dictionary to see why jamb is spelled with a *b*. I found enough of an answer to talk about for a whole evening and I jotted down the salient points of interest as my contribution for tonight's program. In order to understand thoroughly the notes that I have made, you must please remember that the letters *c*, *g*, *h*, *j*, used frequently to be pronounced with a marked guttural sound as they are in many words today. Take as examples the Spanish *Gila*, the German *fertig*. The Scotch *loch*, the Irish *lough*, all contain this rough breathing sound. In olden times there was a king Hlodwig whose name became Clovis in France, Ludwig in Germany and Lewis in England; so too Gaul or Galle became Wales.

In like manner the Celtic word *cam*, meaning crooked, came to be spelled here with a *g*, there with an *h* and yet again with a *j*. In England the upper part of the leg is the *ham*, in French it is the *jambon*; *gamba* is the Italian word for leg, *jambe* the French; the *jamb*s are the legs of the door. In the Greek alphabet *G* is the crooked letter gamma.

In Ben Johnson's play "The Sad Shepherd," which I saw when I was in Boston, the witch's son speaks of his nose as being *camused*, flat and crooked, and in France such a nose is said to be *camois*. I used to wonder what people meant when the spoke of a man as having a *game-leg*;

I find that game means crooked. 'This is clean *ham*, ejaculates Sicinius in Shakespeare's *Coriolanus*—'Merely awry,' responds Brutus. If you would like to hear them I can give a number more words that are just as interesting as these," said Barbara looking up from her note-book.

"Go on," said the chairman; "We are game."

"Then," continued she, "I will take just a few as examples and anyone who would like a fuller list can get it from the dictionary, or is welcome to copy what I have in my note-book. *Camber* is a new word to me; it means such a curve as is found in a ship's deck, or in a slightly arched beam; *cambered* means arched or curved.

"By some law of language about which I know but little the letter *h* sometimes slips in after a *c*; *camera* is the Latin word for a vaulted or arched room and the French turned this into *chambre* or as we call it, *chamber*. A *comrade* is one who shares a camera or chamber; it is the *chamberlain* who takes care of the treasure-chamber, and the *camerlingo* is the pope's chamberlain. You need not tell Willy Campbell, but his name means *cam*, crooked, *beul*, mouth. Cambridge is the bridge over the crooked river *Cam*; a *cam-buck* is a crooked hockey stick; smoke goes up a crooked *chimney* and the *Campylorhynchus* picks up its food with its crooked beak.

'With a rowley-powley, gammon and spinach,

Heigho! says Anthony Rowley.'

The *gammon* that was boiled with this classic spinach was, as it is today, good bacon, pig's leg; a horse's hind-leg is called the *gambrel* or *chambrel*. *Gambetta*, the French statesman, has a philological cousin who is known to his feathered friends as the *yellow-legs*; and that famous English statesman, Henry II, when playing chess, tripped up his opponent's legs with his opening *gambit*, as is done by chess-players today. Some years ago one might have seen the *viola*

da gamba resting between a musician's knees as he drew his bow softly across the strings, but the instrument is not in fashion today.

Probably you have heard of the minister who said he liked to see his flock *gambolling* on the green on holidays, and the story was circulated that he incited them to 'gamble on the green.' Both words own the eponymous ancestor *cam* or *kam* although their nearer relative is *game*, play in which the legs are used. It would tire you if I ran the *gamut* of the words that begin with *cam* and *gam*, but I must give one or two with the initial *h* and *j* before I stop.

"*Ham* has already been mentioned; *hamulate* means hooked, so does *hamulous*; a *hamule* is a little hook in the blade of a feather. A *jamb* is a leg or shank; *jambeaus* and *jambieres* were old-time leg-protectors. In 'The Tatler' a fashionable cane is spoken of as a *jambee*. In one case I have found *kam* turned into *kim*, and we have *akimbo*, *on-cam-bow* or *in-a-crook-ed-bend*: *kimbow* means the same."

"Well! who'd a thought there was that much history in a door-jamb's name," ejaculated Mrs. Banks as Barbara sat down. "What has the door to say for itself?"

"Addie Fletcher had that ready to tell at the last meeting," said Jim. "She might as well get it off now."

So Addie rose, and after much stroking down of her dress and turning over her notes she went through the door and its history. She showed that the English *door* and the Latin *fors* were first cousins, and how *fors* meant out-of-doors, and that *foreigners* were people out-of-doors or abroad. The great *Forum* was open and doorless, as was "Robin Hood's Barn," the *forest* broad and sweeping. When we *forfeit* the esteem of our neighbors we go outside of their good-will; when a mortgagee is *foreclosed* he is shut out-of-doors. To which she added that, according to Webster, all these words were

formed from the Indo-Germanic root *DHUR*, and that today the Germans call the door *die Thür*.

"It's about time we made a move home," suggested Aleck Johnson; "or else the Judge will show us the door."

"Not yet, not yet," protested the chairman: "These girl's can't have all the in-nings, I've got a little piece to speak, and what I say you will be good enough to accept as final since I speak from the chair, *ex cathedra*; as chairman my word is *cathedral*. That is, I speak from the *katedra* or down-seat on which I sit down. A *cathedral* is really a pope's or a bishop's throne, and that which we call a cathedral is more correctly a cathedral church. You Bible scholars recall the *sanhedrim*, the seventy Jewish wise men who sat in council; and you college people know the *tetrahedron* or four seated figure. By some trick of the tongue the French slipped an *h* into *cathedra* and by cutting out the *th* and the *d* made *chaire*, a pulpit or a teacher's chair; the English adopted the word and called it *chair*. Also Johnny Crapaud improved his condensed Greek word by inserting an *s*, and gave *chaise* to his vocabulary; that is his present name for a chair and we took it and use it to denominate a vehicle that we sit in when we ride. So much for what I had to say. Who wants to do his turn?"

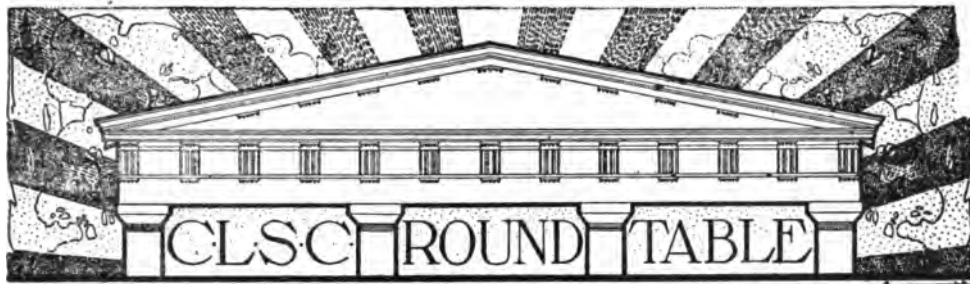
"Really, Judge, I think we must be going," said Mrs Lathrop: "It is growing late and we have to be up betimes tomorrow."

"Come into the dining-room then," urged Mrs. Hanson. "Oh no! I assure you it is not a spread, merely some sweet cider, a bite of gingerbread and some early hickory nuts."

"Supposing we meet at our house next time," proposed Mrs. Fletcher.

"All right. We will talk that and the name of the club over while we are cracking our nuts." And so saying they adjourned to the cheerful dining-room.

To be Continued.



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"And what if then, while the still morning
 brightened
 And freshened in the elm the Summer's breath,
 Should gravely smile on me the gentle angel
 And take my hand and say, 'My name is
 Death'."
 —E. R. Sill.

Few of Chautauqua's early teachers have such a firm place in the hearts of old Chautauquans as Frank Beard to whom death came as an unexpected and gentle messenger a few weeks ago. Mr. Beard had spent the past summer at Chautauqua delighting new and old friends by his inimitable "chalk talks" and bearing about with him the same kindly, genial, whimsical spirit which has made him radiate sunshine all his life, in spite of the growing deafness which shut him out from many sources of enjoyment. Mr. Beard's was an eventful life. His father and uncle were the well known artists James and William H. Beard and Frank Beard early showed his artistic bent. Before he was twelve years old he had begun sending sketches to "Yankee Notions" one of which, a war cartoon, was circulated by the hundred thousand throughout the country. His deafness debarred him from active service in the war, but he accompanied the army of the Potomac as representative of *Harper's* and *Frank Leslie's Weeklies*. After the war he organized his famous "chalk talks," which made him a familiar figure throughout the country. He was for a time editor of *Judge* and later occupied the chair of esthetics and painting at Syracuse University. Mr. Beard was a deeply religious

man and was early attracted to Sunday School work, illustrating charts and other material for Sunday Schools. In the early years of Chautauqua he conducted every morning, with Rev. B. T. Vincent, the famous boys' and girls' class where he picturesquely and pointedly translated the deeds of the Old and New Testament



THE LATE FRANK
 BEARD

heroes into terms of every day life. His later work was connected with the *Ram's Horn* a religious weekly with a large circulation through the West. Mr. Beard understood the hearts of children and wherever he went a group of little people soon found him out. Songs and stories and pictures were always at their service. It was

characteristic of him that he had no fear of death and had asked that when the end came flowers should be hung on the door and sunshine allowed to come into the house. He wanted "no air of gloom for those who are in eternal light."



FURTHER STUDY OF THE ORIENT

This month Dr. Knox concludes his fine series on the Spirit of the Orient, and with the preparation which these articles have given us we shall in the next three months take up "A Reading Journey

Through China" and strive to enter more fully into the spirit of the inscrutable "Middle Kingdom." We are studying at the same time, the development of the spirit of the West through the varied fortunes of Italy as century by century she has evolved her intense individualism. We can touch the rich civilization of Italy only at a few points, but they are significant ones. Let us keep constantly in mind the large point of view, and by frequently contrasting these Oriental and Occidental countries try to appreciate the influence which heredity has had upon each, and also in what respect they show traits common to all nations.



OUR STUDY OF THE DIVINE COMEDY

It is always a privilege to meet a great man or woman. We cherish the memory of such an experience and feel ennobled by it. Fortunately in these days of many books we need not be without the companionship of our superiors at any time. It all depends upon the effort we put forth to come into their atmosphere. Just now it is our privilege to make or to renew our acquaintance with Dante, for this is our "Classical Year." There is assuredly some good reason why men like Carlyle and Ruskin and Lowell and Longfellow should devote years to the study of his "Divine Comedy," and though the poem needs to be read and re-read and studied to be understood at all, every time we take it up we are more than repaid for our pains. As Lowell says, it "sings and glows and charms in a manner that surprises more at the fiftieth reading than the first, such variety of freshness is in imagination."

Professor Kuhns has suggested some of the best reference books for the study of Dante. There are several ways in which we can take up this study. In many towns there can be found some Dante enthusiast who also can teach, and who would serve as a leader of a circle for the study of the poem. But it is quite

possible that many of us can really do better work by letting some of the well known Dante scholars be our guides. The important thing for us is to get into the atmosphere of the poet himself. The following ideas may prove suggestive:

Let each section, Hell, Purgatory, Paradise, be assigned to a leader. Let each leader read carefully the essays by Lowell in "Among my Books," Carlyle in "Heroes and Hero Worship," and Dean Church in "Dante and Other Essays." If accessible look over, also, Symond's "Introduction" and Scartazzini's "Companion to Dante." From each of these note down the points that seem especially worth observing in the poem. The leaders should confer as soon as they have finished this preliminary work and give each other the benefit of their notes. Each leader may then select five members of the circle, to each of whom he will assign six cantos, he himself taking the remainder, and each member should then read carefully the six cantos assigned and note the points to be emphasized. At the circle meeting the six members thus selected will discuss the parts assigned, bringing out facts especially worthy of note. The poem might be thus studied at three successive meetings, taking a single section at each meeting.

The Crowell edition of Cary's translation referred to by Professor Kuhns can be secured for sixty cents. If copies of Norton's or Longfellow's translations are available it will be interesting to compare them. Attention is called especially to C. A. Dinsmore's "Aids to the Study of Dante," a recent volume which contains the essay by Dean Church and selections from other writers upon Dante, discussing many interesting questions relating to him, his portraits and mask, the times in which he lived, Boccaccio's life of the poet, etc.

It will be quite worth while for every circle to spend say the second half of the circle meeting for the next three weeks reading and discussing this world masterpiece.



SOME SUGGESTIVE QUESTIONS UPON THE POEM

Why did Dante select Vergil, rather than some one else, for his guide?

Observe the remarkable self reliance of Dante, which is one of the striking features of the poem. Dean Church says of this,

"It is an imposing spectacle to see such fearlessness, such freedom, and such success in an untried path. . . . to see his searching and creative spirit venture undauntedly into all regions of thought and feeling, to draw thence a picture of the government of the universe. But such greatness had to endure its price and its counterpoise. Dante was alone,—except in his visionary world, solitary and companionless. The blind Greek had his throng of listeners, the blind Englishman his home and the voices of his daughters; Shake-

speare had his free associates of the stage; Goethe his correspondents, a court, and all Germany to applaud. Not so Dante. The friends of his youth are already in the region of spirits, . . . he thinks and writes for himself."

Note references which show how he presents in his poem the manifold variety of our life. Dean Church comments upon this fact:

"As a man of society his memory is full of its usages, formalities, graces, follies and fashions,—of expressive motions, postures, gestures, looks; of music, of handicrafts, of the conversation of friends or associates. . . . As a traveler he recalls continually the names and scenes of the world; as a man of speculation, the secrets of nature,—the phenomena of light, the theory of the planets' motions, the idea and laws of physiology. As a man of learning he is filled with the thoughts and recollections of ancient fable and history; as a politician, with the thoughts, prognostications and hopes of the history of the day; as a moral philosopher he has watched himself, his external sensations and changes, his inward passions, his mental powers, his ideas, his conscience; he has far and wide noted character, discriminated motives, classed good and evil deeds, . . . all is directed by the intense feeling of the theologian who sees this wonderful and familiar scene melting into and ending in another yet more wonderful."

How did Dante select the people whom he portrayed in the next world? As he presents the whole science of his age what sort of persons would he naturally select for his purpose? Allusions to Italian cities and their political and moral condition would necessitate citizens of Florence, Siena, Bologna, etc., respectively. Scartazzini calls attention to the fact that the guardians of hell are demons taken almost without exception, from Greek and Roman mythology, "for the whole Catholic Middle Age the gods of the heathen were but devils," and that clearly defined types, such as the pagan mythology offered, could be used more advantageously than devils in the abstract.

Dean Church calls attention to Dante's appreciation of nature in a degree new among poets, certainly among the Italian poets read in his day.

"Light in general is his special and chosen source of poetic beauty. . . . Light everywhere, broken in the water, reflected from the mirror, transmitted pure through the glass, or colored through the edge of the fractured emerald, dimmed in the mist, the halo, the deep water; streaming through the rent cloud,

glowing in the coal, quivering in the lightning, flashing in the topaz and the ruby, veiled behind the pure alabaster, mellowed and clouding itself in the pearl, . . . light in the human eye and face . . . light from every source and in all shapes, illuminates, irradiates, gives its glory to the *Commedia*."



There are some circles without libraries, but there is hardly one which can not find in some nearby home a copy of "Among My Books" by Lowell, or which could not club together and buy Dinsmore's "Aids to the Study of Dante," \$1.64. Then use only so much of the poem as Professor Kuhns gives in our required book. These selections studied carefully with the comments of our author and others, will well repay the effort.

For the benefit of isolated readers and circles we suggest above a few questions which may be kept in mind as we study the poem. But finally, remember that no amount of reading *about* Dante will take the place of the poem itself. Read and re-read the selections until they become familiar to you, and "sing and glow" in your imagination.



THE MOTTO OF THE 1909's

Members of the Freshman Class of the C. L. S. C., the "Dante" Class, will this month discover, if they have not already done so, where their motto "On and fear not" is to be found. With the good training in courage and perseverance which they will get from their Tuscan leader, they ought to be a model for the classes which are to follow.

Many new circles are being organized by the 1909's, reports of which are being received daily at Chautauqua. Don't read alone unless you have to. Get some neighbor interested or even at most a friend with whom you can read only by correspondence, but see to it that your enthusiasm is communicated to somebody. Talk with your pastor about a circle in your church. Send to the office at Chautauqua for circulars and help along the good cause with all your might.

HOW TO REMEMBER

Many of us are apt to be discouraged in our attempts at serious study, because our memories seem to be quite unfitted to the tasks which we impose upon them, and



OSCAR KUHN'S

we sometimes lose heart and feel that it is hardly worth while to do more than drift intellectually. Perhaps this is partly because we expect too much. At all events let us not become discouraged. We may not be able to pass an examination on dates and facts, but we are learning in general where cer-

tain people and things belong in the great march of history and why they were important in the times when they lived and we are also storing away some very pleasant mental pictures. Why not get up a simple memory system of your own. In your note book jot down the names of people who can be grouped together with a few events which characterize that particular time, noting also the century to which they belong. Items of interest, anecdotes, etc., which bring together several characters will be worth preserving as they help to make vivid to you the atmosphere of the time. In this way, as the characteristics of people, their friendships, etc., become real to us, we shall find it almost as easy to remember the significant events of that time, as those of our own day.



TWO OF OUR TEACHERS FOR THIS YEAR

One can imagine from reading a book how much the author enjoyed writing it. There is no doubt, we think, in the minds of readers of "Studies in the Poetry of Italy" that the two authors found genuine pleasure in their task. Professor Miller visited the country of Vergil and Horace just before his little volume was written

and Professor Kuhns prepared his work in the very atmosphere of Dante's Italy. Professor Miller is a graduate of Denison University, Ohio, and taught in Clinton College, Kentucky; Plainfield, New Jersey, and Worcester, Massachusetts. He was also on the faculty of the Chautauqua Summer Schools for more than ten years. He has been connected with the University of Chicago ever since its organization and in addition to his chair in Latin, is also Dean in charge of relations of the University with affiliated schools. He is the author of text books on Vergil and Ovid and dramatizations of Vergil's story of Dido. Profes-



F. J. MILLER

sor Kuhns graduated at Wesleyan University in 1885 and spent the two succeeding years at the universities of Berlin, Paris, and Geneva. Later he attended lectures at the universities of Rome and Florence. He has for some years past occupied the chair of Romance languages at Wesleyan University, Middletown, Connecticut. His labors as a Dante scholar include a revised edition of Cary's translation of Dante and a book on "Treatment of Nature in Dante's Divina Commedia." He has in addition contributed articles to the "Warner Library of the World's Best Literature," published texts on French and Italian and written a book on "German and Swiss Settlements of Colonial Pennsylvania."



SOME OF OUR ITALIAN ARTISTS

Attention has been called several times in the Round Table to the scheme of illustration for "Italian Cities," by which one hundred excellent little pictures are within the reach of any member for eighty cents. Readers are reminded also

of the admirable "Masters in Art" series quite invaluable for Circles as well as individual readers, each with ten pictures and a bibliography, and interesting comments upon the artist's work. Of this month's art list the "Masters in Art" include Fra Angelico, Pinturicchio, and Botticelli. Each number is twenty cents and they can be secured through the Chautauqua Press.



HOW TO PRONOUNCE JAPANESE PROPER NAMES

Miss A. C. Hartshorne whose "Reading Journey Through Japan" was published in THE CHAUTAUQUAN for August, 1904, gave at that time some suggestions as to the pronunciation of Japanese names. In view of the required readings this month in the "Spirit of the Orient," we quote the following paragraph:

"The vowels are as emphatic as they are in European languages—*a* is *ah*, *e* is *a* in fate, *i* is *ee*, and *u* always *oo*; and the consonants, such as exist, are as in English, *ch* as in church, and

so on. There are no diphthongs and no silent letters; Kobe has two syllables and Hakodate four." Other authorities add: *ai* as in aisle, *ei* as in weigh, *au* as in o, *g* has only the hard sound as in give, *s* is always soft as in silk. There is practically no accent.



One of Longfellow's noblest poems, "The Divina Commedia" was written in connection with his famous translation of Dante. It seems to let us into the secret of one great poet's power over another. Read the whole poem, but commit to memory this beautiful opening stanza:

Oft have I seen at some cathedral door
A laborer, pausing in the dust and heat,
Lay down his burden and with reverent
feet
Enter, and cross himself, and on the floor
Kneel to repeat his paternoster o'er;
Far off the noises of the world retreat;
The loud vociferations of the street
Become an undistinguishable roar.
So, as I enter here from day to day,
And leave my burden at the minster gate,
Kneeling in prayer, and not ashamed to
pray;
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.



OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

*"We Study the Word and the Works of God." "Let us Keep the Heavenly Father in the Midst."
"Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.

BRYANT DAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

LANIER DAY—February 3.

SPECIAL SUNDAY—February, second Sunday.

SHAKESPEARE DAY—April 23.

LONGFELLOW DAY—February 27.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

INTERNATIONAL PEACE DAY—May 18.

INAUGURATION DAY—August, first Saturday
after first Tuesday.

ST. PAUL'S DAY—August, second Saturday
after first Tuesday.

RECOGNITION DAY—August, third Wednesday.



OUTLINE OF REQUIRED READING FOR DECEMBER

NOVEMBER 26-DECEMBER 3.

Required Books: "Italian Cities," Chapter VI. "Studies in the Poetry of Italy," Book II, Chapter II.

DECEMBER 3-10.

Required Book: "Studies in the Poetry of Italy," Book II, Chapter III.

DECEMBER 10-17.

Required Books: "Italian Cities," Chapter

VII. "Studies in the Poetry of Italy," Book II, Chapters IV and V.

DECEMBER 17-24.

In THE CHAUTAUQUAN: "The Spirit of the Orient," last three chapters: Japan I, Japan II, and The New World.

DECEMBER 24-31

Vacation Week.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

NOVEMBER 20-DECEMBER 3.

Roll-call: Items of current interest relating to Italy.

Review: Chapter on Siena by leader, with discussion of the pictures. (In *THE CHAUTAUQUAN* for January, 1901, 34:406-11 will be found a picture of the Cathedral of Siena and other items of interest.)

Reading: Selections from Howell's "Panforte di Siena."

Discussion of traits of Fra Angelico using all pictures available. (See paragraph in Round Table.)

Study of Dante's "Inferno." (See suggestions in Round Table.)

DECEMBER 3-10.

Brief Review of the "Inferno."

Reading: Selections from Tennyson's "St. Simeon Stylites."

Roll-call: Answered by memorized quotations from the "Inferno" embodying some apt description.

Reading: Longfellow's poem "The Divina Commedia."

Study of Dante's "Purgatory" (on plan adopted for "Inferno").

DECEMBER 10-17.

Roll-call: Answered by giving the correct pronunciation of Italian proper names occurring in the lesson for the week. These names should be written on slips of paper and distributed beforehand. It would be well after each member has responded, for the Circle to repeat the names in concert, so that all may have the benefit of the exercise.

Reading: The Old Bridge at Florence, Longfellow.

Paper: Characteristics of Lorenzo de Medici and chief events of his time.

Discussion: Masaccio, Fra Filippo and Filippino Lippi. (See article in *THE CHAUTAUQUAN* 33:585, Sept., '01, entitled "A Florentine Monk's Romance.")

Reading: Browning's "Fra Lippo Lippi" or his "Andrea del Sarto."

Study of Dante's "Paradise."

DECEMBER 17-24.

Exercises in Map Drawing: Japan in its relation to the coast of Asia. (See suggestions in September programs).

Review by Leader of Japan I.

Reading: The story of the "Forty-Seven Ronins." (See The Library Shelf.)

Roll-call: Japanese traits. (See all available books on Japan.)

Reading: Selection from stories in "The Library Shelf" or from "Japanese Girls and Women," A. M. Bacon, account of Samurai women.

Review of Japan II and The New World.

Compare Japan with Italy: (1) As to geographical position and relation to neighboring countries at different periods of their history. (2) Bring out a few of the significant events in the history of each country and show also what stage of progress had been reached by the other at that time. (3) How the artistic spirit of each nation has expressed itself. (4) How differently were the two countries affected by their religious beliefs.

NOTE: *THE CHAUTAUQUAN* for August, 1904, was a special Japan number. It contained "A Reading Journey Through Japan" with a full bibliography and programs with topics and references relating to many phases of Japanese life.

ANSWERS TO SEARCH QUESTIONS ON NOVEMBER READINGS

1. Buddha (Gautama) is thought to have been born between 562 and 552 B. C. and to have died between 482 and 472 B. C. He was born at the foot of the Nepalese Himalayas; he spent his life as a preacher in the region of Benares and Behar. 2. It is supposed to have been an offshoot from Buddhism originating in perhaps the fifth century A. D. 3. Æsop, traditionally a Greek fabulist of the sixth century B. C., but who probably never existed. A Greek monk, Planudes, in the fourteenth century

made a collection of fables and called them "Æsop's Fables." Many of these have been traced to Egyptian and Oriental sources which antedate the traditional Æsop. 4. He was born in the principality of Lu (the modern province of Shantung) in 551 or 550 B. C. and died 478 B. C. 5. The Emperor Kuang-hsü whose real name is Tsai-t'ien. The Emperor is virtually ruled by his aunt, the present Dowager Empress. 6. W. W. Rockhill. 7. Thirteen provinces and six hundred and fifty native states.

NEWS FROM READERS AND CIRCLES

The members of the Round Table possessed of note books and the courage of their convictions came to order with cheerful alacrity. "I'm actually ahead of time with my reading," remarked a member of the procrastinating sort, "and it gives me such a sense of superiority. I know I shall backslide but then 'On and fear not' is our motto. I've read all of Dante's 'Inferno' already and am rereading parts of it. At the outset I began putting down

in my note book the allusions to different cities, keeping each city by itself. I really begin to have a sort of neighborhood feeling for those quarrelsome little Italian towns and if I ever go to Italy shall probably find myself looking at them with the eyes of a fourteenth century Florentine!"

A Chicago member leaned over and laid a little volume on the Round Table. "This is a copy of 'Dream Days,'" she said, "and I regard

it as the miners would say as a 'find'. Something in Mr. Lavell's allusions to it led me to get the book and I've been laughing over it in odd minutes ever since. I shall always link it and Pinturicchio together. I've also bought 'The Golden Age' by the same author. Do put at least one of these books on your parlor tables where you can cheer a sombre moment with them. They are such a delicious combination of past and present and maturity and childhood and, if one must be serious, Mr. Graham's fascinating style ought to supply us with new words for our vocabulary."

"Apropos of this happy suggestion, may I offer another," said Pendragon. "You will find that you can enrich your vocabulary very materially if you take note as you read of especially apt expressions, words which express nice distinctions and which you are conscious that you rarely use either in speaking or writing. Put these down in your note books and use them the next time you write a letter. Let me also remind you that the 'Library Shelf' in THE CHAUTAUQUAN each month is intended to help illuminate your more serious studies and in weary moments you will not only find real recreation in these selections but will discover that they throw light on the 'required reading'."

"While we are referring to books," it was a New York member who spoke, "I should like to mention a Japanese novel which I read this summer. It was recommended to me by a scholarly Japanese who told me it was one of the most popular realistic novels today in Japan. It was written by a Japanese named Tokotumi and is entitled 'Nami-Ko' from the name of the heroine. The story which is a sad one, and also true, was written so the author says, for a double purpose—to show the growth of the Japanese national spirit and to call attention to the need of some remedy for the present iniquitous divorce laws which are a source of so much unhappiness. The book has been well translated and can be relied upon for its faithful pictures of Japanese life."

Pendragon turned over the pages of the November CHAUTAUQUAN as he said, "You will notice in Miss Addams' Recognition Day address given at Chautauqua this summer that she makes much of the relation to us of the new immigrants to our country. Why wouldn't it be a good plan for a Circle to invite to some meeting an intelligent Italian from its own community and hold a conference with him on Italy today. Get him to tell a little of his impressions of America, making the rather unusual request that he tell what attractions

Italy possesses over those of America. Doubtless he would be glad to answer questions in an informal way. Find out what great pictures he has seen and what Italian artists are his favorites, etc. Such a meeting will not only greatly enrich your own experience but will bring a new American into friendly relations with older ones who ought to be his neighbors. If you don't know personally any Italians in your town, find out about them through church or settlement workers, manufacturers, city officials or others who come in contact with them."

"I hate to be prejudiced but I always expect to be stilettoed when I venture into the Italian quarter of our town," ventured a timid member from New England. The laugh which this outspoken comment produced had hardly subsided when a Connecticut teacher rose. "I come from your town," she said, reassuringly, "and what is more I work in the Italian settlement. Let me give you two instances from my experience, for it concerns two very loyal Italian members of the C. L. S. C. One of them immigrated to this country a year and a half ago. He had studied at the University of Naples and had read Milton and Shakespeare and other English writers but could neither speak nor understand spoken English. He came to me for lessons and as I taught him I also interested him in the C. L. S. C. course. He has nearly finished the course for last year and says that he will 'always be a Chautauquan.' My other convert has recently gone to Rio in Brazil. He came to this country from Brazil in order to learn English for commercial purposes. Knowing no English he had to secure work in a candy factory at a small weekly wage. He studied with an evening class of Italians in the Y. M. C. A. and at length to get on faster he came to me for private lessons. He made rapid progress and as I let him use the C. L. S. C. books for practice they soon won their own way. Now he is back in Brazil and expects to finish his four years course and perhaps start a Circle."

"It would seem," commented Pendragon, as he opened a letter, "that all nations and peoples and tongues are at present concerned in extending the C. L. S. C. We've just heard of an Italian messenger to Brazil and this letter shows the ingenuity of our English member, Rev. J. J. Ross in securing members among the Dutch residents of the Orange River Colony in South Africa. I may state by way of preface that Mr. Ross was at Chautauqua a year ago and upon his return to Africa awakened such an interest

that two Circles were formed, one at Witziesshoek, near Harrismith and the other called the 'Caledonian' Circle at Bethlehem. This photograph taken from a Harrismith post card shows the architecture of this little Orange River town. Not content with stirring up his English speaking neighbors, Mr. Ross presented the work to the Dutch Africans. He wrote in the winter:



HOME AT PORT ELIZABETH, CAPE COLONY,
SOUTH AFRICA

"If the C. L. S. C. books were in Dutch also, I could start a great work in that line among the Dutch Africans. These people are now just ripe for this work. As it is I have just started a Dutch C. L. S. C. among them on the same lines as the American C. L. S. C. It has just been started and 23 have given me their names. This number will soon be doubled and tripled. This is the outcome of my recent visit to Chautauqua. When there I decided to come home and start a similar work among my many African friends and they welcome the idea heartily. This promises a great success. We are already arranging a general assembly to meet next December, '05."

"In June came another letter saying:

"Under another cover I send a 'circular' which I have given out in connection with a 'Dutch C. L. S. C.' which I have started, and which counts already 100 members. I hope you will find some one to translate it for you, in case you don't understand Dutch. It will show you what I am trying to do. I have given several lectures to English speaking people, and now I am on the point of taking a trip to Lindley and Bethlehem, two towns in the Orange River Colony, a long distance from me, and have arranged to lecture at each of these towns on the C. L. S. C., which is now getting more widely known here than it ever has been."

"This letter was accompanied by an odd looking pamphlet which you will notice is so near and yet so far from being English:

"DE CHAUTAUQUA
LEES EN STUDIE CIRKEL."
DE CONSTITUTIE

1. Deze Vereeniging heet de "CHAUTAUQUA
LEES EN STUDIE CIRKEL"—De verkorting leest:

—C. L. S. C.—Haar doel is de Geestelijke, verstandelijke en lichaaamlijke ontwikkeling zooveel als de eenheid en broederschap harer leden te bevorderen.

2. Deze Vereeniging staat onder toezicht, en wordt beheerscht en bestierd door eene centrale en uitvoerende Commissie, bestaande uit een President, Vice-President, Secretaris, Assistent Secretaris, en drie andere leden.

3. Het Studie Plan stelt voor een cursus van vier jaren.

Onderwerpen van Studie zijn:—

Geschiedenis—Geweide en ongeweide.

Biographiën, Reisbeschrijvingen.

Regeeringen, de Diplomatie.

De wetenschappen en kunsten.

De vier jaren worden gekend en verdeelt als:—

Het Afrikaansche jaar;

Het Europeesche jaar;

Het Engelsch-Amerikaansche jaar;

Het Grieksch-Romeinsche jaar.

Bovengenoemde onderwerpen worden bestudeerd in verband met die landen waarin zij voorkomen,—Het wordt van elk lid verwacht de vier jaren door te gaan.

"Now here is the final word just received. It is dated Witziesshoek, Orange River Colony, August 29, 1905:

"I enclose you a translated Program of our first 'General Assembly' to be held in November next in connection with our Dutch African C. L. S. C., which I am glad to say



ST. JAMES CHURCH RECTORY, JAMAICA,
W. I.

is promising a great success. We have already 130 members. I am certain, after the Assembly has been held, which will become the means of making it more widely known, that number will soon be doubled, and trebled. . . . I have lately been traveling in the Transvaal, and started some work there in connection with the C. L. S. C. . . . I am acting as C. L. S. C. Missionary out here. Wherever I get an opportunity I speak about it and show the good of it to the people."

"The Program announces a 'C. L. S. C. Assembly to be held at 'Kestell' November 14-17, 1905' and the three days sessions are to be devoted to the discussion of questions relating to education in South Africa. These far away Chautauquans will have the sympathy and good

wishes of all their fellow members of the Round Table."



"Before we leave the South African field," said the New Haven member, "You may like to see a picture of another C. L. S. C. home in that part of the world. This one is at Port Elizabeth in Cape Colony. Mrs. Mackintosh is a graduate of the Huguenot Seminary at Wellington and became one of the earliest C. L. S. C. readers in South Africa in the eighties. The present movement you see may be called the 'renaissance of South Africa'."

"There is an odd resemblance architecturally between the South African member's home and that represented in this picture," commented Pendragon as he added another photograph to the collection on exhibition, "but this last is from Annotto Bay on the island of Jamaica, where Rev. Mr. Smyth of the C. L. S. C. Class of 1905 is rector of the Church of England. You will be interested in his explanation of the photographs which he has been kind enough to send at our request:

"It is a great pleasure to be connected with the Chautauqua Institution. I take great delight and also gain much intellectually by this regular reading course. It is an inspiration to feel and know that so many others in all parts of the world are engaged in the same way and that not a few of them are, like myself,



A "CHAUTAUQUA CORNER," RECTORY,
JAMAICA, W. I.

isolated students. One picture shows the church or at least a part of it for it is a large building. The bell tower, not visible in the picture, is on the north side looking toward the sea. The archway is to connect the street with the church as the railroad runs just below. The church is a brick building with a shingle roof. The bricks were brought from England long ago and are of a yellowish color. The church stands on the site of an old British, and before that, Spanish Fort. The land was given to the church by the Imperial government in the old

days of the establishment. The church was then the Parish Church of Metcalfe. It still retains its title though there is no longer any established church or any parish of Metcalfe. It is now a district in the parish of St. Mary.



ST. JAMES CHURCH, ANNOTTO BAY,
JAMAICA, W. I.

The view of the rectory and grounds is not at all overdrawn in its attractiveness. The situation is a little lonely on a little frequented road nearly two miles from the town and the church. The surrounding grounds are nicely laid out and I have many fine trees, shrubbery and roses. In the interior view, you have a glimpse of the Rectory Drawing room. One of the pictures on the wall over the table is a portrait of Robert Browning. I almost always have some Cosmos flowers on the table and the curtains of the bookshelves are tied with our class ribbon. This is my Chautauqua Corner."



"I think you will all agree with me," remarked Pendragon, as he folded the letter, "that Mr. Smyth is a good illustration of the power of the 'college spirit' of the C. L. S. C. And now as reports from our foreign field seem to be quite in evidence today, let me introduce the delegate from Honolulu." "I fear I can't present much that is attractive in the way of photographs," replied the delegate, "but I think you may be interested in this view of our 'Central Union Church' in Honolulu where the Chautauqua Circle has held its meetings for many years. Of course, the Circle is entirely undenominational. These two pictures of some members of the island population show you that we have the 'Spirit of the Orient' right in the midst of us! So our opportunities for first

hand study of the question are quite unusual. Though we seem to be very far away from other Chautauquans, it is a pleasure to know that we have fellow members off to the west of us in China and Japan and south of us in the Philippines as well as in our own great country eastward. Last year our Circle though small did fine work and we made use of the musical



THE CENTRAL UNION CHURCH, HONOLULU, HAWAII

suggestions by securing the help of a teacher of music in the Kamehameha schools who took charge of the program for a musical afternoon and gave us typical illustrations of the works of some of the great Germans. This year we hope for a larger circle!"



After referring to the card catalogue under "Isles of the Sea," Pendragon reminded the Round Table of the varied character of their Philippine contingent. "They are stationed at various points as our catalogue shows, four members report from Lavag, Ilocas Norte, two members, one of them a graduate are to be found at Alaminos, Pangasinan. You remember that our first native Filipino member joined last year at Chautauqua, Miss Maria del Pinar Zamora, a teacher in Manila and later we received the name of another native member from Iba, Zambales. The Chaplain of the 19th Infantry sent his name for membership last year while at sea on his way to the islands. He wrote: 'I would like to take the full four years' reading' and evidently he intends to adopt Chautauqua for better or for worse. We hope

later to report progress from all of this island group. Our list of foreign Circles has been increased by one in Lima, Peru, and another at Pachuca, Mexico. Saltillo has had a Circle for several years as you know."



"I think we must close the Round Table with this latest letter from our 1906 member, a teacher in Navnaen, Norway. You will remember the enthusiastic reports that he has given us in other years. But before I read it let me remind you that the delegation to our Round Table from remote places is not nearly so large as it might be. The C. L. S. C. has always meant a great deal to the missionaries, but you know what slender salaries most of them have. When you send out a missionary box either home or foreign, why not include a set of books each year and a subscription to THE CHAUTAUQUAN. There are scores of missionaries who would count them a boon. Then have some reader appointed to correspond with the missionary member. We can extend the boundaries of our Circle very widely by such a plan. Then see what you can do with the



A CHINESE FAMILY, HAWAII

soldiers in the Philippines. Many of you know young men who can be interested if the books are sent them for perhaps the first year. These young fellows are just at an age when four years with the C. L. S. C. would mean a great deal to them. We must not forget that altruistic service is a cardinal principle of the C. L. S. C. Bring this up at the next meeting of your Circle and find somebody in foreign lands if possible and if not, then in this country, whom you can help. And now for the message from Mr. Madshus in Norway:

"With today's mail I return my White Seal Memoranda duly filled in. This is my third Chautauqua year. The first year was good, the

second was better, the third was best—and the fourth surely will be the very best.

"To tell which of the books or magazine series has pleased me most is, as usual, very hard. Mr. Hochdörfer's charming volume has induced me to revive some little knowledge of German that I have had opportunity to acquire. In a month or two I shall send you a German letter. Mr. Surette also has set me to work. My parlor organ has been used an hour a day this year. I had some instruction in organ playing at the Teachers' Seminary, and last fall I got hold of the Litolf arrangements of classical music—with a great many selections from symphonies, which I now can execute tolerably well. I have also tried my hand at Bach fugues for organ and have had interesting work in learning them. The goal of my ambition is the Toccata and fugue in D minor.

"I am glad to tell you that I have made some use of this year's reading by preparing lectures for the Youths' Association on 'Belgia, past and Present,' Goethe's 'Faust' and 'Leon Gambetta.' Never it occurred to me, in preparing or delivering that last lecture, that I am to live in times just as stirring though not so stirred as those of the great exponent of Republicanism, and I never dreamt of lying down to sleep in a republic before I should reach Chautauqua; but today Norway is a republic in fact!

"Now is the season for writing articles on Chautauqua to Norse-papers, and I am going to

work in a couple of days. I mean to do my best for Chautauqua and the Chautauqua Idea, depend upon that. In this time, when thousands of Chautauquans assemble on the classic grounds at the lovely lake, my thoughts often



CHINESE ON THE STREET, HONOLULU

cross the ocean to greet them. Perhaps I shall be of the number next year. Chautauqua has so bewitched me, that if I were to choose between Rome, Athens, and Chautauqua, I would choose Chautauqua and never hesitate a moment."



PANORAMA OF PLATBURG, HARRISMITH, ORANGE RIVER COLONY, SOUTH AFRICA



Domestic Science as a Factor in Our Modern Education*

By May Moody Pugh

Teacher of Domestic Science in Bellevue College, Nebraska. Chairman Household Economics Committee, General Federation of Women's Clubs.

ONE of the leading questions of the hour is that of domestic training, the training of the hands as well as the mind, and as this is such a comprehensive subject, dealing with life in all its phases, we will consider domestic science as an educational factor under two heads: first, its importance; second, its practical application.

Probably the wisest authority upon educational matters, the man whose influence and opinion are valued most by the educational world, is President Eliot, of Harvard University. His views upon the subject of teaching domestic science, or sanitary science, as they call it at the University of Chicago, is expressed with no uncertain sound when he says that "we find it wise to regard the coming occupation of young men in planning their college training. Now we can predict the occupation of the majority of our young women. We know they are destined to be mothers and home-makers, and the science which will aid them most in their life's work should have a legitimate place in every school and college."

Miss Caroline Hazard, president of Wellesley, says that "education is coming to mean more and more, not only the development of the mind, but the practical

application which fits men and women for the daily business of life."

Mrs. Hemingway, of Boston, struck the key-note of this new development more than twenty years ago, when she gave to Boston its first training school. Mrs. Kimberley, a Wisconsin woman of long purse and excellent judgment, imbued with the same idea of the importance of this work, has just given to Milwaukee Downer College the sum of \$5,000 to establish a domestic science department.

Probably no institution of learning in the Middle West occupies a higher position or has a higher standard of things accomplished than Mrs. May Wright-Sewall's classical school for girls, at Indianapolis. It was my good fortune to be present at the opening of its domestic science department, four years ago. In speaking of the work, Mrs. Sewall said, "For years I had realized that my school lacked something to complete a well rounded education, and while in attendance at the meeting of the N. H. E. A. in Omaha and listening to the reports of the work of the domestic science section, it dawned upon me that it was the practical training that was wanting." So an addition to her school was built and a most complete kitchen laboratory provided. Her first teacher added to her practical knowledge a familiarity with the arts and classics, as well as the ability

*An address delivered before the District Federation of Women's Clubs at Council Bluffs, Iowa.

to play the scores of nine operas without notes.

Think you, if this was not such an important matter, would our government be expending the large sums that it now is in working out the problem of a well balanced ration for its people? In the United States, the preservation of health, increasing longevity, and the happiness of the people are held to be sufficient reasons for the careful work now being done by the Department of Agriculture; and the monthly bulletins issued therefrom, many of which can be had for the asking, should be read in every home.

In his address to the graduating class of 1903, the superintendent of the public schools of New York City said he hoped there would never be a girl graduated from their schools, who could not bake a loaf of bread, broil a steak, cook a potato, and make a good cup of coffee. At the schoolmasters' institute, held in Omaha last summer, where business men lectured the teachers upon fads, Professor Bender, superintendent of the Indianapolis public schools, said he hoped there was one fad that had come to stay, and that was the fad of scientific cookery.

If, as it is said, a country advances in civilization in direct ratio to the individual advancement of its people, then whatever you do for the country must be done for its people, and whatever you do for the people must be done for and through its children. It does seem that the time is at hand for the public schools, with their tremendous possibilities, to take up the work of moulding the masses. Once convince the people and the press of the vital connection between my subject and the health and prosperity of our country and domestic science will find an honored place in the educational institutions everywhere.

The director of domestic science of an Eastern teachers' college, in a lecture before a national body of women, rather startled her audience by the statement that

the physical condition of the children in the public schools was poor; and that it was not among the children of the lower classes, but it was worse perhaps among the children of the middle classes, that they were either too fat or too thin and gave evidence of nervous trouble, few had good complexions and still fewer carried themselves in a way that indicated any physical power. Miss Kinne also said that physical development had not kept pace with the mental. This is but evidence of the fact that we have labored at brains and ignored bodies until we are now face to face with the consequences. The proper nourishment of the body will never command the place of importance in the minds of intelligent women until sickness is recognized as a sin and a mother is ashamed of a child who is not properly developed. Then, and then only, will we give to food and cleanliness their proper place in the development of the race, for it is an accepted fact that being born a woman is not being born a housekeeper. She needs the wisest training we can give, to fit her for the most responsible position she can ever hold, that of wife and mother.

The chemistry of the human body is indeed an intricate one, the discussion of which would soon lead into deep waters and out into unknown depths which the wisest and brightest minds have not yet fathomed—but we are struggling toward the light. This is an age of progress and the broader education is sure to come. Nothing proves this more clearly than the recent developments of the educational world. The higher conception of the school is that it is an institution for building character, and I believe our teachers and many school boards stand ready to take yet another step upward, that of training homemakers. What our girls should be taught, and our women need to know, are the principles of cooking and not recipes, the science of cleaning not how to sweep and scrub. Education is

doing much to better humanity. Manual training, with its underlying principles of development, has brought about the introduction of sewing and mending and cooking for the girls. What if the future wife of the working man fails to recall the rules of technical grammar, or fails to extract the cube root of a number expressed in decimals, what does it matter? But oh, what a failure if she cannot make and keep a home for her young husband and rear their children with proper care for their physical and mental welfare! Now the girls reared in wealthy homes where comfort and cleanliness prevail are entitled to the higher education which brings in its train philosophy, languages, music, and art, but to those who must forego these, special training should be provided that will enable them to handle the difficulties of housekeeping on a narrow income, without modern conveniences. The power to do anything well is a great industrial virtue. The power to create and maintain a home is the greatest social virtue. If without this social virtue we cannot rear a race of worthy citizens; if without worthy citizens we cannot maintain a great nation. Can there be any doubt as to the obligation of the public schools?

Now as to the practical application, or how we may introduce domestic science into our public schools. With a curriculum already overloaded and teachers burdened almost beyond human endurance, one hesitates before adding another extra. To one who has had experience in this work, it would seem wise to apply the pruning knife to some things now being taught. One school I know could not have domestic science this year because they paid their football coach such a large salary. With an appreciation of athletics and their part in physical development, I should certainly say, give up the coach and let domestic science do her perfect work. Cut away some of the non-essentials and take up the work that is

needed every day of one's life. If only two hours per week can be found these two hours will soon come to be the most interesting study period of the whole week, both for teachers and pupils. To girls away from home at a college or university, this means much. As one of my girls expressed it the other day, "I am so glad when it comes time for the cooking class. It makes me think of home just to get into the kitchen." It is possible to do really good work with a very small equipment, costing but a few dollars. Some kind of a stove, six graduated saucepans, six covers, as many individual bakers, two French knives, six cooking and as many teaspoons, forks, an egg beater, cream whip, and slotted spoon, a wire basket, a granite kettle for deep fat frying, a rolling pin, and magic cover, cooky and doughnut cutters, a half dozen white enamel saucers, as many plates and sauce dishes, a tea kettle and dishpan, bread raiser, and possibly a chafing dish—and you are equipped for demonstrating simple foods. In the city a hollow table fitted with Bunsen gas burners helps out very much. Then with Mrs. Lincoln's Boston cooking school textbook, any teacher can work out the simple lessons which will prove far more valuable than mere chemical experiments. Having obtained this simple outfit, our next need will be for something to cook. I have found pupils more than willing to contribute either money or some article needed for demonstration, provided always that they were allowed to eat it up when prepared. At the Social Union of Denver, of which I was a working member, the women contributed five cents at each meeting and enough food was prepared to serve a luncheon after the lesson. Miss Bouton, of Nebraska State University, worked for two years training girls to prepare palatable dishes which were sold to the students, before she was granted an appropriation sufficient to carry on her work.

You will pardon my referring to my own work in connection with Bellevue College. Dr. Kerr has had it in mind for several years to add a department of practical training, but like all struggling new colleges, there had never seemed money to equip it. Last year, after Fontanelle Hall was completed with its commodious kitchen and dining-room, it left the old kitchen and pantry vacant. The dining-room was remodeled into four class rooms, the one next to the kitchen being given up to domestic science. Our kitchen is abundantly supplied with table and shelf room and the pantry, besides other shelving, and has a zinc-covered table. The old range, still used for heating water, is available for slow cookery, and a blue flame gasoline stove belonging to the hospital outfit is so seldom needed as to be almost always at our command. Aside from the small equipment costing less than \$10, the expense of lesson material to date is very small. Not that I want to be understood as approving half-way methods in our work. Much rather would I see every building equipped with a kitchen laboratory as perfectly furnished as Mrs Sewall's, whose garbage receptacles, even, were handsome enough for sugar bowls.

Now just a word as to domestic science in the schools abroad. In Norway nearly every town has its school kitchen. An especially interesting branch of domestic instruction is the itinerant work for the daughters of farmers and factory laborers, in Sweden. This work was at first supported by one man, well known for his gifts to education and philanthropy. The work is in charge of Miss Lagerstedt, a pioneer teacher of domestic science who had seen it tried with success in Finland. Now nearly all the counties of Sweden have taken up the idea. The association found that the home needed help, and they pay the teacher's salary. Some farmer or factory manager provides the room and fuel. A pupil pays \$1.50 per month, and

for this gets her dinner daily for thirty days. Miss Lagerstedt writes that it was an American woman who taught her how cheaply fruit and vegetables could be canned for winter use. She has written a publication on organizing cooking schools and planned a school kitchen, which plan received a diploma at the London food exhibition. This may be far afield from the subject before us, but it certainly emphasizes the fact that domestic science is coming to be not only a factor of our modern education, but is indeed the very foundation stone upon which our educational structure is built.

HOME ECONOMICS STANDS FOR

The ideal home life for today unhampered by the traditions of the past.

The utilization of the resources of modern science to improve the home life.

The freedom of the home from the dominance of things and their due subordination to ideals.

The simplicity in material surroundings which will most free the spirit for the more important and permanent interests of the home and of society.

In the above statements, which are credited to Mrs. Ellen H. S. Richards, are expressed the ideals of a considerable group of influential American women. That there may be a wider appreciation of these standards and their application to the interests of both men and women is the purpose of this month's "Civic Progress Program."

Pure Food Standards

There is danger in an overproduction of magazine articles on "pure food." The subject has almost reached the stage of hysterics. Legitimate businesses are likely to suffer, and over emphasis upon certain matters is apt to distract attention from the sources of greatest harm. The situation demands careful consideration without hasty conclusions or panic in any form.

"Pure food" and "pure drugs" form two very different problems. An impure drug may be the cause of immediate death

or of lingering disease. A deceptive formula may conceal indulgence in liquors or narcotics, or more unfortunately may be the insidious source of a drink and drug habit. Departure from established standards of strength may outwit all the cunning of the physician, or overcome the skill and watchful attention of the trained nurse. It would seem that explosives and poisons need supervision no more than the drugs intended for conserving or building up of life.

"Impure food" comes from a variety of causes. There may be lack of cleanliness or due care in handling the raw material, during the process of manufacture, while in the hands of the retailer, or again, in the home or other place of consumption. Ignorant and unskillful treatment may occur at any point between the place of first production and the dining table of the actual consumer. As may be readily seen publicity and education promise relief from most of the above evils. "The buyer must be educated to know what he is buying." "A people was never made clean and healthy against its will."

"Adulterated food" is a more complex matter. Increased profit, ease in handling, attraction to the eye, and a keener appeal to the taste lead in various ways to produce both legitimate and wrongful adulteration. Additions or substitutions are made to meet the demands of the consumer for certain standards in appearance or taste;* to preserve perfect goods through a longer "season" than nature provided for, or to preserve imperfect products in an appearance of perfection; or in general to partly substitute the imperfect or less expensive and to sell the whole at the price secured for the unadulterated article.

Much of this adulteration is neither harmful or costly to the consumer. As in the legitimate use of cold storage, or

the standard alloy of the precious metals the best interests of the consumer may be served by the special treatment. The contention of the pure food campaigners touching this point is that the buyer should know, if he desires, the "carat" value of the product just as much as he should have the privilege of knowing the fineness of the gold in ring or coin.

The manufacturers, too, have practically been compelled by "consumer's fancies" to adopt certain deceptions, not necessarily unwholesome or costly to the consumer.

"People do not seem to know that bright vegetable colors are destroyed by heat, and demand that the preserved strawberries should be red, the canned pea green by whatever means it may be attained. A reputable cannery is said to be adding for the first time red coloring matter to the tomatoes because the demand is for a very red tomato. . . . They buy without question 'sweet' cider in February and 'new' maple sugar before the sap has started in the Maine woods."

Several phases of the manufacturers' view point are well stated in the following:

"It seems right* for a manufacturer to make his product attractive to the eye of the consumer. The eye has a great deal to do with the pleasure, and no doubt with the profit, in the human economy that we derive from eating food. . . . The right in preparing articles of food in every class to make them as serviceable as possible to the consumer should be recognized. Of course, the means of serviceability must be innocent, but they should be permitted and not be classed as adulterants. If the word adulteration were interpreted as Webster defines it there should be little trouble in understanding what the term means. Webster makes a difference between fraudulent adulteration and conventional adulteration, and instances as an example of conventional adulteration, putting sugar in your coffee or tea. Conventional adulteration is perfectly harmless and is legitimate. Some examples that might be mentioned where articles can be made more serviceable to the consumer in an innocent way would be the use of a desiccator or drier in table salt; but at least one state of the United States has forbidden the sale of salt put up in that way, unless the names of the ingredients are published on the label."

And it may be added, an increasing number of people in all the states agree with the legislature of that one state! The

*See Consumers' Fancies, Year Book of Department of Agriculture, 1904; also publications of grocers' associations.

*F. C. Rex before a convention of National Wholesale Grocers' Association.

right to know and to decide between the harmless combinations should supplement governmental safeguards against the essentially harmful or fraudulent.

"The use of such ingredients," continues the pleader for the makers, "as may tend to prolong the life of articles that are slowly consumed, such as preservatives in catsup,* would seem to fall within this right to make an article serviceable, provided always that the ingredient used is one that cannot harm the health of the normal individual."

Proprietary claims of the discoverer or inventor are pleaded for as recognition of "the right to employ original methods or agents in preparing, curing and preserving fruits," and that without being required to use labels detailing proportions of all ingredients which would "expose to competitors his (the makers') private formularies or the methods of his preparation."

The worst of the situation made possible by the cupidity of makers; the ignorance of buyers, and the neglect of law-makers is set forth in leaflets prepared by the Pure Food Committee of the General Federation of Women's Clubs. Miss Alice Lakey, the author, states "that not only is flour frequently adulterated, but there are two mills, one in Ohio and one in Kansas, which turn out a certain grade of Indian corn flour used only to adulterate wheat flour."

The following items quoted from Miss Lakey's leaflet are largely based on the authoritative reports of the United States Bureau of Chemistry:

"In cocoa and chocolate were found wheat, corn, rice, potatoes, husks. In mustard-oil cake, seeds of radish, rape, wheat flour, corn meal, corn starch, lime or plaster, martins yellow, turmeric. In catsup preservatives and artificial coloring abound.

"In peppers were found:

| | |
|----------------|---------------------|
| red sandalwood | grain hulls |
| wheat | rice |
| corn | pea and bean shells |
| buckwheat | corn meal |
| red dye | sago |
| aniline dye | cocoanut shells |
| starchy matter | olive stones |

*A claim which must be granted if the catsup meets the demands of the unthinking housewives who "expect it will keep indefinitely uncorked and in a warm room."

mustard hulls
linseed meal
red sawdust

In spices:

cocoanut shells
ground shells
clove stems
wheat
corn meal
woody matter
foreign bark
red sandalwood
starchy matter
bread
crackers

charred matter
sand in excess

buckwheat
rice flour
hulls
turmeric
charcoal
sand
mustard hulls
gypsum
potato flour
sawdust

"French peas examined revealed the fact that 86 samples out of 98 contained copper, while 29 out of 43 cans of American peas showed the same adulterant."

Happily such figures may not be fairly taken to represent the actual condition of all the peas sold.

"Sixty-three samples of maple sugar were adulterated with glucose. That is, cheap glucose was sold at maple sugar prices. The glucose itself need not be classified as an injurious adulterant.

"One sample of honey labeled 75 per cent common syrup, 25 per cent extracted honey, proved on analysis to contain no honey, but 84 per cent of glucose colored with coal tar dyes."

Of course, pure honey may be assured by the purchase of the comb filled direct from the stores of natural sweets by the little workers to whom deceptive adulteration is all unknown.

"The flavoring extracts are frequently adulterated with coal tar products. Vanilla is often flavored with vanillin, a product of decomposed pine cones. Olive oil is mixed with peanut, cotton seed, and sesame oils.

"Almost 50 per cent of the milk examined in Massachusetts in 1893 and 1894 was adulterated, but owing to the strict inspection, the proportion dropped to 28 per cent, in 1900. In Pennsylvania a large proportion of the milk analyzed contained formaldehyde.

"Eighty per cent of cream of tartar examined contained alum, starch, calcium sulphate, while the baking powder often showed foreign mineral matter. The New York Board of Health recently seized a quantity of cheap baking powder and dumped it at Rikers' Island, where it was used for filling in. It contained 30 per cent of pulverized rock."

And there is much more as bad or worse in state and government publications and current periodicals of repute.

Probably the reader has anticipated the futility of any suggestion of a specific remedy—the hopelessness of finding a single key to the problem. Indeed no greater service could come from these

paragraphs than an increased appreciation among those seeking reforms, of a broad, inclusive, constructive, and cumulative program. The energy at present supporting a national pure food league would be the better invested if engaged in bringing into active coöperation the great educational, agitative, and legislative forces of the country.

Fundamentally greed of gain is back of the food and drug frauds. "At the root of every trouble with which the American people are now dealing," says the *Wall Street Journal*, "is the crime of stealing.

. . . . It would be difficult to name a single question of administration in the field of government and of business to which this does not apply." After a series of suggestive questions regarding American social and economic problems the *Journal* asks if there would "be any serious difficulty now confronting the American people in their internal affairs if all men were willing to conduct their business honestly and squarely?" With "a country which is rich beyond all comparison" and "every condition favorable for many years of prosperity and happiness"—all is made doubtful by "the apparent impossibility of getting people to conduct their business on the principle of the square deal." From the packer in orchard or garden to the buyer of the hotel and the cook in the kitchen a new baptism of honesty is a prime requisite.

Closely allied with honesty should be the sense of responsibility best expressed in the standard of the Consumers' League—responsibility for other households than our own, and for the manhood which suffers through participation in preparing and selling fraudulent goods.

"While no true woman* would knowingly sanction fraudulent practices of any kind, she is nevertheless by her very indifference, aiding and abetting dishonest manufacturers in robbing the public by adulterating the food and drug supplies of this country."

Were there a "general federation of

*Letter from Pure Food Committee of General Federation of Women's Clubs to the National Consumers' League.

men's clubs" we might expect a similar declaration on this matter.

"John Ruskin's contention still awaits the enforcement of legislature, school and church—that the fundamental quest of political economy and social science should be to discover, expose, and remedy the iniquities of the table, the wardrobe and the advertising column. Until the individual learns that he must eat and dress and do his business in obedience to the dictates of highest principles, individual and civic righteousness are impossible."

The setting up of standards, the investigation of conditions, the education of maker and buyer, the training of the cook, and the making of laws—all of these elements enter into the campaign before the American people.

A step of vital importance is the passage of a national pure food law. This will secure uniform standards and protect both producer and consumer.

"Manufacturers and food distributors† are agreed that the consumer must first of all receive the protection to which he is entitled; and after that is done and guaranteed by legislation, the legitimate rights of the manufacturer and the distributor should also receive their due recognition."

The present legislative status is indicated by the fact that "some states permit the use of preservatives§ and others prohibit them; some permit certain preservatives and condemn others. Some states permit coloring, others prohibit it. Some states permit vegetable coloring when it is used to place a uniform product on the market. Some states permit the use of copperas in peas, and saccharine in sweet pickles, others prohibit their use. Some states demand the formula; others demand that only the ingredients be printed on the package." The same writer is "of the opinion that preservatives have a legitimate place in the food supply." He believes "that more people have been poisoned by decomposition than have been poisoned by the use of preservatives; therefore, it is not a question of prohibition but of regulation."

†Editorial in *Unity*, August 3, 1905.

‡Address before National Wholesale Grocer's Association.

§E. A. McDonald, Food Commissioner State of Washington, in *What to Eat*, May, 1905.

Candies and Confections

"A child on the street holds out a penny for one of the big chocolate candies ranged in dusty rows. He gets, for his penny, germs from the street dirt—but he gets NO CHOCOLATE. The stuff given him to eat is made of burnt umber, flavored with chocolate—a mineral substance consisting of clay, etc., absolutely indigestible.—*Chicago American*.

Is the above an exaggeration? *We do not know.* The suggested report on the local candy trade may be made by one person who spends a brief time in personally looking for answers to the questions given below, or a more thorough investigation may be undertaken.

The truly enormous quantities of sweets which are sold to both children and adults furnish sufficient reason for an investigation in every community.

The following questions need to be answered concerning every town and city:

Are candies exposed uncovered in front of stores, on street stands, etc.?

Are candies properly handled in the stores, including use of scoops in place of the bare hands of clerks, scales hoppers kept clean, etc.?

Are the work-rooms clean, provided with proper toilet conveniences, etc.?

The above questions can be answered with little difficulty. A more advanced investigation would include the following:

Are unwholesome, or fraudulent ingredients used?

Are "child laborers" used in the manufacture?

Are children and young people overworked* during the holiday season?

Are candies made the medium for lottery or gambling education?

Are candy stores or stands near school buildings supplemented by places where wholesome lunches are offered in attractive surroundings?

Note most carefully conditions in the neighborhood of schools.

A HUNDRED YEARS HENCE

Give me a spoon of oleo, ma,
And the sodium alkali,
For I'm going to make a pie, mama!
I'm going to make a pie.

*Write National Consumers' League for leaflet.

For John will be hungry and tired, ma,
And his tissues will decompose;
So give me a gram of phosphate,
And the carbon and cellulose.
Now give me a chunk of caseine, ma,
To shorten the thermic fat,
And give me the oxygen bottle, ma,
And look at the thermostat.
And if the electric oven is cold
Just turn it on half an ohm,
For I want to have the supper ready
As soon as John comes home.
—*Unknown*.

Publicity through the press has been substituted for punishment through the courts in Minnesota in dealing with violations of the pure food laws. The state dairy and food commission has announced weekly bulletins giving for publication lists of illegal food products reported by the state chemist.

The Pure Food Committee of the General Federation of Women's Clubs proposes showing a pure food exhibit at the biennial convention in St. Paul next May. The committee hopes also to have prepared a "white list" of canned foods guaranteed pure and honestly labeled.

Mrs. Norton has proved most happily the interest taken in the cooking lessons given to the boys in the Chicago Manual Training School. Does not the present "pure food" agitation offer an unusual opportunity for enlisting them in varied aspects of household problems?

The Cranford, New Jersey, Village Improvement Association offered the following lecture course topics treated by well known specialists:

Fighting Dirt and Disease in New York City by Modern Methods.

Methods of Ascertaining the Effect of Preservatives on the Human System.

Educational Methods.

The Wastes of a Great City.

Trained Nursing.

A GREAT HUMBUG WHEN NOT A GREAT WRONG

Under the above caption an editorial note in *Unity* contains a paragraph which makes clear that the drug and food frauds are but a piece of the great fabric of hum-

bug and wrong which envelopes much of the world's business, back of which is the cupidity of maker and carelessness of buyer.

"Patent medicines are, of course, the crowning fraud in the advertising world," says *Unity*. "They are a clear imposition on the public when they are not something worse; but the crime of the advertiser does not stop here. The very number of *Collier's Weekly* that contains this effective exposé of the editor, advertises "six per cent bonds by some company that invites banking by mail in Georgia;" "cigarettes coming from the most skillful Egyptian workmanship;" some kind of contrivance that "cures rheumatism of the feet, weak ankles and cramps of the toes;" promises "good salaries and office expenses to men of character," with no particulars as to the nature of the work. It advertises a particular "rye whiskey recommended to women;" "stammering cured by natural methods;" a food that will "cure sleeplessness;" a whole page display of a "sterilized beer" that "does not ferment on the stomach," whatever that may mean, and another full page advertisement of a food that makes the brawn of the rowing crew pictorially impressive; a food that "is perfectly adapted in form and material to every requirement of the human body, that is the purest and cleanest, most hygienic food in the world," etc.

Over against this food for pessimism may be put the quotation from the *Wall Street Journal* that "as far back as the fifteenth century one Oliver Maillard, famous as a preacher, hurled denunciations at the butchers of France for 'blowing up their meat and mixing hog's lard with fat of their meat'." May this echo of fifteenth century wickedness inspire greater effort to widen the supposed differences between the practice of the centuries!

What Shall We Do?

Club and individual study of pure food and all household problems is a necessary foundation.

To enlist any club or institution in the study or discussion of these problems is an invaluable service.

Secure copies of a twelve page list of "Domestic Science Publications," (supplied free by Whitcomb and Barrows, Boston), underscore the choice volumes under each topic, and indicate the titles to be found in local libraries.

Confer with local book dealers, get lists

of publications now on sale, and give the dealers a small list of books which you particularly desire to have distributed.

Purchase at least one volume of your local book dealer and put it into circulation.

Suggest that both dealers and libraries make display of their domestic science publications.

Submit lists of books in local libraries and lists of recommended works for publication in local newspapers.

A committee should present to the club or class a report on books accessible locally and the recommended titles.

Increased "news" value will be given to lists of books by having a committee report of books on sale at the local libraries, and those recommended to club members.

Copies of "A Catechism on Home Economics" can be secured for free circulation, and portions of it can be republished locally.

Secure careful consideration of The Twentieth Century College Woman's Creed suggested by the Boston Branch of the Association of Collegiate Alumnae.

Suggest club membership in the Lake Placid Conference.

Give attention to market inspection, study of the laws, lectures and conferences, and a pure food show.*

Secure descriptive advertising matter from Briarcliff Manor Farms, Briarcliff, New York, and other "model" dairies.

Likewise announcements from schools, publishers, associations and manufactures will bring material of real value.

Residents of New York are entitled to correspond regarding any of these problems with Miss Martha Van Rensselaer, Housewives' Reading Course, Cornell College of Agriculture, Ithaca.

Do not form a new organization. For a neighborhood work hold a conference made up of representatives from the

*See *Safe Foods and How to Get Them*, *Delineator*, Sept., 1905.

teachers, the parents' association, the women's club, the men's club of the church, the improvement league, the business men's association, etc. In this conference the next step can be decided upon. It may be decided to form a Neighborhood Pure Food Council, or it may be a Household Economics or better a Civic or Improvement Council which first of all will take up the pure food question. First consider candy stores and school lunches; second, coöperation with the general pure food movement; third, domestic science instruction in the schools; fourth, instruction for employed women.

For a city or state work a pure food or civic council will be a wiser first step than the formation of a new association. In most cases take this first step by inviting officials or members representative of various groups to serve unofficially on the council until it is decided to make more formal arrangements. Legitimate trade interests and state officials should not be overlooked.

Those who register their interest in the subject with the Bureau of Civic Coöperation, 5711 Kimbark Avenue, Chicago, and enclose return postage, will receive some propaganda literature.

WHAT IS HOME ECONOMICS?

Most people will answer this question, when they answer it at all, by saying: "Oh, that's another name for domestic science—cooking and sewing." To be sure, Home Economics includes cooking and sewing, but these are but a small part of a very large subject. Home Economics touches so many subjects that it is difficult to define its boundaries. It includes *everything that relates to the home*, but as all our living centers in the home, it must connect with society in general, hence with history, architecture, ethics, sociology.

Speaking in general, it is the *application of science and art to the household—the family group*. So it relates to food, clothing, shelter, children.

The Lake Placid Conference on Home Economics considers that the chief basis of Home Economics is *Hygiene*—all that makes for health; Personal Hygiene, the right care of the body, its relation to nutrition, to exercise, to sleep, etc.; Household Hygiene—sanitation as it relates to the home, the proper environ-

ment of the house, ventilation, heating, lighting, water supply, disposal of household wastes, etc.; Healthful Food—its selection and preparation, pure food, preservation of food, proper food for children and invalids; the Hygiene of Dress and the Hygiene of the Child.

Next comes *Economics*—chiefly of consumption—the consumption of time, energy, and money in the home, the study of values of everything that enters into the home, the proper division of income, buying, marketing, household accounting, system of work, household conveniences, etc.

Then come *Ideals in Home Life*—living in a simple, rational way in the light of modern art and science and with regard to a high "standard of life," living unrestricted by "do-as-your-mother-did-before-you methods."

Finally, and most important, the *Children*—the chief product of the home, to whom everything in the home relates and for whose best development the home is maintained. Thus Home Economics includes the psychology of child training and is an important part of the new education, which begins with the kindergarten.

In a word, Home Economics is as Mrs. Ellen H. Richards has said—the fourth "R" in education—reading, 'riting, 'rithmetic, and fourth *right living*.—From *A Catechism on Home Economics*.

DEFINITIONS

Considerable confusion as to names has been partially relieved by the following nomenclature suggested by the Lake Placid Conference of 1904:

Hand Work in the primary and grammar schools, to include the household arts—sewing and cooking—as well as basketry, weaving, modeling, carpentry, etc., the aim being to teach manual dexterity, close observation, a knowledge of materials, the dignity of labor—all in an interesting way—and to direct the attention of the child to the home in the early formative period.

Domestic Science in the high schools, to include the application of chemistry and physics to cookery, cleaning and sanitation, the study of personal hygiene, of house plans with drawing, of household decoration in connection with art, etc.

Economics (Home Economics) for normal and professional schools. The original Greek word means: "pertaining to the management of the household," so that the word *home* is considered redundant. Such a course would carry further the studies of domestic science and add biology, bacteriology, household administration, division of income, dietetics, nursing, etc.

Euthenics—a new word from the Greek, meaning right living—for colleges and universities. Under this term the larger aspects of the subject would be studied, such as the home in relation to society, economic changes affecting the family group, the status of domestic service, ethics of family life, and research work along advanced lines.

Civic Progress Programs

HOUSEHOLD ECONOMICS AND PURE FOOD

I.

Paper: Pure Food Standards.

Report: By a Committee on the Local Supplies of Candies and Confections.

Book Review: What the Government is Doing for Domestic Science, C. F. Langworthy; Out of Work, F. A. Kellor.

Application: What Shall We Do? The Club? The Members?

II

Report: By a Committee on Local Opportunities for Employed Women for Instruction in Household Economics.

Discussion: More Christmas Joy vs. Fewer Christmas Gifts.

Paper: Household Research.

Reading: Selections from Spirit of Cookery by J. L. W. Thudichum.

Brief Paper: Organizations and Sources of Information.

III

Roll-call: Give some fact or suggestion concerning the topic of the month.

Definitions: Remember the need of correct understanding of terms in common use. See A Catechism on Home Economics, American School of Household Economics, Chicago.

Correlation: Review briefly the relation of this topic to other monthly subjects of the year.

Visits: Plan visits to a bakery, a candy kitchen, an ice cream "factory," a well managed dairy, etc. A catalogue of all such places should be prepared for use by individuals and special parties at any time.

Question Box: Questions presented in writing may be forwarded to Miss F. A. Kellor, to the Department of Agriculture, to the Bureau of Civic Cooperation, etc. Selections from the replies can be read at a future meeting.

Partial Bibliography

GENERAL REFERENCES

See cookery, domestic architecture, diet, domestic economy, employment agencies, family, food, food adulteration, home, house decoration, kitchen, laundry, servants, etc., in *Reader's Guide*, and in *Cumulative Book Index*.

See abattoirs, adulteration, employment bureaus, food, milk and milk products, etc., in *Digest of Governors' Messages, Comparative Summary and Index of Legislation, and Review of Legislation (Year Book of Legislation)*, New York State Library.

See Home Science—Domestic Economy (serving, food and cooking, laundry work, textiles, miscellaneous) in *A Bibliography of the Manual Arts*, A. H. Chamberlain.

Library of Home Economics, American School of Household Economics.

Publications of state boards of health.

Publications of the state experiment stations.

Publications of agricultural colleges.

Publications of United States Department of Agriculture, Washington.

Official communications and plans of work from women's club federation committees in *Federation Bulletin* and other club organs.

Proceedings of the Lake Placid Conference on Home Economics.

Publications of the United States Department of Agriculture (for sale by the Superintendent of Documents, Washington).

List of Bulletins and Circulars issued by the United States Department of Agriculture for free distribution, Washington.

PURE FOOD

Food Inspection and Analysis, A. E. Leach.

Food Materials and their Adulterations, E. H. S. Richards.

Cost of Food, E. H. S. Richards.

Cereal Breakfast Foods, Agricultural Experiment Station, Orono, Maine.

Adulteration of Food, Agricultural Experiment Station, Agricultural College, North Dakota.

Bulletins of various state boards of health.

Safe Foods and How to Get Them, M. H. Abel, *Delineator*, Sept., '05, and succeeding issues. . Sane, practical, authoritative.

Pure Food Assurance, *Good Housekeeping*, Oct., '05, and succeeding issues.

Food Legislation, W. D. Bigelow, in *Review of Legislation (Year Book of Legislation)*.

Food Legislation and Inspection, 1904, W. D. Bigelow, in *Year Book of the Department of Agriculture*.

Pure Food Problem, M. H. Abel, *Proceedings Lake Placid Conference*, 1905.

Current issues of *Ladies' Home Journal*, and *Collier's Weekly*. Graphic illustrations and cartoons, extreme but apparently sustained by facts.

Food Preservatives, Their Advantages and Proper Use, R. G. Eccles.

The following are free publications of the Department of Agriculture, Washington:

Sugar as food.

Canned Fruit, Preserves, and Jellies.

Fish as Food.

Milk as Food.

Facts About Milk.

Care of Milk on the Farm.

Household Tests for the Detection of Oleomargarine and Renovated Butter.

Butter Substitutes.

Determination of the Effects of Preservatives on Food and Health.

Use and Abuse of Food Preservatives.

Adulteration of Drugs.

Officials Charged with the Enforcement of Food laws in the United States and Canada. Standards of Purity for Food Products.

Inspection of Foreign Food Products.

The following are supplied at nominal prices by the Superintendent of Documents, Washington, D. C.:

Influence of Food Preservatives and Artificial Colors on Digestion and Health, H. W. Wiley and others.

Foods and Food Control, W. D. Bigelow.

Adulterated Drugs and Chemicals, L. F. Kebler.

Maple Sugar Industry—Adulterations of Maple Products, H. W. Wiley.

The following list prepared by R. H. Whitten is valuable for giving access to the professional discussion of the subject:

H. Bert Ellis: Necessity for a National bureau of medicines and foods. *Bulletin of American Academy of Medicine*, v. 4, no. 9:486-96, 1902.

Willis G. Tucker: Food adulteration; its nature and extent and how to deal with it. *Medical R. of R.*, 9:915-20, 1903.

Charles Harrington: Sulphurous acid and its salts as food preservatives, as aids to fraud, and as possible causes of lesions of the kidneys. *Boston Medical and Surgery Journal*. 150 pt. 1:555-9, 1904.

John M. Grant: Adulteration of food and food products. *Buffalo Medical Journal*. Sept., 1904, p. 87-92, 1904.

R. G. Eccles: Public health and food preservatives. *N. Y. Med. Jour.*, 79 pt. 1:161-3; 206-9, 1904.

R. G. Eccles: Food preservatives, their advantages and proper use. *Med. News* v. 84, pt. 1, 1904; 202 p. 1905.

CANDIES AND CONFECTIONS

Food Inspection and Analysis, A. E. Leach. Sugar as Food, Department of Agriculture. Pure Candy Counters, L. V. Robinson, *Charities*, Feb. 11, '05, 13:468-70.

WHAT SHALL WE DO?

Safe Foods and How to Get them, M. H. Abel, *Delineator*, Sept., '05, and succeeding issues.

How to Work for Pure Food, Alice Lakey, *Federation Bulletin*, May, '05, 2:272-3.

WHAT THE GOVERNMENT IS DOING

Federal Activity in the Interest of the Public Health, J. W. Garner, *Yale Review*, Aug. '05, 14:181-205.

Work of the Division of Chemistry, *Scientific American*, March 17, '00, 82:162.

Yearbook of the Department of Agriculture, *Guntons*, Aug., '04, 27:210-1.

OUT OF WORK

Out of Work, *Current Literature*, March, '05, 38:237-9.

Notes from the Diary of an Employment Agent. F. A. Kellor, *Woman's Home Companion*, Aug., '05, 32:22.

Servant Question Plus the Employment Bureau, F. A. Kellor, *Harper's Bazar*, Jan., '05, 39:15-9.

Diary of a Domestic Drudge, A. M. Maclean, *World Today*, June, '05, 8:601-5.

INSTRUCTION IN HOUSEHOLD ECONOMICS FOR EMPLOYED WOMEN

Write American Committee, Hartford Building, Chicago.

Write Welfare Department, National Civic Federation.

Write American Institute for Social Service, 287 Fourth Avenue, New York.

CHRISTMAS JOY VS. CHRISTMAS GIFTS

See The Twentieth Century College Woman's Creed, in publication of Association of Collegiate Alumnae.

Travesty of Christmas, F. Kelley, *Charities*, Dec. 5, '05, 11:537-40.

HOUSEHOLD RESEARCH

Write Inter-Municipal Committee on Household Research.

Write Association of Collegiate Alumnae.

New line of Study for Women's Clubs, E. M. Rhodes, *Federation Bulletin*, June, '05, 2:298-300.

Household Economics in Home and Club, *Federation Bulletin*, May, '05, 2:265-270.

Safe Foods and How to Get them, M. H. Abel, *Delineator*, September, '05, and succeeding issues.

DOMESTIC ECONOMY AND FOODS

Prof. L. H. Bailey of Cornell in Farmers' Bulletin No. 109, Department of Agriculture, gives a lengthy list of "publications used or recommended in farmers' reading courses." Under the heading "Domestic Economy and Foods" the following are suggested:

The House Comfortable, Ormsby.

Disposal of Household Wastes, Gerhard.

Chemistry of Cookery, Williams.

Boston Cook Book, Lincoln.

What to Eat and How to Serve It, Herrick.

Household Economics, Campbell.

The Way We Did at Cooking School, Reed.

The Story of Germ Life, Conn.

Home Sanitation, Richards and Talbot.

Chemistry of Cooking and Cleaning, Richards and Elliott.

Boston Cooking School Book, Farmer.

Food Products of the World, Green.

House Plans for Everybody, Reed.

Practical Sanitary and Economic Cooking, Abel.

Home Economics, Parloa.

Physical Development and Exercise for Women, Bissel.

Hygiene and Physical Culture for Women, Galbraith.

A Study of Child Nature, Harrison.

Realm of Nature, Mill.

ORGANIZATIONS AND INSTITUTIONS

The following list is offered without any attempt at classification or evaluation:

Household Economics Committee, General Federation of Women's Clubs, Mrs. Mary Moody Pugh, 5002 California Street, Omaha, Neb.

Pure Food Committee, General Federation of Women's Clubs, Mrs. Walter McNab Miller, Columbia, Mo.

Pure Food Committee, National Consumers' League, Miss Alice Lakey, Cranford, N. J.

Lake Placid Conference on Home Economics, Mrs. Melvil Dewey, Lake Placid Club, Morningside, New York.

Inter-Municipal Committee on Household Research, Miss Frances A. Kellor, 111 East Twenty-third Street, New York.

Illinois Domestic Science Association, Champaign, Ill.

National Pure Food League, Miss Alice Lackey, Cranford, N. J.

Interstate Food Commission (formerly National Association of State Dairy and Food Departments); R. M. Allen, Lexington, Ky.

National Anti-Adulteration League, Edward Timme.

Home Economics Committee, National Congress of Mothers, Mrs. E. C. Grice, 3308 Arch Street, Philadelphia.

National Grange of the Patrons of Husbandry.

American Medical Association.

National Wholesale Grocers' Association.

American Pharmaceutical Association.

International Stewards' Association.

Officials in charge of national food inspection:

John W. Yerkes, Commissioner of Internal Revenue, Treasury Department.

D. E. Salmon, Chief of Bureau of Animal Industry, Department of Agriculture.

H. W. Wiley, Chief of Bureau of Chemistry, Department of Agriculture.

Correspondence concerning normal or popular instruction in domestic science may be addressed to School of Domestic Science, Chautauqua, New York.

Addresses will be supplied upon request, or letters will be forwarded, if addressed in care of Bureau of Civic Cooperation, 5711 Kimbark Avenue, Chicago.

ENDORSEMENTS

The Civic Progress Programs have been given a most cordial reception as evidenced by the quotations from letters which follow. The first group of "testimonies" come from officers and committee members of the General Federation of Women's Clubs:

"Your prospectus pleases me greatly. If our two societies could induce the workers and students to systematize and correlate their subjects a great work would result."

"I think your outline admirable and I am sure it will prove very helpful to club women."

"The plan for discussion of civic questions and lists of topics is most excellent. I can suggest no change. I wish all the organizations mentioned might take up the study of these problems. . . . I shall take pleasure in calling attention of clubs to your plan."

"Your's is a most excellent outline of related work to be used by women's and other clubs and organizations. . . . I particularly like the idea of certain topics assigned to given months."

"Your plan is to my mind a most practical one: it will not only bring the same subjects to the consideration of all organizations of a non-partisan and non-political character but it will tend to create most intelligent public

opinion regarding the vital questions of the day and a concerted action in times of need."

A few selections from letters concerning the programs received from presidents of state federations contain hearty seconds to the resolutions of approval:

The "plan for arousing a common interest in the great questions of the day is very interesting."

"I am very glad indeed that this plan has been proposed and am sure that it will have the support of the women's clubs, the church clubs and young people's societies."

The "topics are admirable for club work and would be an invaluable aid to a program committee. . . . The plan is certainly most interesting and comprehensive and helpfully classified. I congratulate you upon it."

"I am very much delighted and I shall take pleasure in presenting the outline to club women and others when possible. It seems to me that any person of ordinary intelligence and average facilities for obtaining reading ought to find much of interest and profit."

"I think the arrangement of topics for study and discussion most admirable: it is comprehensive and interesting and I am sure will find favor with the club women of this state."

"I think you have formulated a plan which should inspire great effort toward civic betterment."

It is "exactly the outline that I have been trying to get into our clubs and I am glad to get the offer of assistance for the clubs that I can interest. . . . I approve the work as you have outlined it and would say that to my way of thinking it is a most excellent scheme."

"I marked with much interest your topic for study and discussion. . . . It will be my pleasure and privilege to bring your plan before the board meeting of the state federation and to individual clubs whenever opportunity offers."

"I heartily endorse the subjects selected. . . . Will promise to present the plan to the Federation which meets in the fall."

"I wish to state, briefly, that the proposed plans for club study seem the most comprehensive and helpful and adaptable of anything of the kind ever presented to my notice, and I shall try to persuade my own town club committees to make use of these outlines in preparing the various lines of work for our coming club year."

News Summary

DOMESTIC

September 1.—Panama Canal Advisory Board of Engineers meets in Washington.

2.—Advisory board of engineers decides to inspect canal route in Panama.

3.—Mikado telegraphs congratulations to President Roosevelt for his good offices in behalf of peace.

4.—Robert Bacon is appointed United States Assistant Secretary of State to succeed Francis B. Loomis.

5.—Peace treaty is signed at Portsmouth; armistice goes into effect at once. The treaty stipulates: Russian recognition of Japanese influence in Korea; mutual evacuation of Manchuria within eighteen months; surrender of Port Arthur and Dalny to Japan; open door in Manchuria (which is to be under Chinese control); joint management (Russia and Japan) of Manchurian railway; division of Sakhalin; Japanese fishing rights in Russian waters; payment to each nation for cost of

keeping prisoners. Resignation of Public Printer F. W. Palmer is demanded by President Roosevelt.

8.—Public Printer Palmer refusing to resign is dismissed by President Roosevelt.

9.—The legislative insurance investigation in New York concludes a week of startling revelations; the Mutual and New York Life companies show conditions similar to those of the Equitable.

13.—Baron Komura is ill in New York.

14.—David E. Sherrick, state auditor of Indiana, is removed from office by Governor Hanley charged with the defalcation of \$145,000.

15.—George W. Perkins, vice-president of the New York Life Insurance Company testifies that that company contributed \$150,000 to the Republican campaign fund in the last three presidential elections.

17.—Yellow fever cases in New Orleans are rapidly decreasing; situation throughout Louisiana also much better.

19.—President Morton of the Equitable Life Assurance Society sues for the restitution of over \$1,000,000 owed by the Mercantile Trust Company.

20.—Citizens of Philadelphia, without regard to party, unite to fight boss rule; independent candidates are nominated.

21.—Four officials of the Schwarzchild & Sulzberger packing company plead guilty to the charge of conspiring to accept railroad rebates in violation of the Elkins law; fines aggregating \$25,000 are imposed.

25.—A. B. Stickney, president of the Great Western Railroad, declares before a Federal judge that railway tariffs are a matter of guess-work and are not mathematically determined.

27.—Secretary Taft and party arrive in San Francisco.

28.—Panama Commissioners and consulting engineers sail for Colon to view site of canal.

29.—An auditor of the Equitable testifies that the New York Life, the Mutual, and the Equitable are in an alliance for the promotion of friendly legislation.

30.—The return of President Roosevelt to Washington is the occasion for a great popular demonstration.

FOREIGN

September 1.—Governors are inaugurated in the new Canadian province of Alberta and Saskatchewan. A thousand cholera "suspects" are under medical observation in Prussia.

6.—Riots break out in Tokyo because of general dissatisfaction over peace terms. Racial and religious troubles in Baku region of the Caucasus result in bloodshed and great loss of property. Rear-Admiral Nebogatoff and three captains who surrendered in the battle of the Sea of Japan are dismissed from the Russian navy.

7.—Mob rioting in Tokyo necessitates the establishment of martial law; the house of the minister of home affairs is burned and the home of Baron Komura is threatened: anti-American feeling is strong and Americans. guests of Minister Griscom are threatened. Disorder at Baku is increasingly serious.

8.—Earthquake in Calabria, Italy, causes loss

of 400 lives. Rioting breaks out in Kobé, Japan.

10.—Russian government ends discriminating duties on American goods.

11.—Tartars and Kurds riot and destroy immense oil properties at Baku. Upon the advice of the Mikado the Japanese ministry remains in office despite popular opposition; rioting and violence in Japan have ceased.

12.—Admiral Togo's flagship, *Mikasa*, is destroyed by fire; 566 officers and men are killed. Tartars in the Caucasus have declared a holy war on the Armenians.

14.—Emperor of Austria-Hungary accepts resignation of Cabinet.

15.—Miss Roosevelt and accompanying ladies are presented to the Dowager Empress of China in Peking.

16.—Shanghai reports Imperial decree opening many Manchurian ports to treaty Powers. Decrease of cholera in Prussia is reported.

18.—Tzar issues invitations for a second Hague peace conference.

19.—The universal peace conference begins its sessions at Lucerne.

22.—Political riots in Cuba result in the killing of a congressman and the chief of police of Cienfuegos.

23.—Norway and Sweden agree to separate peaceably. Returns from Cuban primaries indicate that President Palma will be re-elected. Greece and Roumania break off diplomatic relations.

25.—Terms of the agreement between Sweden and Norway provide for a neutral zone, the limitation of frontier fortifications, and the submission of the points of dispute to the Hague tribunal.

26.—Text of treaty between England and Japan is made public: England recognizes Japan's position in Korea; Japan agrees to any measures England may find necessary for the protection of the Indian frontier; each nation agrees to help the other in case of war involving territorial rights or special interests. Congress of representatives from zemstvos and municipalities sitting at Moscow demands wide reforms embracing liberty of speech and press, equality before the law, etc.

27.—Political riots in Budapesth are indicative of Hungarian opposition to the government.

28.—Germany and France finally come to an agreement, satisfactory to both parties, upon the Moroccan affair; Moroccan questions are to be discussed by a joint conference but French special interests do not come into its scope.

29.—Fifty thousand Bengalese vow to boycott British goods because of the proposed partition of Bengal.

OBITUARY

September 5.—Hezekiah Butterworth, author and editor.

12.—Chief Rain-in-the-Face, Sioux leader and supposed slayer of General Custer.

14.—Patrick A. Collins, Mayor of Boston.

15.—Count Pierre S. de Brazza, African explorer.

18.—George Mac Donald, English novelist.

20.—Sven Hedin, Swedish statesman and historian.

28.—Frank Beard, Art Editor of the *Ram's Horn*.



COMPROMISES. By Agnes Repplier. 1904. pp. 277. \$1.10 net. Boston: Houghton, Mifflin & Co.

In a day which is given over to fiction Houghton, Mifflin & Co. have brought out almost together four volumes of essays. "Compromises," by Miss Agnes Repplier will be read by those who know her of old, and should be read by many others. The essays are not practical; they show no knowledge of the state of the market; they take no thought of industrial or practical issues; they are merely literary. The knowledge of life revealed in them is largely a knowledge derived from books; the characters in whom they show an interest are almost exclusively creatures or creators of literature; but they have the charm which belongs to books of this sort, which appeals to the old fashioned "gentle reader," and which is all too unknown to the followers of the strenuous life. It is encouraging that publishers still bring out such collections, for it shows that there are still readers who want to buy them.

P. H. B.

THE LIFE AND REPENTAUNCE OF MARIE MAGDELENE. By Lewis Wag. Reprinted with notes and index by Prof. F. I. Carpenter. 1902. pp. xxxv-91. The University of Chicago Press.

Professor F. I. Carpenter of the University of Chicago English Department has been instrumental in placing one more hitherto inaccessible play at the disposal of the student. The play of Mary Magdelene is, as the editor says "neither better nor worse as a piece of literature than most others of its kind." To the curious and the scholarly, however, the reprint is very interesting.

P. H. B.

PRINCIPLES AND PROGRESS OF ENGLISH POETRY. By C. M. Gayley and C. C. Young. 1904. pp. civ-595. \$1.50. New York: The Macmillan Co.

Principles and Progress of English Poetry is an admirable book for the general student of literature. Such a judgment may be announced at sight of the fact that Professor Charles M. Gayley of the University of California is one of the editors. It is in a way a companion volume to "Modern English Prose" recently issued from the same press, yet it attempts a much larger service. An introduction by Professor Gayley on the Principles of Poetry (civil

pp.) is followed by the specimens which Mr. C. C. Young has collected and arranged. These complete poems—for there are no fragments—are arranged by periods, and are presented with complete and intelligible notes. In conducting an introductory course of English poetry or English literature for advanced high school or upper-class college students this work should be available as a text book of the highest usefulness.

P. H. B.

ENGLISH AND SCOTCH POPULAR BALLADS. Edited by Sargent and Kittredge. 1894. pp. 729. \$3.00. Boston: Houghton Mifflin & Co.

Certain publishing houses are doing the modern student an invaluable service by putting in their hands at moderate prices reprints of specimens of early literature which would otherwise be very difficult to procure if not utterly out of reach. The issue at hand of Professor Childs' Collection of English and Scottish Popular Ballads is a case in point. Professor Childs' work originally appeared in ten very large volumes, from 1882 to 1898. The three hundred and five ballads were printed in all obtainable versions and with all the apparatus necessary to a study of this kind of literature. The present volume offers a selection from the materials collected and edited by Mr. Childs and is prepared in accordance with a plan which he had approved by Miss Helen Sargent and the most eminent of his students, Professor G. L. Kittredge. It is a most important publication for all students of Folk Poetry.

P. H. B.

AN OLD ENGLISH CHRISTMAS. From "The Sketch Book." By Washington Irving. pp. 151. 3x5. \$1.00. New York: The Century Co.

AS YOU LIKE IT. By William Shakespeare. pp. 123. 2¾x5¼. \$1.00. New York: The Century Co.

ROMEO AND JULIET. By William Shakespeare. pp. 155. 2¾x5¼. \$1.00. New York: The Century Co.

Published in uniform binding with this exquisite little masterpiece of Irving's, are "As You Like It," and "Romeo and Juliet," artistically bound and printed, all belonging to the Thumb Nail Series. The covers are most artistically designed and these rare editions are welcomed by all lovers of beautiful books.

M. M.

MODERN ENGLISH PROSE. Selected and edited by G. R. Carpenter and W. S. Brewster, Professors in Columbia University. 1904. pp. 481. \$1.10. New York: The Macmillan Co.

As the teaching of composition develops instructors feel more and more the need of putting good specimens of writing into the hands of their classes. Some text books have attempted to meet the demand but always, to keep within limits, they have been forced to defeat their own ends by so cutting the passages that could not serve as illustrations of consecutive composition. With this fact in mind Professors Carpenter and Brewster have made it their aim "to present a rich store of material in *complete* essays, stories, chapters, or component parts of larger works." The book should be welcomed by a large number of teachers.

P. H. B.

RELIGIOUS ART AND MUSIC. Bulletin No. 1. pp. 54. 25 cents. Chicago: Religious Education Association.

Seven addresses and papers presented at the second convention of the association, reprinted in pamphlet form, of exceptional suggestiveness in somewhat neglected fields. They will repay careful reading. Contents: "The Use of Biblical Pictures in Teaching Children," Henry Turner Bailey, Scituate, Mass.; "The Educational Values of Church Architecture and Decoration," J. Cleveland Cady, New York; "Clubs and Classes for the Study of Religious Pictorial Art," Miss Harriet Cecil Magee, Oshkosh, Wis.; "The Religious Values of Literature," Professor W. D. MacClintock, Chicago; "The Service to Religious Feeling of the Music of the Church," Professor George C. Gow, Poughkeepsie, N. Y.; "Literature as a Means of Religious Education in the Home," Prof. Caleb T. Winchester, Middletown, Conn.; "The field of Artistic Influences in Religious Education," Professor Waldo S. Pratt, Hartford, Conn.

THE DICTUM OF REASON. By David Gregg, D. D. 50 cents. New York: E. B. Treat & Co.

A most delightful little book of two chapters only. The highest reasons for the human reason to accept man's immortality are presented in such a way as to convince the candid mind regardless of the teachings of the Bible. It ought to be read by everybody. The author is pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. J. M. B.

MARY'S GARDEN AND HOW IT GREW. By Frances Duncan. Illustrated. pp. 261. 5x7. \$1.25. New York: The Century Co.

A charming story of practical gardening for children, but the ordinary facts and rules are so disguised as to make the study of home agriculture seem like a piece of play. This

little book is the most helpful as well as entertaining treatise of the kind that we have seen for little people. M. M.

NATURE'S GARDEN. By Neltje Blanchan. \$2. New York: Doubleday, Page & Co.

The most casual student of botany cannot fail to be inspired with greater interest in flowers after glancing at the pages of "Nature's Garden." Fact and fancy are so skilfully combined that even the scientist may here find a new charm in botanical lore. As the title indicates only the wild flowers are described, and with an explanation of their insect relationship the reader is given a fund of valuable information. Over five hundred flowers have been classified while eighty exquisite illustrations add to the interest of the scientific instruction.

THE FLOWER GARDEN. By Ida D. Bennett. \$1.25 New York: McClure Phillips & Co.

A well written, instructive treatise on gardening, with explicit directions concerning the soil, fertilizing, seeds, house plants, window boxes, besides full instructions as to what and where vines and flowers should be planted. There are twenty four illustrations which add to the interest and attractiveness of the book.

A TRANSPLANTED NURSERY. By Martha Kean. Illustrated. pp. 275. 5½x7¾ \$1.20 net. New York: The Century Co.

An instructive as well as entertaining account of a summer spent by an American mother with her three small boys on the coast of Brittany. The attractive pictures and interesting accounts of the trip will doubtless make many readers of the book eager to try the same experiment. M. M.

THE SOCIETY OF TOMORROW. By G. de Molinari, Editor of "Le Journal des Economistes." Translated by P. H. Lee Warner. 1904. Pp. 230. \$1.50. New York: G. P. Putnam's Sons.

The main assertions of this suggestive volume are to the following effect: war is the greatest threat of civilization because it involves oppressive debts, and maintains governments which exploit their peoples and prevent the free and natural development of a beneficent competition. Just as private feuds have yielded gradually to the assertion of authority by the state, so Molinari sees the time when international contests will be impossible. He proposes a general disarmament by all nations, and the appointment of an international tribunal which shall keep the peace of the world, enforcing its decisions if need be by means of a neutralized, armed force. This once accomplished, governments and office holders, who now get their chief excuses for being directly or indirectly from war would be minimized,

and peoples would be free to produce goods and enjoy them as never before. The book is full of subtle and even brilliant suggestions, and if war were a more rational force would go far in the propagandum for universal peace.

G. E. V.

MEDIEVAL CIVILIZATION. Selected Studies from European Authors translated and edited by Dana Carleton Munro and George Clark Sellery. 12mo. \$1.25. New York: The Century Company.

To the majority of people the Middle Ages are known mainly as a store-house of romance from which the raw materials for a very considerable amount of our best literature have been drawn. Aside from this the history of the long centuries between the so-called Fall of Rome and Renaissance is commonly regarded as a pretty dry affair, and much of it unquestionably is such. The difficulty has been that, until rather recently, the really reliable sources of information were such as pertained to the formalities of government and war and had little to tell us of the life of the times, which is always the most interesting thing. It is pleasant to note that the industry of certain French and German historians of the present generation is going a long way toward supplying this lack. How men actually lived and thought, what they worked at, what manners and social customs they had, what education and religious interests they cherished—these and a hundred other matters of the sort are being brought to light and added to the great composite picture now being drawn of the people of medieval France and England and Germany. Professors Munro and Sellery, of the University of Wisconsin, have rendered a distinct service to every person who is interested in the results of these investigations but who has not the time, or perchance the linguistic training, required for a reading of the ponderous French and German books on the subject. They have prepared and published in their recent "Mediaeval Civilization" a series of English translations of choice passages from the writings of twelve or fifteen European historians, representing a wide variety of topics. The extracts are short, readable, and yet very scholarly. There are especially interesting sketches of the survival of Latin in the Middle Ages, the literary productions of the period, life in the monasteries, Saracen civilization in Spain, chivalry, the development of the Romance languages, the life of the students in the universities and the manners of people of country and town. The book is not one for continuous reading, but rather one to be dipped into whenever one wants to know what is the very latest and best opinion of scholars upon any one of

the numerous subjects treated in it. Prepared primarily for the use of students, its character is yet such as to give it a real value, and even interest, to the general reader of the more intelligent and truth-seeking type.

F. A. O.

SPECIAL METHOD IN HISTORY. By Charles A. McMurry. Pp. 291. 6x8½. \$75. New York: The Macmillan Co.

The adult reader as well as the teacher in history will be interested in this book. From the very latest methods Dr. McMurry combines what he conceives to be the most effective presentation of this important subject in the school grades. He follows the "tandem" plan of presenting consecutive periods of history in consecutive grades of school rather than the "ring" system of studying the entire field in each grade, with every widening horizons.

E. E. S.

A HISTORY OF EDUCATION IN THE UNITED STATES. By Edwin Grant Dexter, Professor of Education in the University of Illinois. 1904. Pp. 656. \$2. New York: The Macmillan Co.

A scholarly work based upon a painstaking study of the original sources of educational history from the early colonial period to the present time. The treatment includes the development of educational practice in the different sections of the country, the gradual organization of these parts into the unity of a national system, the various phases of educational endeavor including "educational extension" through libraries, the press, summer schools, learned societies, correspondence teaching, etc. While the volume is designed primarily for use in pedagogical classes, it will prove a valuable source of accurate information for the thoughtful teacher and parent, and will be welcomed in the reference library.

G. E. V.

A NEW SCHOOL MANAGEMENT. By Levi Seeley, Professor of Pedagogy in the New Jersey State Normal School. Pp. 329. \$1.25. New York: Hinds & Noble.

A text-book for normal school students dealing with the technicalities of school management. yet written in so wise and cheery a fashion as to be good reading for the layman. The discussions of punishment, school evils, school virtues, and school morals are especially enlightening. The author proves himself a good school-master by his constant use of illustrations and anecdotes which vividly enforce his points.

G. E. V.

A MODERN SCHOOL. By Paul H. Hanus, Professor of the History and Art of Teaching in Harvard University. 1904. Pp. 306. \$1.25. New York: The Macmillan Co.

A collection of educational articles which have appeared in different periodicals during the last few years. They all display a deep insight into

the significance of education, and an appreciation of the problems which it confronts in adjusting itself to the ever changing conditions of modern life. The two chapters "The School and the Home" and "Our Faith in Education" may well be read thoughtfully by all who ponder the meaning of our educational aims and ideals. G. E. V.

FUNDAMENTALS OF CHILD STUDY. By Edwin A. Kirkpatrick, of the Fitchburg (Mass.) Normal School. 1903. Pp. 384. \$1.50. New York: The Macmillan Co.

A sane and restrained book in a field too often invaded by vague and fantastic speculation. The statement of the development of the child's body and of the instincts which are interpreted in detail is admirably clear and in harmony with authoritative biological and psychological theories. The application of principles to the concrete problems of the home and the school gives the volume a practical value for all who deal with children. G. E. V.

THE YOUTH OF WASHINGTON. By S. Weir Mitchell. pp. 290. 6¼x9. \$1.50. New York: The Century Co.

The versatile Dr. S. Weir Mitchell conceived the daring idea of resetting the most important facts in the early life of Washington in the language of that worthy gentleman as illustrated in his writings. The result of this pseudo autobiography is a book of 290 pages which tells the story of Washington's early life to the close of the ill-fated Braddock expedition. The style is that of Washington's day and rather difficult for modern readers. It grows prolix at times, especially when Dr. Mitchell makes the supposed writer enter upon long self-examination and philosophising. The reader who follows the volume to its close will have a fresh and adequate knowledge of the events in the life of the first great American. E. E. S.

A CENTURY OF EXPANSION. By Willis Fletcher Johnson. pp. 316. 6x8½. \$1.50. New York: The Macmillan Co.

Mr. Willis Fletcher Johnson, of the New York *Tribune* editorial staff, has wrought the various additions to the national territory of the United States into a chronological study under the title, "A Century of Expansion." The anti-expansionist is not likely to find much comfort in its pages. Manifest destiny is the excuse for all despoiling of a weaker power. Expansion should be "merely a means of working out our highest national destiny." Prediction is made that the next scene of national land-grabbing will take place in the West Indies. Nevertheless the facts seem to be authentically given and in excellent proportion. E. E. S.

DANIEL WEBSTER FOR YOUNG AMERICANS. \$1.50. Boston: Little, Brown & Co.

"Daniel Webster for Young Americans" is a compilation of the principal speeches of the great Senator, together with Whipple's well-known essay on his style. The illustrations are original and novel. The possession of such a book should be a source of pride not only to young folks but to their elders. E. E. S.

THE GOVERNMENT OF OHIO. By Wilbur H. Siebert. pp. 309. 6x8½. \$.75. New York: The Macmillan Co.

THE GOVERNMENT OF ILLINOIS. By Evarts Boutell Greene. pp. 296. 5¼x7½. \$.75. New York: The Macmillan Co.

The series of Handbooks of American Government, published by the Macmillan Company, includes a study of Ohio as an addition to the list. Minnesota, Maine, New York, Illinois, and Michigan have been considered in previous volumes. Considering the fact that the average citizen participates many times in state government to every instance of activity in national government, the preparation of these little manuals provides an excellent way for teaching and studying the difficult problem of the training of American citizens. E. E. S.

THE CONTEST FOR SOUND MONEY. By A. Barton Hepburn. 1903. pp. 666. \$2.00. New York: The Macmillan Co.

The contest for sound money, like the tariff question and the controversy on Imperialism, excites discussion from time to time which is as a rule more heated than intelligent. It is a question if a large proportion of American voters would not rather enjoy their prejudices at leisure than at the expense of patient reading. For those, however, who do not object to a little honest thinking the "History of Coinage and Currency in the United States, and the Perennial Contest for Sound Money" will prove both interesting and instructive. The book is thorough and amply illustrated with tables and other statistical matter.

THE PRINCIPLES OF RELIEF. By Edward T. Devine, General Secretary of the New York Charity Organization Society. Pp. 495. \$2. New York: The Macmillan Co.

As the title indicates, this book is based upon the theory that charity so-called should not be a haphazard, empirical, "rule of thumb" makeshift, but an intelligent application of principles which may be drawn from a careful scientific study of facts. With rare wisdom and practical insight Dr. Devine discusses in detail the many concrete problems of relief. Every principle enunciated is illustrated by actual cases, so that the volume is not only philosophically profound, but intensely practical as well. It is difficult to speak in too high terms of this

contribution to the literature of the subject. Would that every impulsive sentimentalist could be induced to read this book. G. E. V.

THE CITIZEN. A Study of the Individual and the Government. By N. S. Shaler. 1904. pp. 346. \$1.40. New York: A. S. Barnes & Co.

It is refreshing at times to hear the specialist speak on something other than his specialty. It is not generally known that Professor N. S. Shaler, whose book "The Citizen" has just appeared, has had experiences much more varied than those of the average college professor. Both in and since the Civil War he has had exceptional opportunities for observing the problems of citizenship in their larger relations. Not all that he says will meet with universal agreement, perhaps few readers would agree with him on all points, but his expression of opinion and judgment as an American is interesting for Americans in any event. P. H. B.

A LITTLE BOOK OF POETS PARLEYS. By Helen A. Clarke and Charlotte Porter. 95 c. New York: T. Y. Crowell.

A clever arrangement of the sentiments of different poets on varying subjects. The extracts are given verbatim and appear in the form of conversations, a unique and difficult thing to accomplish. Keats and Browning discuss "Beauty," Browning and Shakespeare "Love" and "Democracy." Some twenty-six conversations are arranged, the American poets being well represented. M. M.

ELEMENTS OF PHYSICAL CHEMISTRY. By Harry C. Jones. 8 vo. pp. 565. \$4.00. New York: The Macmillan Co.

Within the last fifteen years this new branch of science has had remarkable growth, and the author shows comprehensively its importance in throwing light on such subjects as solutions, thermochemistry, electrochemistry, chemical dynamics and statics. The book is for the use of those who are already familiar with physics, inorganic and organic chemistry, and elementary calculus. Abundant references offer a great advantage to the student. M. J.

ELEMENTS OF INORGANIC CHEMISTRY. By Harry C. Jones. pp. 343. \$1.25. New York: The Macmillan Co.

A text-book thoroughly in harmony with the modern methods of teaching chemistry. The author applies, unhesitatingly, the principles of physical chemistry in order to give the student a truer conception of the subject. The book contains two hundred experiments and many problems. M. J.

COLLEGE LABORATORY MANUAL OF PHYSICS. By Edwin H. Hall, pp. 138. Illustrated. \$.80. New York: Henry Holt & Co.

This manual contains a series of exercises of an advanced character used by the author in

connection with a general course in physics extending through a college year. M. J.

MANUAL OF ASTRONOMY. By Charles A. Young. 8 vo, pp. 611. Illustrated. \$2.25. Boston: Ginn & Co.

This book will be welcomed by those who have felt a need of a text-book more advanced than the author's "Elements of Astronomy," but less difficult than his "General Astronomy." As in the latter book, emphasis is given to the mathematical aspects of the subject. Descriptions of the most improved astronomical instruments, and excellent illustrations and plates made from recent observations, show the progress of the science. M. J.

LESSONS IN ASTRONOMY. By Charles A. Young. Revised edition. 12 mo. pp. 420. Illustrated. \$1.25. Boston: Ginn & Co.

A brief course of astronomy and uranography, without mathematics, and therefore suitable for high schools and secondary schools, where more advanced work is not desired. The book is to be highly commended, not only for excellence of its subject-matter, but for its general attractiveness and fine illustrations. M. J.

A UNIVERSITY TEXT-BOOK OF BOTANY. By Douglass Houghton Campbell. pp. 579. Illustrated. \$4.00. New York: The Macmillan Co.

This book is in no sense a laboratory manual, but is a reference work of the highest authority, for the use of students in American colleges and universities. A valuable bibliography follows each subject discussed. M. J.

THE BREATH OF THE GODS. By Sidney McCall. pp. 431. \$1.50. Boston: Little, Brown & Co. 1905.

In these progressive days authors are quick to seize upon new and unexploited regions to furnish "local color" and "background" for stories of love and adventure. "The Breath of the Gods," by Sidney McCall is a notable example of such literary enterprise, utilizing as it does some of the events of the late Russo-Japanese war. The greater part of the action is carried on in Tokyo and it is from the Japanese setting and, more particularly, from the exposition of Japanese ideals of patriotism, love, and duty that the story derives its chief interest. There are two heroines to the tale, but the Japanese girl, Yuki, who kills herself because she thinks she has not justified her lord's trust, and hopes by death to expiate her fault, is considerably more interesting than the rather vulgar American beauty.

One feels that the story would have been stronger had Yuki not been forced to her death, but the sacrifice of a "happier" ending

permits the exploitation of some of the grimmer traits of Japanese character.

It is interesting to note that the author of "The Breath of the Gods" is of those who idealize the Japanese and credit them with loftier ideals of patriotism and self sacrifice than characterize the average Occidental. Foreigners' opinions of the Japanese run to odd extremes; some admire them whole heartedly, others dislike them unreservedly. One suspects that a true estimate should lie somewhere between the two. Sidney McCall, however, is of those who admire and readers of "The Breath of the Gods" should remember that there is another side than the one there presented.

C. H. G.

Books Received

- ANTHRACITE COAL COMMUNITIES. By Peter Roberts. Illustrated. pp. 387. 6x9. \$3.50. New York: The Macmillan Co.
- ATHLETICS AND OUT-DOOR SPORTS FOR WOMEN. Each subject being separately treated by a special writer. Introduction by Lucille Eaton Hill. Illustrated. pp. 339. 5¼x8¼. New York: The Macmillan Co.
- A PLEASURE BOOK OF GRINDELWALD. By Daniel P. Rhodes. Illustrated. pp. 234. 5¼x8. \$1.50. New York: The Macmillan Co.
- PHYSICAL EDUCATION BY MUSCULAR EXERCISE. By Luther Halsey Gulick. Illustrated. pp. 67. 6x9. Philadelphia: P. Blakiston's Son Co.
- REAL THINGS IN NATURE. By Edward S. Holden. Illustrated. pp. 443. 5x7. New York: The Macmillan Co.
- GOD AND MY NEIGHBOR. By Robert Blatchford. pp. 197. 5¼x8. \$1.00. Chicago: Charles H. Kerr & Co.
- FIFTY-FIVE YEARS OLD, and other stories. By C. W. Bardeen. pp. 216. 5x7. \$1.00. Syracuse, N. Y.: C. W. Bardeen.
- COPYRIGHT IN CONGRESS 1789-1904. Prepared by Thorvald Solberg. pp. 468. 7x10½. Washington: Government Printing Office.
- THOUGHTS FOR THE RICH. By Austin Bierbower. pp. 32. 4½x6½. \$.25. New York: Fowler & Wells Co.
- PSYCHOLOGY AND PATHOLOGY OF HANDWRITING. By Magdaline Kintzel-Thumm. pp. 149. 6x8. \$2.00 net. New York: Fowler & Wells Co.
- BULLETIN OF THE BUREAU OF LABOR. pp. 288. 5¼x9. Washington: Government Printing Office.
- THE STORY OF THE ILIAD. By Rev. Alfred J. Church. Frontispiece. pp. 221. 4x5½. \$.25. New York: The Macmillan Co.
- QUENTIN DURWARD. By Sir Walter Scott. Frontispiece. pp. 529. 4x5½. \$.25. New York: The Macmillan Co.
- THE STORY OF THE ODYSSEY. By Rev. Alfred J. Church. Frontispiece. pp. 221. 4x5½. \$.25. New York: The Macmillan Co.
- ON HEROES, HERO-WORSHIP AND THE HEROIC IN HISTORY. By Thomas Carlyle. pp. 417. 4x5½. \$.25. New York: The Macmillan Co.
- THE MAN WITHOUT A COUNTRY. By Edward Everett Hale. Illustrated. pp. 48. 4¼x6¼. \$.35. Boston: Little Brown & Co.
- ON GOING TO CHURCH. By G. Bernard Shaw. pp. 60. 4½x7½. \$.75. Boston: John W. Luce & Co.
- THE SCHOOL OF LIFE. By Henry Van Dyke. pp. 37. 4½x7½. \$.50 net. New York: Charles Scribner's Sons.
- DODGE'S ADVANCED GEOGRAPHY. By Richard Elwood Dodge. Illustrated. pp. 333. 8x10. \$1.20. Chicago: Rand, McNally & Co.
- HISTORY OF THE LIBRARY OF CONGRESS. By William Dawson Johnston. Illustrated. pp. 534. 7½x10½. Washington: Government Printing Office.
- MAKERS OF THE AMERICAN REPUBLIC. By David Gregg. pp. 527. 5x7½. \$2.00. New York: E. B. Treat & Co.
- TWENTY-FIRST ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. 1900-1901. Illustrated. pp. 360. 8x11½. Washington: Government Printing Office.
- TWENTY-SECOND ANNUAL REPORT OF THE BUREAU OF AMERICAN ETHNOLOGY. 1900-1901. Illustrated. 320 pp. 8x11½. Washington: Government Printing Office.
- THOUGHTS FOR THE OCCASION. By Franklin Noble. pp. 576. 5¼x7¾. \$2.00. New York: E. B. Treat & Co.
- SELECT LIST OF REFERENCES ON IMPEACHMENT. By Appleton Prentiss Clark Griffin. pp. 16. 7¼x10. Washington: Government Printing Office.
- PURCHASE OF LOUISIANA. MONROE'S JOURNALS OF NEGOTIATIONS, 1803. Compiled by Worthington Chauncey Ford. pp. 114. 7½x11½. Washington: Government Printing Office.
- BULLETIN OF THE BUREAU OF LABOR. No. 59, July, 1905. pp. 387. 5¼x9. Washington: Government Printing Office.
- REPORT OF THE ELEVENTH ANNUAL MEETING OF THE MOHONK LAKE CONFERENCE ON INTERNATIONAL ARBITRATION. 1905. Reported by Miss Lillian D. Powers. Published by The Mohonk Lake Arbitration Conference. pp. 179. 5¼x9.
- NINETEENTH ANNUAL REPORT OF THE COMMISSIONER OF LABOR. 1904. pp. 976. 6x9½. Washington: Government Printing Office.
- TEXT-BOOK IN THE HISTORY OF EDUCATION. By Paul Monroe. pp. 770. 5½x8½. Illustrated. New York: The Macmillan Co.
- DOUBLE DARLING AND THE DREAMSPINNER. By Candace Wheeler. \$1.50. pp. 167. 6x8½. Illustrated. New York: Fox, Duffield & Co.
- THE CHRISTIAN FAITH. By Olin Alfred Curtis. \$2.50. pp. 541. 6x9¼. New York: Eaton & Mains.
- A STUDY OF JOHN D. ROCKEFELLER. By Marcus M. Brown. pp. 150. Illustrated. 5¾x8. Cleveland, Ohio.
- BULLETIN OF THE UNITED STATES NATIONAL MUSEUM. By Randolph I. Geare. pp. 168. 6¾x9¾. No. 51. Washington: Government Printing Office.
- THE RED GUM. By Alfred K. Crittenden. Illustrated. Bulletin No. 58. pp. 56. 5¼x9½. Washington: Government Printing Office.
- FOREST PRESERVATION AND NATIONAL PROSPERITY. U. S. Dept. of Agriculture. No. 35. pp. 31. 5¼x9½. Washington: Government Printing Office.
- THE APPROVED SELECTIONS FOR SUPPLEMENTARY READING AND MEMORIZING. By Melvin Hix. pp. 59. Illustrated. 5x7½. New York: Hinds, Noble & Eldredge. 25 cents.
- REPORT OF THE PUBLIC BUILDINGS COMMISSION

- OF THE CITY OF ST. LOUIS. By John Lawrence, William S. Eames and Albert B. Groves. pp. 20. 9x12.
- THREE WEEKS IN EUROPE. By John U. Higginbotham. Illustrated. pp. 274. 5x7 $\frac{3}{4}$. Chicago; Herbert S. Stone & Co.
- A MEDIAEVAL PRINCESS. By Ruth Putnam. Illustrated. pp. 337. 5 $\frac{1}{2}$ x8 $\frac{1}{2}$. New York: G. P. Putnam's Sons.
- NATIONAL CONFERENCE ON SECONDARY EDUCATION AND ITS PROBLEMS. Held at Northwestern University, Oct. 30 and 31, 1903. Edited by V. K. Froula. pp. 240. 6x9. Published by the University: Evanston.
- THE RAPE OF THE LOCK. By Alexander Pope. pp. 202. 25 cents. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- THE ESSAYS OF ELIA. By Charles Lamb. Illustrated. pp. 399. 25 cents. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- THE DESERTED VILLAGE AND OTHER POEMS. By Oliver Goldsmith. Illustrated. 25 cents. pp. 390. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- OUR PHILIPPINE PROBLEM. By Henry Parker Willis. pp. 479. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. \$1.50, net. New York: Henry Holt & Co.
- THE UPTON LETTERS. By T. B. pp. 335. 5x7 $\frac{1}{2}$. \$1.25, net. New York: G. P. Putnam's Sons.
- RELIGION OF THE ANCIENT EGYPTIANS. By George Steindorff. pp. 178. \$1.50, net. New York: G. P. Putnam's Sons.
- ARNOLD'S SOHRAB AND RUSTUM. By Justus Collins Castleman. 25 cents. Illustrated. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- GRADED CITY SPELLER. By William Estabrook Chancellor. pp. 80. 12 cents. 5x7 $\frac{1}{4}$. New York: The Macmillan Co.
- ON HOLY GROUND. By William L. Worcester. pp. 492. Illustrated. 6 $\frac{1}{4}$ x9 $\frac{1}{2}$. Philadelphia: J. B. Lippincott Co.
- THE FLYING LESSON. By Agnes Tobin. pp. 28. Illustrated. 7x8 $\frac{3}{4}$. London: Wm. Heinemann.
- BRITISH SEWAGE WORKS. By M. N. Baker. pp. 146. \$2.00. 6x9. New York: The Engineering News Publishing Co.
- JUSTICE IN COLONIAL VIRGINIA. By Oliver Perry Chitwood. pp. 121. 9 $\frac{3}{8}$ x6. Baltimore: The Johns Hopkins Press.
- THE STORY OF THE CONGO FREE STATE. By Henry Wellington Wack. Illustrated. pp. 634. \$3.50, net. 6 $\frac{1}{4}$ x9 $\frac{1}{8}$. New York: G. P. Putnam's Sons.
- THE BREATH OF THE GODS. By Sidney McCall. \$1.50. pp. 431. 5 $\frac{1}{2}$ x8. New York: Little, Brown & Co.
- REPORT ON AN EXAMINATION OF A FOREST TRACT IN WESTERN NORTH CAROLINA. By Franklin W. Reed. pp. 32. Illustrated. 5 $\frac{1}{4}$ x9. Washington: Government Printing Office. Bulletin No. 60. 1905.
- MODERN ADVERTISING. By Ernest F. Calkins and Ralph Holden. pp. 361. Illustrated. 5 $\frac{1}{2}$ x7 $\frac{1}{2}$. \$1.50, net. New York: D. Appleton & Co.
- BULLETIN OF THE BUREAU OF LABOR, May, 1905. No. 58. pp. 304. 5 $\frac{1}{4}$ x9. Washington: Government Printing Office.
- SOUTHERN WRITERS. By W. P. Trent. pp. 524. \$1.10, net. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$. New York: The Macmillan Co.
- EXAMPLES IN ALGEBRA. By Charles M. Clay. pp. 372. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. 90 cents. New York: The Macmillan Co.
- SEAT WORK AND INDUSTRIAL OCCUPATIONS. By Mary L. Gilman. Illustrated. pp. 141. 50 cents. 6 $\frac{1}{8}$ x7 $\frac{3}{8}$. New York: The Macmillan Co.
- HOUSE OF SEVEN GABLES. By Nathaniel Hawthorne. pp. 208. 25 cents. 4 $\frac{1}{4}$ x5 $\frac{3}{4}$. New York: The Macmillan Co.
- THE CHURCH OF CHRIST. By a distinguished layman. pp. 336. \$1.00. 5 $\frac{1}{4}$ x8 $\frac{1}{4}$. New York: Funk & Wagnalls.
- THE MACMILLAN SERIES OF WRITING BOOKS. By Harry Houston. pp. 24. 50 cents a dozen. 6 $\frac{3}{4}$ x7 $\frac{3}{4}$. New York: The Macmillan Co.
- OFFICIAL REPORT OF THE THIRTEENTH UNIVERSAL PEACE CONGRESS. Reported by William J. Rose. Edited by the Secretary of Congress. 5 $\frac{1}{2}$ x9. pp. 351. Boston: The Peace Congress Committee.
- AMERICA, ASIA AND THE PACIFIC. By Wolf Von Schierbrand. pp. 334. 5x7 $\frac{1}{2}$. \$1.50, net. New York: Henry Holt & Co.
- ABOUT ANIMALS RETOLD FROM ST. NICHOLAS. Edited by M. H. Carter. Illustrated. pp. 212. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. New York: The Century Co.
- READY MONEY. By George H. Knox. pp. 317. 5x7 $\frac{1}{2}$. \$1.60 net. Des Moines, Iowa: Personal Help Publishing Co.
- THE FAR EASTERN TROPICS. By Alleyne Ireland. pp. 339. 5 $\frac{1}{2}$ x8. \$2.00, net. Boston: Houghton, Mifflin & Co.
- WASPS SOCIAL AND SOLITARY. By George W. and Elizabeth G. Peckham. Illustrated. pp. 311. 5x7 $\frac{1}{2}$. \$1.50, net. Boston: Houghton, Mifflin & Co.
- THE KOHL COLLECTION OF MAPS RELATING TO AMERICA. By Justin Winsor. pp. 189. 7x10. Washington: Government Printing Office.
- UNDER THE VIERKLEUR. By Ben. J. Viljoen. Illustrated. pp. 385. 5x7 $\frac{1}{2}$. Boston: Small, Maynard & Co.
- ANTISEMITISM. Bernard Lazare. pp. 384. 5 $\frac{1}{2}$. New York: The International Library Publishing Co.
- EXTRACTS FROM ADAM'S DIARY. By Mark Twain. Illustrated. pp. 89. 5 $\frac{1}{4}$ x8 $\frac{1}{4}$. New York: Harper & Brothers.
- ALLEN AND GREENOUGH'S NEW LATIN GRAMMAR. Edited by J. B. Greenough, A. A. Howard, G. L. Kittredge and Benj. L. D'Ooge. pp. 490. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. \$1.20. Boston: Ginn & Co.
- JAPANESE PHYSICAL TRAINING. By Irving Hancock. Illustrated. pp. 156. 5 $\frac{1}{4}$ x7 $\frac{1}{2}$. New York: G. P. Putnam's Sons.
- HOBBES. By Sir Leslie Stephen. pp. 243. 5x7 $\frac{1}{2}$. \$.75, net. New York: The Macmillan Co.
- A SPANISH GRAMMAR. By E. C. Hills and J. D. M. Ford. pp. 292. 5x7 $\frac{1}{4}$. Boston: D. C. Heath & Co.
- THE DIVINE VISION AND OTHER POEMS. By A. E. pp. 123. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$. New York: The Macmillan Co.
- ELEMENTARY WOODWORKING. By Edwin W. Foster. Illustrated. pp. 133. 5 $\frac{1}{2}$ x7 $\frac{1}{2}$. Boston: Ginn & Co.
- AMERICAN PAUPERISM AND THE ABOLITION OF POVERTY. By Isador Ladoff. pp. 230. 4x6 $\frac{3}{4}$. \$.50. Chicago: Charles H. Kerr & Co.
- VILLAGE LIFE IN PALESTINE. By Rev. G. Robinson Lees. Illustrated. pp. 260. 3s. 6d. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$. London: Longmans, Green & Co.

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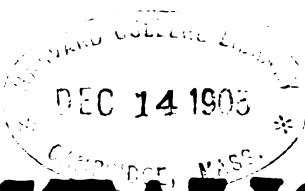
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racy and bureaucracy and was determined to end a regime that was as corrupt and inefficient as it was repugnant to the modern spirit.

But the immediate cause of the Tzar's surrender was a general strike of the railway employees on the principal lines and of many classes of "industrial employees"—workers in factories, newspaper offices, gas and electric establishments, etc. The strike grew out of a railway dispute—the government having violated a promise to increase wages and better conditions—and spread from Warsaw to St. Petersburg and other centers with extraordinary speed. It at once assumed a political and revolutionary character, for most of the leaders were members of the Social Democratic and Revolutionary parties. The demands formulated were political primarily.

Professional organizations, students and other "intellectuals" joined the strikers and a sort of general boycott was proclaimed against the autocracy. The previously granted reforms were denounced as illusory, hollow, and worthless, and a real program of fundamental reform was presented.

Remarkably enough, the great strike was practically peaceful. There was some disorder in provincial cities, but in St. Petersburg there was little disturbances of the peace. The government dared not employ the usual measures of repression, and the agitation and demonstrations proceeded without much interference. Trade and commerce were paralyzed, however; the city was in darkness and cut off from the world. There were ominous signs of sympathy with the strikers in naval, army, and departmental circles. The news from Poland, Finland, the Caucasus and other quarters was grave enough to warrant fear of chaos and anarchy throughout the whole empire.

Count Witte, fresh from his American triumph, proved himself the man of the

hour. He knew that the great West was with him and wholly out of sympathy with the Bourbon bureaucracy. He was candid and plain with the Tzar; he advised and urged constitutional reforms. Nicholas II. hesitated, doubted, shrank from the inevitable. Every hour brought fresh complications, and Russian credit was meantime sinking lower and lower. A foreign loan had been negotiated; it was impossible to complete the transaction. The army was in Manchuria; the troops at home could not be transported to the centers of revolt.

Finally, the Tzar signed the decree putting an end to autocracy and converting Russia into a constitutional realm. Witte was named premier, and—the legal revolution was an accomplished fact!

Unhappily, the concessions, which were received by some elements with joy and enthusiasm, were deemed inadequate by the extreme factions and far too radical by the fanatical reactionaries and "loyalists." The manifesto proved the signal for a reign of terror and license. The revolutionists refused to end the strikes, and thereby gave aid and encouragement to their worst enemies, the vicious, criminal, and "submerged." In Warsaw



A REAL DIS-CZAR-MAMENT PROPOSITION
—From the Minneapolis Journal.

Odessa, Kishinev and other places fierce rioting ensued and the local military authorities were either unequal to their duties or in sympathy with the mob. Everywhere the Jews were the first victims of the reactionary and "loyalist" terror, and thousands of them were killed or maimed in the sanguinary disorders. Orders and appeals from St. Petersburg were ignored, and Count Witte encountered hostility and prejudice on every side.

At this writing the situation shows considerable improvement. The revolutionists, though still distrustful of the government, are willing to grant it a truce to give it an opportunity to carry out the promises of the Tzar's manifesto. The strikes have been called off; the railway workmen have secured important concessions, and normal conditions are being restored in the demoralized industries. The mob violence is without special significance, and it is not believed that the government can be driven to undo its reformatory work. "Revolutions," it has been said, "never go backward." Russia has at last turned her face toward civilization and freedom. The war with Japan had revealed the appalling rottenness of the autocratic-bureaucratic system, and reorganization was inevitable. If the advanced parties and groups cooperate with the government and the moderates, pacification and beneficent reconstruction, gradual realization of the promised reforms, may hopefully be looked for. Gigantic tasks confront Witte and his associates, but with the aid of the people's representatives, a freed press, and public opinion, they can be accomplished.



The Exact Peace Terms

The formal approval of the Portsmouth treaty of peace was followed by the publication of the full text of that instrument. The original summary, it appears, was inaccurate in some important particulars, and the terms as they actually

stand give China less ground for dissatisfaction than she was believed to have at first. It was said that she objected to several articles, as well as to the assumption supposed to underlie the treaty—that she is not a sovereign power, the equal of the signatories, and may be "patronized" and instructed by them. The spirit of the document, on the contrary, is all that China could have demanded. She still has some grievances, but they are of a minor character.

It was supposed that the treaty guaranteed the territorial integrity of China as well as the open door. The former principle is not mentioned, nor even alluded to, while the only possible hint at the latter is found in the fourth article, which pledges Russia and Japan "not to obstruct any general measures common to all countries which China may take for the development of commerce in Manchuria." In other words, neither signatory will object to the open door if China herself wants it. This is a very different thing from a self-denying pledge, a pledge not to seek from China special privileges in any form.

It has been said, further, that the provisions in regard to the evacuation of Manchuria are vague and unsatisfactory—so vague that Russia might remain indefinitely in the north without violating them or offending Japan. The text shows that this notion is baseless. The signatories agree, definitely, "to restore entirely and completely to the exclusive administration of China all the portions of Manchuria," except the Liao-tung peninsula. China wants the armies withdrawn in nine months, as against the eighteen which the treaty gives the signatories, but this is not a serious ground for complaint.

But the provision that Russia and Japan may keep about 15,000 railway guards in Manchuria may well give China pause. It is inconsistent with the promise of absolute restoration and reestablishment of native control. The presence of so many

alien guards cannot fail to produce friction and misunderstanding and questions of jurisdiction.

As for the railroad, Russia retains the portion north of Chang-chung-fu and Kun-chang-tsa, places where the branch line from Kirin joins the line between Mukden and Harbin. The portion south of those stations is ceded to Japan "with the consent of China." All other lines, coal mines and privileges including leases, ceded to Japan cannot become the property of that power unless China gives her consent. This means that the final ownership of the railway in the south and of other properties and interests will have to be settled by negotiations between Japan and China. The former power will doubtless keep Port Arthur and Dalny, but the railway through southern Manchuria may be purchased by China, and in this way Japan will obtain some indemnity for the war.

In other respects the text of the treaty corresponds with the original summary.



The Problem of Overcrowding in India

In the West urban congestion is a recognized evil. Housing and park problems are quite familiar in European and American cities, and millions are annually appropriated to secure to the inhabitants breathing spaces, wide streets, outlying parks and similar improvements.

In the East congestion is regarded as a natural condition. In certain quarters of Bombay or Calcutta (in the words of the *London Times*) "human beings are crowded to an extent which throws into the shade the old Roman 'Ghetto,' or the worst slums of London or Paris." The same paper goes on to say by way of illustration:

The population of the city of London is fairly dense with 36,000 souls to the square mile, but that is nothing to one of the wards of Calcutta, which has 145,000 persons crowded into an equal space. It

scarcely exceeds in density the whole of the Bombay population, and falls considerably short of that of Calcutta. In both these cases the statistics include the open European quarters, the Wimbledons and Hampsteads of India, as well as the crowded native cities.

The Indian seaports have been growing with immense rapidity. In the last thirty years the population of Calcutta has increased by one-third, of Bombay by one-fifth, of Madras by more than one-fourth. The population of Rangoon has risen by 140 per cent., and that of Korachi by 100 per cent. Suburban development is comparatively unknown, owing to inadequate means of local transportation. Hence increased population means concentration and overcrowding, with the danger of epidemics and other attendant evils.

The central and local governments of India have in recent years devoted much thought to this problem, and in July last an elaborate improvement scheme, applicable to Calcutta primarily, but capable of adoption in other cities, was promulgated. It is proposed to organize an improvement tract with power to open roads, provide parks, destroy insanitary and unsafe dwellings, and encourage suburban residence. About \$38,000,000 will be needed to realize the plans already formulated, and this is merely a beginning.

The government will contribute part of the amount, but the taxpayers will have to furnish the major part. Loans will be floated and new taxes levied for the purpose.

In Bombay improvements were initiated some time ago, but on a more modest scale. At Cawnpore employers have undertaken the proper housing of workmen. In short, the spirit of municipal improvement is abroad in India, and the only difficulty is financial. The masses of the people are extremely poor, and cannot support fresh taxation, while duties on certain exports and products monopolized by foreigners will provoke loud protests



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AN INCIDENT OF PRESIDENT ROOSEVELT'S SOUTHERN TRIP

President Roosevelt and Mrs. Roosevelt at Bulloch Hall, the old home of the President's Mother, in Roswell, Georgia.

from the latter. However, the need is great, and eventually means will have to be found.



The Degenerate Koreans and Their Future

We have discussed in these pages the appeal made to the United States on behalf of Korea on the eve of the Portsmouth conference. In that appeal the spokesmen of the Hermit Kingdom pleaded for autonomy and the preservation of their independence. They declared that Japanese control of their national affairs meant extravagance, high taxes and exploitation of the country's resources for the benefit of foreigners.

The appeal was informal and our gov-

ernment was not called upon to consider it. Since then the fate of Korea has been determined, while that of the Koreans will doubtless remain uncertain for years. The Portsmouth treaty recognized the "paramount" position of Japan in Korea, and "paramountcy" is merely a diplomatic euphemism for protectorate. The Anglo-Japanese treaty followed the conference, and it is hardly necessary to say that no power will interfere with Japan's activities in Korea. She is to have a free hand. She announced not long since that she intended to proceed at once with the reforms in government, finance and administration which the present condition of Korea rendered necessary. What these are, time will show.

The career of Korea as a self-govern-

ing nation is at an end, in all human probability. Yet there are impartial writers who believe that the change will be highly beneficial to the Korean population. CHAUTAUQUAN readers will recall in this connection the observations of Arthur Judson Brown in "A Reading Journey through Korea." Mr. George Kennan, in *The Outlook*, has in a later series of informing papers, described Korea as a degenerate state and her people as the product of a decayed civilization. They are, according to him, "lacking in dignity, intelligence and force," incredibly ignorant, lazy, dirty, and dishonest. The Korean workmen "do not compare at all favorably with the neat, alert, industrious laborers of Japan," while "the domestic environment and personal habits of the lower classes are filthy and repulsive in the extreme."

The government is corrupt and inefficient and worthless. The sums set apart for the emperor reach nearly \$1,800,000 a year, while the appropriation for public works is about \$425. The public schools get about \$27,000. The "navy," consisting of one gunboat, costs \$450,000 a year.

"Graft" pervades every department of the service, and it is accepted as a matter of course. Cabinet ministers are even allowed to borrow the dies from the national mint and coin nickels for their own use to an indefinite amount." The officials systematically practice blackmail and lawless extortion, and the subjects who attempt any resistance are liable to imprisonment and the loss of their goods.

The Koreans, Mr. Kennan holds, are not undeveloped, but degenerate—the "rotten product" of an Oriental civilization that has steadily and strangely declined. Upon the causes of the decline he does not speculate, but he is satisfied that if left to themselves, the process of dissolution will not be checked. Under Japanese guidance and control, however, there may be some hope for them. Mr.

Kennan says, in concluding one of his papers:

With a demoralizing inheritance of savage superstitions from a remote Asiatic ancestry, with a corrupt and brutal government to repress every attempt at reform, and with an antiquated system of Chinese training to cramp and fetter all minds that have natural capacity for improvement and growth, the degeneration of the Korean people was almost inevitable. It has now progressed so far as to be beyond the possibility of self-culture, but it may yet be arrested by foreign influence. Japan has finally undertaken to stop the process of decay; remedy the evils of bad government; encourage honesty, industry, and public spirit; and substitute modern enlightenment for the gloomy darkness of semi-barbarism. It is a gigantic experiment, and it may or may not succeed; but we, who are trying a similar experiment in the Philippines, must regard it with the deepest interest and sympathy.



The Spirit of the East

In the pages of "The Spirit of the Orient" an attempt has been made to define or describe the distinguishing characteristics of the civilization of the East. There are those who tell us with Mr. Kipling, that the West and the East can never understand one another, but this is hardly a reason why they should not try to understand one another. Many Western thinkers have studied the East sympathetically and endeavored to do it justice, but it may be doubted whether anyone is prepared to express full approval of the views recently expressed in a lecture on this subject by the solicitor general of Ceylon, Mr. P. Ramanathan. Addressing the Brooklyn Institute of Arts and Sciences, this student of the East declared that it is a fallacy to regard the Orient as unprogressive. In a materialistic sense, it may be so, but spiritually and morally it is far in advance of the West. The latter's notion of progress the lecturer arraigned as follows:

Progress, as understood in the West, is

mostly the movement of thought toward self-denial or God. Progress here is human activity allowed to freely vent itself for and in the gratification of the senses, or the pleasure of thought. It does not profess to improve the spirit. In the West the age of progress means only an age in which novel ideas of amusement and entertainment are allowed to live and die in due course. There is no final end and aim associated with this idea of progress.

In the West physical science has led to skepticism; mental science has nothing to say definitely of our spiritual nature, and intellectual culture is accompanied by a decline of love of God. Hence religion has been relegated by most people to the domain of manners. It has become a ritual of society, a rendering of account to man in regard to Sunday duties. Of all idols worshiped in the West, manners and money are the greatest. Can dead bones carry one to God? Are manners and money useful at deathbeds?

The East, on the other hand, lives and moves in the atmosphere of the spiritual. With it, the lecturer claimed, religion is life—the most essential part of life. To quote:

The sages of India and Judea alike have proclaimed the necessity of rearing the spirit with the utmost care. It should be the greatest work of life on earth. The cares of the world are the engagements of worldly life which must be attended to, but the West does not know how to fill these without being entangled in them or drowning in the vortex of sorrow. The spirit of the East is alive unto God and thinks not too highly of the world that is changing, decaying and perishing, even as we are looking on. It is a duty the soul owes to itself and the living God whom it serves not to allow the treasures of the world to multiply themselves beyond a certain limit and deceive man unto perdition. It is deeply religious. It recognizes as a fact clearer than the noonday sun that the Lord reigneth throughout the universe. The spirit of the East is further fully persuaded that the soul has a growth in light and love, and that it must be carefully nursed in every possible way from day to day.

Knowing as the East does these great hidden truths, it is able to say without hesitation that the high ideals and holy

practices needed for soul culture constitute civilization in the proper sense of the term.

In other words, the progress of the West is progress away from its faith, its moral code, its professed principles, and the East is called backward and stagnant because it practices what it professes and keeps the ancient faith.

This interesting view does not seem to apply to Japan, with her revolutionary changes in direct imitation of the West, even if we admit its correctness as to the other countries of the Orient, and Japan is rather a large exception.



Remarkable Developments in China

We have had occasion to call attention to foreign influences in China on the side of change and improvement. But it seems that things are moving in the celestial empire in obedience to native and internal factors as well. Indeed, some optimistic observers believe that China has definitely decided to follow Japan's historic example and has entered upon the path of comprehensive reform and thorough reorganization.

The task would be colossal. Considering the size of China, the character of her population, the form of her government (each province is practically an independent, autonomous kingdom, following its own customs and laws), its long stagnation and profound devotion to the past, reform of the political and industrial life of the nation would require as many decades, to say the least, as Japan needed years. But progress at any rate would be almost a miracle in China, and reports pointing thereto are received everywhere with surprise and interest and scepticism.

Some facts, however, are worthy of attention and are of undoubted significance as far as they go.

Some months ago, at the instance of Wu Ting Fang, former minister at Wash-

ington, the Emperor issued a decree abolishing torture and exposure as features of capital punishment and introducing other humane reforms in the application of the criminal law.

Later, at the instance of another leading Chinese official, an imperial decree was issued moderating the ancient and famous "civil service examinations." In China governmental and administrative positions have for centuries been filled under a "merit system," candidates passing rigid examinations in the classical literature of the country. That knowledge of Confucius does not argue fitness for administration, diplomacy, etc., never occurred to the Chinese.

But the new system subordinates classical literature to modern and scientific or practical studies—geography, history, languages, political economy, finance, etc., and there will be henceforth some connection between the examinations and the duties of the positions applied for by the candidates. This must seem to the average Chinaman of education in the old sense an absolutely revolutionary and iconoclastic departure, and news is lacking as to the success of the reform or the extent of its actual application.

Even more astonishing is the announcement that the Dowager Empress, so long regarded as the head of the reactionary elements and the anti-foreign forces, has determined to establish a parliamentary government—not immediately, but twelve years hence. A decree to that effect may be issued early next year. To prepare China for that change, a commission has been appointed to visit England and America and make a study of Western governmental systems and also of Western educational arrangements. The president of the commission is the Manchu prince Tsai-Tse and his associates are all notable men.

As this commission was leaving Peking in a private railway car a bomb was exploded on the tracks, and a score of people were injured, the miscreant himself meeting death in the outrage. Little is known concerning the identity of the bomb-thrower and his fellow-conspirators, or concerning the motive that actuated the crime. It is supposed, however, that fanatical reactionists committed the deed, and intended thereby to manifest their disapproval of the reform program as a whole.

A "reactionary bomb" is a startling novelty. In the West only extreme and impatient revolutionists use such methods, and it is a tragic absurdity to have the weapon of red terrorism used by a Mongolian enemy of governmental and official reform.

Be this as it may, the signs of an awakening in China are many, and the next decade may bring forth phenomena which no one would have ventured to predict before the Russo-Japanese war.



The Character of the Japanese

In the recent war the Japanese people—commanders, statesmen, diplomats, rank and file—have displayed qualities so admirable that even the most advanced Western nations have been admonished



JOHNNY BULL (SOTTO VOICE)—IF CZAR NICK AND EMPEROR BILL COULD ONLY SEE ME NOW.

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PROMINENT CANDIDATES IN THE RECENT ELECTION IN NEW YORK

to examine them and profit by their example. Lord Rosebery, ex-premier of England, would have his countrymen learn efficiency and coöperation from the Japanese. Others point to the qualities of patriotism, self-abnegation, modesty, humanity and sobriety shown by the Japanese, and ask whether any Western nation possesses these qualities to the same degree.

But the picture, according to some Englishmen and Americans who know Japan—having lived and worked there as missionaries, physicians, teachers, merchants—has another and less attractive side. The Japanese, we are told, have qualities that are by no means admirable. In fact, their plane of civilization is declared to be decidedly low from any point of view proper to Christian peoples.

Bishop William Awdry of Tokio, who has spent nine years in religious work in Japan, writes to the *London Times* in correction of "misapprehensions of Japanese character" that, if persisted in, "may lead to disappointment and estrangement." He loves the Japanese and hopes they will prove themselves even greater in the future than they have been throughout the war and the peace negotiations. He

makes, however, certain important qualifications.

He charges the Japanese as a race with loose notions of commercial honor, with slight respect for veracity, with laxity in marital and domestic relations, with contempt for the rights of married women, and with an excessive adaptability which argues lack of conviction and sincerity. He writes:

The fact is that in England men so patriotic would certainly be noble; men so self-restrained would almost certainly be moral; men so self-forgetting would surely be honest in trade; men so brave would scorn to tell a lie; men with such high ideals would be strongly individual, they would mould their surroundings to themselves rather than conform to them, whatever they may be; they could be reckoned upon to remain much the same under all circumstances. We find conspicuously displayed in the Japanese those virtues which come to the front naturally where the theory of life involves the individual effacement—those virtues so hard for us individualistic Western people to practice; and we take it for granted that the virtues associated with individual energy and self-dependence which are so easy to us as to become a *sine qua non* in one whom we esteem will be present also. But it is not so. The Japanese are as deficient in this group of qualities as we are

in the others, and no one knows and regrets this more than the real leaders of Japan, who know both the East and the West.

He goes on to say that, "in general a Japanese would value the word of an Englishman more than the bond of a fellow-Japanese," that marriage is regarded as an "artificial relation" which, in case of conflict should yield to such a natural relation as that between mother and son, and that the ideals of married life are extraordinarily low.

On the question of commercial morality Bishop Awdry is corroborated by a con-

tributor to *The Fortnightly Review* who dwells upon the low moral tone of the Japanese merchant class and attributes it to the old Samurai ideals and standards, to the contempt with which, for ages, commercial pursuits and money-making were regarded. The conditions of life have changed, but the old conceptions persist, and in business relations the adjustment is still far from being complete. The great question now before Japan is the elevation of her commercial morality, the application to trade and industry of the principles which have given her success in war and international diplomacy.



A RECONSTRUCTION OF ONE OF THE GALLEYS OF TIBERIUS AND CALIGULA RECOVERED FROM THE WATERS OF LAKE NEMI

For some considerable time past engineers have been attempting to raise the Imperial galleys of Tiberius and Caligula, which are beneath the waters of Lake Nemi. Originally, the lake was known as the "Lake of Diana's Wood," and there was once on its banks a temple to the goddess, which gained much renown. The Romans called the lake "The Mirror of Diana." Wealthy Romans made its banks a pleasure-ground, and they were followed by the Emperors, who combined the worship of Diana with banquets, dances, and other amusements given in magnificent galleys on the lake. Remains of these galleys have been found from time to time, and as far back as the fifteenth century Cardinal Prospero Colonna persuaded Leone Battista Alberta, the great architect, to attempt the recovery of the two vessels then believed to be, and now found to be, at the bottom of the lake.

—Reproduced from *The Illustrated London News*.



China, the Sphinx of the Twentieth Century

By Guy Morrison Walker

CHINA, the oldest empire upon earth, with the most persistent civilization that the world has ever seen, turns her sphinx-like countenance towards a questioning world. The problem of her future is the riddle of our times for her answer to the interrogatories of the twentieth century is to point in silence to her historic past.

The question of her immediate guidance has just been decided by the present war between Japan and Russia in which the victory of an Eastern power, herself just emerging from a civilization adopted from the Chinese, has assured the development of China along the lines of our best modern civilization.

Colossal in her antiquity, gigantic in the potentiality of her four hundred millions of people, occupying the most fertile section of the greatest continent on earth, isolated until now from the rest of the world by her lack of the means of transportation, cut off from any part in its industrial activity, and with almost no share in its markets, it is not strange that the whole civilized world has turned with questioning eyes upon this Titan of the Orient, wondering how its future may affect us when this isolation has been broken down, and this great silent, persistent and tireless people begin to make their place in the industrial world, and seek their share of its trade.

The Empire of China has attained its present dimensions and importance only after centuries of growth, yet its eighteen provinces which compose the Empire proper were unified by the great Chung, who reigned as long ago as B. C. 246 to B. C. 221; he having conquered the separate kingdoms which before that time had divided the great plains of China between them.

This man, better known by his dynastic title of Shih Hwang-ti, was the builder of the famous great wall which beginning at Shan-hai-kwan (the sea and mountain gate) about 200 miles east of Peking, where the mountains come down to the sea, follows the range westerly about the plain of Peking a distance of a thousand miles as the crow flies. Instead of following the easy ways, the great wall rises up the mountain sides, climbs the steepest ways, runs along the sharpest ridges, seeks the highest peaks and remains today the greatest monument of human skill and industry that the world has ever seen.

Built to protect the Empire from Tartar invaders on the north, this great wall became a rampart from beneath whose battlements the Chinese hosts descended upon the plains of the Mongols and Manchus until they made them tributary to the Empire.

The original eighteen provinces have

This is the first instalment of a series of articles entitled "A Reading Journey in China," which will appear in THE CHAUTAUQUAN during the months of December, January, and February.



RELIEF MAP OF ASIA

an area of about 1,500,000 square miles and into them is crowded a population of over 350,000,000, while the total area of the Empire, including the eighteen provinces and other dependencies, Tibet, Mongolia and Manchuria, have an area of almost 5,000,000 square miles and a total population of over 400,000,000, or almost one-third the entire population of this globe. Occupying the southeastern slope of Asia and lying between the eastern seas and the western deserts, the title of the Middle Kingdom which the Chinese claimed for their country is seen to be a natural one.

In a large way the Empire proper divides itself into three great valleys or plains arising in the central plateau of Asia and running eastward to the sea. The northern plain is the valley of the Hwang Ho or Yellow River, which extends from

the mountain range dividing China from Mongolia, south to the water-shed between this valley and the valley of the Yang-tse. This valley of the Yellow River is the home of the Chinese race and it is from these muddy waters that the famous dragon arose to hold communion with the first Emperor, and so became such an important factor in the life and heraldry of the people.

When the progenitors of the present Chinese people, following the Yellow River down from its head waters, first descended into this plain they did not find it awaiting them uninhabited, but even at that early day aboriginal tribes were found occupying choice places. Before the increasing horde of Chinese, however, the aborigines retreated, first, over the water-shed into the great valley of the Yang-tse River and finally, as the

increasing Chinese population followed them into this plain and occupied it too, the aborigines fled south and east over the mountain ranges along the coast into what are now the southern coast provinces, while many crossed the nearest seas into Japan and Formosa to become an important strain in the blood of the people of each of these islands.

The second great plain of China, the valley of the Yang-tse River, (Yang, ocean; Tse, son; Son of Ocean) occupies the central part of the Empire extending from the sea at Shanghai 2,000 miles westward into the interior until the river itself is lost in the great central plateau of Asia. Bounded on the north by the low water-shed which divides it from the valley of the Yellow River it runs east to the mountains that in a general way follow the coast south from Shanghai. This great plain is the most densely populated portion of the globe and together with the valley of the Yellow River, which lies just north of it, contains 300,000,000 of the sturdy, black-haired sons of Han, who shall yet make China one of the great powers of the earth.

From the summit of the mountains which encircle the valley of the Yang-tse River on the east and south, down to the sea lie a string of provinces commonly called the coast provinces. From Shanghai south these provinces consist of numerous small valleys running down to the sea until at Canton is found the mouth of the great West River which comes down out of the third and southern plain of China. It was into these coast provinces and into this southern plain that the original Chinese gradually drove the aborigines as they occupied the great central plain of the Yang-tse, and as a result the people of these provinces, descended as they are largely from the aborigines and Malays with only a strain of the true Chinese blood in their make-up, have developed into a race very different from the true Son of Han who occupies the great

interior plain. This difference in race is so great that the true Chinaman regards the Cantonese as not being Chinamen at all. In speaking of a company containing both, a true Chinaman will carefully specify the number of Chinese and the number of Cantonese. This difference in race is strikingly shown in the language of the coast provinces, whose people while reading the Chinese character, which is the only written language of the Empire, speak Chinese, if they speak it at all, as foreigners.

In the mountain regions separating the valley of the Yang-tse from the southern plain of the Kwang (Broad) provinces there still exist several tribes of these aborigines who maintain a separate existence, practice self-government according to their primitive ideals and observe their original habits of life without interference from the Chinese about them.

North of the great wall and the range of mountains through which it runs, lie the separate plains of Manchuria and Mongolia, Manchuria being the coast province running from North China to the water-shed of the Amur and west from the coast to the plateau of Mongolia, and Mongolia, the high plateau, running from the mountain range which marks the northern boundary of the original eighteen provinces, north to the Amur River.

The racial characteristics of the people occupying these different divisions are quite marked: the Manchu, tall, pale, athletic; the Mongolian, squat and yellow from the parching winds of the desert; the true Chinaman or Han-tse (Son of Han), light yellow in color, medium in height and sturdy in build; and the Cantonese, spare, swarthy and undersized. Historically the Manchus are the ruling race of China. They still dominate the army and have a prominent place in the administration and government. They had a language and literature of their own, but the nationality of the Manchu remains



TYPICAL CHINESE FAMILY, SHOWING THE EDUCATED SON AT THE LEFT

today but little more than a literary tradition and today over ninety per cent. of the population of Manchuria is Chinese. The Manchus have practically been absorbed into the race of the Sons of Han, which is very homogeneous with exceedingly high physical and mental endowments.

Though China has repeatedly been invaded the Chinese have never been really conquered. The Mongols under the great Kublai Khan swept over China and seized the government; but a short century sufficed to absorb them and render their country tributary to the dragon throne. China has waged no wars of conquest; she has instead grown by being conquered for the rising tide of black haired men has spread over the territory of China's despoilers until it has all become Chinese and the homes of their invaders have become dependencies of the empire. Before the Mongol and Manchu, the Kin and Turcoman had suffered a like fate.

Remarkable and unique among nations, the history of China covering almost 5,000 years, reveals the trial and failure of almost every panacea advocated by modern reformers and constitutes the greatest existing record of human experience in economics, industry and government. The early Chinese writers record mythological history covering thousands of years, but this period ends with the establishment of the capital of the Empire at Kai-fung-fu on the banks of the Yellow River in the thirty-first century B. C. The legendary history of China extends from this time down to 2205 B. C. at which time Chinese real history may be said to begin. The ancient history of the Empire extends from 2205 B. C. to 298 B. C. when began the wars which resulted in the wiping out of the separate kingdoms and their consolidation into the eighteen provinces under the great Chung. Her medieval history, covering the period of China's greatest growth and progress, be-



MANCHU WOMAN, SHOWING STYLE OF DRESS AND HIGH SHOES. IN THE BACKGROUND ARE THE LATTICED WINDOWS OF A CHINESE HOUSE

gins here and extends to the time of the Mongol conquest, 1215 A. D. With the founding of the Mongol dynasty Chinese modern history begins and since that time but two dynastic changes have occurred, the Mongols being driven out by the Mings, who were the last native dynasty that ruled over China, in 1368 A. D., while

they in turn were succeeded in 1644 by the present Manchu dynasty.

The most important of Chinese historical records are the famous "bamboo books." The discovery of these ancient records is recorded in the history of the Emperor Woo, the first of the Tsin dynasty. Here it is related that in the

fifth year of his reign, A. D. 279, some ghouls looking for plunder broke open the grave of King Seang of the Kingdom of Wei who had died nearly six hundred years before, B. C. 295. In this grave they found a large number of bamboo tablets covered with characters which they did not understand, but realizing that their discovery might be an important one they sent the tablets to the Emperor's librarian.

Here it was found that the inscriptions were in the antique seal character. Emperor Woo had them referred to a commission of the leading scholars of his time, famous among whom was one Wei Hang, noted for his knowledge of the old forms of characters. In two years this commission completed the work of assorting the tablets and transcribing them into modern characters, and fifteen different works, more or less complete, were recovered from among the tablets.

Some of these works proved to be so full of extravagant legends that they soon fell into ill repute and have become neglected. One, however, proved to be a copy of the "Yih King," an ancient classic in two books which agrees with the version generally accepted, and another was the famous "Book of Annals" upon which is based the chronology adopted in the standard history of China. This great work was a consecutive history from the time of the Emperor Hwang-ti in the twenty-seventh century, B. C., down to the sixteenth year of the last Emperor of the Chow dynasty, B. C. 298.

Many attacks have been made upon the credibility of these records, it having been regarded as impossible that they could have been preserved in a tomb for nearly six centuries; but bamboo is durable and contemporaneous evidence is in their favor. They were accepted as authentic by the scholars of that time and criticism has failed to shake them from the position which they have held in Chinese literature ever since they were discovered. It is one of the curious things in connection with

these records that they do not claim for the reigns of these early Emperors of China, dates so old by two hundred years as are assigned to them by modern European investigators.

While other civilizations have arisen, pursued their militant way and fallen into decay, after having with more or less success extended their sway over their neighbors, the civilization of the Chinese, established before them all, but built upon a



MANCHU WOMAN'S HEAD-DRESS

different foundation than that of any other civilization upon the globe, has outlived them all and exists today with a vigor and strength that confounds its critics.

The dominant note of the Chinese civilization is peace. Peace in the soul of the individual, harmony between the members of the family, quiet in the community and peace with neighboring nations, and this instinct of the race for peace and harmony expressed itself in the proverbs of the ancients whose collector and interpreter Confucius was.

The chief characteristic of this early civilization of the Chinese is the high moral and intellectual development which

they attained under crude and primitive material conditions. The wisdom of the ancients which Confucius so persistently taught concerned itself altogether with the relation of man to his 'ellows and of the mutual obligations and duties of the members of the family to each other. It is therefore natural that Chinese literature at that early date should have become largely ethical in its character and have taught with great insistence the

and honors that come to the sons they humbly lay at the feet of their parents saying that they have won fortune or merited honor because of the example and teaching received from their honored parents. On the other hand the head of the family is held responsible for the conduct of its members and their wrongdoing is blamed not so much to them personally, as to the elders for failing to give them proper instruction.

Impracticable as this may seem to Occidentals, it has certainly brought to the Chinese the reward promised by the prophet, for where else upon earth can be found a race occupying the identical land upon which their ancestors settled over 5,000 years ago, or where else can be found a people speaking a language that became crystallized more than forty centuries before and enjoying still a literature prized as ancient and classic by their forefathers a hundred generations before them.

The high moral character of the Chinese people is shown in their classic literature, concerning which one of the leading missionaries of China has recently said, "You may search China's classic literature without finding a single line of questionable meaning or one the reading of which would bring the slightest blush to the face of the most innocent," and he adds, "what other race can claim this for their classical literature;" while ex-United States Minister Conger, who has recently returned from China, says, "If civilization means, as it should, the highest sensibility of the conscience of man, there is in China the highest civilization to be found in the world." It is the moral instinct developed by Confucianism and the sense of mutual responsibility taught by it that has developed among the Chinese that high standard of commercial integrity for which they are noted.

The philosophy of Confucius is a philosophy to live by, and in order to understand the philosophy not only of



CHINESE COFFIN ON RUDE OX-CART

Body of an ancestor being removed to new burial place.

every day virtues, such as order, decency, civility, truthfulness, consideration for the feelings of others, and reverence for one's elders, this last trait being probably the most distinguished characteristic of the Chinese people, expressing itself not only in the so called rite of ancestor worship, but in that respect shown to one's father and mother which is the distinguishing feature of Chinese life to this day.

While he lives the Chinese father remains the head of the family, and to his home his sons bring their wives as servants to their mother, while the fortune

Chinese life but of Chinese government you must read the sayings of Confucius. In these, people and magistrates alike have constantly impressed upon them by the old sage the responsibility resting upon all of setting a correct example at all times. This ancient sage was one of the earliest to teach the doctrine that governments derive their powers from the consent of the governed, for he taught the divine right of revolution when government fails to secure to the people that for which it was intended, namely, the safety and happiness of the people in the pursuit of their everyday life and occupations.

It would be a mistake to call the Chinese a religious people and it is probable that their lack of religious sentiment is the reason for their tolerance of other religions. Taoism, the only religion of native origin, is of comparatively recent growth and its mysticism has never secured much of a following among the people. Mohammedanism has obtained quite a vogue in some provinces but has never been popular. Buddhism, which with its idols and its pantheistic philosophy was

introduced from India, secured quite a following during the Mongol and Ming dynasties, which favored it, and became quite popular for a time on account of its gorgeous ceremonials and rites, but since the advent of the Manchu dynasty it has been steadily declining in popularity and support and the Buddhist temples of China are today falling into ruin and decay, while diminishing bands of priests guard the shrines which are sought by steadily decreasing numbers of pilgrims.

On the other hand Confucianism, whose founder claimed no supernatural origin and in whose temples are found no idols, is growing stronger and it is becoming apparent that if Christianity is to secure any permanent hold upon the Chinese it must be through the wise and discriminating treatment of this noble growth of Confucian philosophy which for 3,000 years has held a great race to a higher standard of practice and living than any other religion or philosophy has ever been able to secure from its professors and followers. If the Chinese are to be reached by Christianity it must be by first ac-



ABANDONED BUDDHIST TEMPLE FALLING INTO DECAY



MONGOL FAMILY AND THEIR TENT

Note the camel's hair rug at the entrance to the tent.

knowledging the great truths expressed by Confucius and by showing them that without abating the honors due to their own great sage they may render homage and service to a greater one.

While the intellectual and moral civilization of the Chinese has been upon a high standard for so many centuries, their material and industrial civilization has remained crude and primitive. The dominant feature of Chinese material civilization has been its evident purpose to fix the people to the soil. As a race they are agriculturists and their traditions and literature place the farmer and gardener second only to the scholar in social position. The importance that agriculture plays in the life of the people is recognized by the fact that the Emperor in his annual worship before heaven holds the plow and prepares a piece of soil in the temple grounds to receive the rains and sunlight that heaven sheds upon it.

In contrast to the nomadic habits of their early neighbors, the early Chinese made landmarks of their graves, and home became the place where the bones of their ancestors were interred. The practice of ancestor worship has prevented the sons from wandering far from the tombs of their fathers and has given a fixity of location to the Chinese population that is absolutely unique.

A missionary while traveling along a country road met an old man past sixty working by the road-side of whom he inquired the distance to the next town, said to lie about twelve miles beyond a small hill in the near distance. In reply to the missionary's question the old man said that he did not know the distance, but that it was said to be just over the hill. With surprise the missionary asked the old man how long he had lived in the vicinity. The old man replied, "All my life." The missionary then asked him how it was that



SLEDS FOR WINTER TRAVEL ON CANALS AND RIVERS, CHINA

he did not know the distance to the next town, whereupon the old man indignantly replied, "I have never been there. I live *here*." So persistent is this idea that one must live and die near the grave of his fathers that if on any account a Chinaman should find it necessary to make a permanent change of location he will take his ancestors' bones with him, and no man is regarded as a citizen in a community until he has purchased a burying ground and there interred the bones of his fathers.

With this fixity of population it has become necessary for each individual and community to be as nearly as possible independent of all others and herein is found the explanation of the industrial civilization of China today. With little or no travel, the necessity for transportation was small, and the means of transportation remained primitive. Commerce by means of such primitive methods of transporta-

tion was almost impossible because of the prohibitive cost of carrying it on and so each community has been compelled to raise and produce what it needed for its own consumption regardless as to whether or not these same products might be better raised in another part of the country.

In the same way the development of manufactures was impossible. The members of each family spun the yarn and wove the cloth for their own garments. The village blacksmith did metal work for his little community and all other industries were carried on upon the smallest scale and in most primitive fashion. As the population of the Empire has increased, the supply of labor has outrun all local demand for it and life throughout China has as a result, been reduced to the terms of bare existence where not only each man but each woman and child has been compelled to secure each day that



PACK MULES AND CLOSED LITTER FOR MOUNTAIN TRAVEL, CHINA

with which to satisfy its hunger for that day, and while this has resulted in the most intensive methods of farming it is probably true that half the population of China today has never known what it was to have its hunger perfectly satisfied.

The terrible competition for work which has made it necessary for women and children to enter into the fierce struggle for existence has reduced wages in China to what is probably the lowest figure that the world has ever known; to a scale where the daily wage approximates the cost of food necessary to keep soul and body together, ranging as low, in the case of child labor, as one or two cents a day, and in the case of women as low as from two to five cents per day, while the average wage for an able bodied man for ordinary unskilled labor is only from eight to ten cents per day.

The result is that millions of the Chinese population live absolutely from hand to mouth and find it most difficult to

buy clothing to cover their nakedness. Their houses are loosely constructed and the suffering during winter from cold is intense. The use of fuel for warmth is a luxury hardly to be afforded by the rich, much less the poor, the cost of an ordinary handful of kindlings being so great that in Chinese cooking utensils the metal is made as thin as possible in order to economize in the matter of fuel and lose as little heat as possible.

Their ignorance of ordinary natural phenomena has made them most superstitious and it is not surprising that a people whose only light for centuries has been a lard candle or a bean-oil lamp with a rice pulp wick should have peopled the dark shadows about them with spirits and demons of which they live in constant fear.

In order to understand the spiritual freedom of a race accustomed to light you must see and know a people who have lived for centuries in actual physical dark-

ness. Much of their superstition is due to the fact that they have never seen the blackness of night pierced with light, nor seen revealed in its dissipated shadows the familiar objects of the day. The terror of night with its strange sounds and mysterious silence is upon them.

Probably the most striking thing that impresses itself upon one who has just landed in China is a strange sombreness and monotony of architecture, for Chinese houses are built by sections. When a new house is ordered it is ordered to contain so many sections as if you were ordering so many yards of goods, and only in the case of public buildings is there much, if any, variation from this sectional plan. In addition to this, while Chinese houses are almost altogether of brick these bricks in country districts are ordinarily adobe while in the cities they are a blue gray instead of red like our own, the peculiar color being due to the fact that the bricks

are steamed instead of being burned.

In the vast throngs of people that you pass it will be difficult at first to distinguish individuals, for not only is the sallow complexion and strange black hair universal, but there is a strange monotony of feature and proportion and everyone seems dressed in a dull faded blue. In addition to this the apparent apathy in their stolid and immobile faces is depressing. Nowhere else in the world is a stranger made to feel more impressively his absolute isolation and aloneness than he is in the midst of this bustling Chinese life, and it is no longer strange how this race devoted to agriculture and trade has succeeded, as no other in history, in excluding all aliens.

The scenes on every hand display a total ignorance of any of the principles of sanitation and hygiene. Open sewers and heaps of offal offend the eyes and nostrils while man and beast alike seem afflicted



CAMELS LOADED WITH COAL

with the plagues visited upon the Egyptians.

Yet in traveling through the country one cannot help but be impressed by the evidences upon every hand of the marvelous industry of the Chinese people. Not only are the cities surrounded by immense walls of brick but practically every town



HOUSE BOAT USED FOR TRAVEL ON RIVERS
AND CANALS

and village too is surrounded by a wall to protect it from wild animals and marauding bands. In addition to this the country is everywhere cut up with canals both for commerce and irrigation. Bridges at once massive and ornate cross the waterways, monuments and memorial arches line the roadway, while temples, shrines and pagodas have been placed upon every commanding feature of the landscape. Every spring has been beautified and stone pools made to catch the water. Everywhere are shown the evidences of prodigal waste of human energy.

History and legend cluster about every spot, while respect for antiquity and superstitious fear of the dead have secured a remarkable preservation of monuments and temples. No other country in the world has so much of extreme age still left to show, and the mere contemplation of such antiquity exercises a strange hypnotism over one.

With all the offensive sights and smells there is no denying a mysterious and alluring fascination in China for all who come in contact with her people under their native conditions. Even the recollection of the discomforts of travel by the native means cannot blot out the beauty of the landscape, the terraced mountain sides, the persimmon groves and tea houses, the diminutive gardens, the little patches of ripening grain, and the great toiling throng always cheerful and contented in spite of their unending tasks.

All who have been visitors to China seem irresistibly drawn back to the country. They hear the call of the East and never cease to look forward to the time when they shall return to it again.

Those who have once lived in China are never satisfied to live anywhere else. Soothing and insinuating the fatalism of the Chinese creeps upon them and they too learn to accept things as they come. Other landscapes lose their interest, the oldest ruins of other climes seem cheap and new, while the bustle and haste of Occidental life with its harsh customs and abrupt manners bruises their spirits and they long for the peace of Cathay.



Across Chili from the Sea to Peking

By Mary Porter Gamewell

THIRTY years spent in familiar touch with its country, its places of interest and its people have filled my memory with so much of interest concerning China that the process of selection is almost impossible and I shall be happy indeed if what I have picked from my store helps my readers to see this great country and people in a truer light.

From whatever direction you approach China the first objective point is Peking, the capital of the Empire, surrounded by the metropolitan province of Chili. Across the Pacific over seas so smooth as to convince the veriest land-lubber that he is a good sailor, our course lies through the beautiful Inland Sea of Japan and northward from Nagasaki between the rocky promontory of Shantung and the point of Port Arthur. The Gulf of Pechili about the promontory of Shantung is one of the roughest bits of water to be found and its choppy sea will usually bring to grief the best of sailors.

Sailing across the Gulf our steamer anchors outside the bar which bars the entrance to the mouth of the muddy and exceedingly winding Pei Ho (North River). During neat tide a steady wind will blow the water off the bar until there is not enough left to float even so small a vessel as the little coast steamship, so that our vessel must anchor outside and leave us tossing on the short waves of the stormy gulf, waiting for less wind and more water, in misery remembering sympathetically the man who was so sea-sick that he feared he should die and later on was afraid that he should not.

The captains of these coast-wise steamships are a picturesque lot; soldiers of fortune, with vocabularies gathered from all parts of the world; and they frequently announce that those objecting to profanity had better go below as they propose to swear their vessel over the bar, and so

with full steam ahead and amid bubbling vocabularies the vessel goes over while the sound of scraping and grinding during the passage testifies to the fact that they have not only plowed the waves but the sands below.

The coast line near the mouth of the Pei Ho presents only a long stretch of mud flats. In the village of Ta Ku (Great Mouth) on the flats live the pilots who own and navigate a fleet of steam tugs which serve over the bar and up the river. There is a hotel at Ta Ku and during the summer months the people from Tien Tsin frequently resort there for the sea air, but in recent years the greatest part of the foreign population seek Pei-ta-ho which lies eastward near Shan Hai Kwan and is becoming known as the Newport of China.

Commanding the entrance to the river are the Ta Ku forts which repulsed the British and French fleets in 1859 but were taken the following year by a rear attack. The taking of these forts, enlarged and strengthened, was the first task of the allies who marched to the relief of Peking in 1900 and they now lie in ruin, battered and dismantled.

Having crossed the bar the little vessel slowly steams around the many bends by which the Pei Ho makes its way to the sea, frequently running aground and making some of the curves by deliberately pushing her nose into the mud bank and being pulled around by cables.

Though Tien Tsin lies but thirty miles inland from the sea it is usually a day's trip by the crooked winding river so that most passengers now leave the steamer at the mouth of the river and hurry on to Tien Tsin by the train which runs along its bank.

Tien Tsin lies on the west bank of the Pei Ho at a point below the junction of the river with the Grand Canal. The old city with its suburbs stretches along the

river for over six miles and up along the canal for an equal distance and contains a population of over a million, though if the census were to include all those living in the house-boats that swarm the river and canal for miles the population would probably be found to be twice this number. The old city was formerly surrounded by massive walls and it was while assaulting them during the Boxer trouble that Col. Liscum was killed while at the head of the Ninth Regiment. Since the Boxer trouble these walls have been torn down and the place which they occupied turned into a fine boulevard.

A greater contrast cannot be imagined than that between the Chinese city with its low, squat houses of gray brick covered with moss grown tile, crowded together along narrow winding streets that are thronged from morning till night with a screaming mob of Chinamen,

drawn from every province of the Empire, and the beautifully laid out foreign settlement that lies along the river bank south of it.

The foreign settlement at Tien Tsin may well claim to be a model municipality. Its wide, well paved and shaded streets are kept scrupulously clean, while its public buildings and improvements would be a credit to a city with a population a hundred times larger.

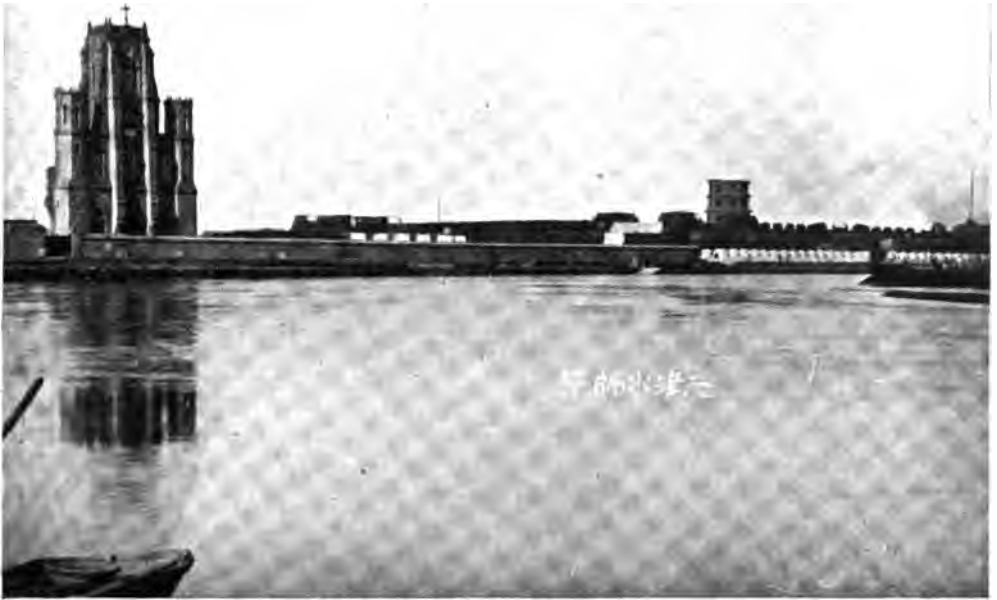
Tien Tsin is the second greatest port of China, standing ahead of Canton and being surpassed only by Shanghai. It is the outlet for the trade not only of the metropolitan province of China, but for the provinces of Shan-si, Shen-si and Kansuh, and of much of Mongolia and Manchuria, a territory having a population greater than the whole United States.

To the Chinese it is, next to Peking, the most important city of the Empire for



CITY WALLS OF SHAN HAI KWAN

Showing gates, and rings in portholes of tower to imitate the mouths of cannon.



BLACK FORT AND RUINED CATHOLIC CATHEDRAL, TIEN TSIN

it is the port of the capital city, the gate through which passes all the tribute and commerce of the southern provinces on its way to the capital, and through it the viceroys and governors of the other provinces with their gorgeous retinues come in response to the summons from the throne. No other city of China can match its motley population; Manchus, tall and pale, bow-legged Mongolians with their yellow trappings, high hatted Coreans in flowing white, dignified Tibetans, little swarthy Cantonese and boatmen from the head-waters of the Yang-tse, together with the dwarfs of Japan, black flags from Tonquin, pirates from Formosa, Siamese and Malays, Europeans and Americans.

If you wish to reach Peking you may hurry on by train, but if you wish to see China there are two ways of making the trip. One is by native house-boat to Tung-chou, which is at the head of navigation; then from Tung-chou by sedan chair, or cart, or donkey. The other mode

of travel is by cart. A gentleman very soberly told us, that he knew a man who left Tien Tsin in a cart, and with the first propelling jerk of the mules, he left his seat on the bottom of the cart, and never landed there again until the cart drew up outside the walls of Peking, having been shaken about in his cart all day like a peppercorn in a continuously shaken pepper-box.

We chose the river and the house-boat. The skies were clear, the winds in our favor, and the men who were to pole, scull and sail our little boat, were in high good humor. They shoved off with shoutings that mingled with the shouts of hundreds of other boatmen, many of whom with poles armed with spikes and hooks, helped our boatmen pull and push their way through the jam of boats that throng the river all the way from the settlement to the native city of Tien Tsin and beyond.

As we approached the Pontoon Bridge, or Bridge of Boats as it is often called, a

clumsy barge slowly dropped from its place in the line of barges that formed the bridge. Our boat was only one of many which waited their turn to pass through the gap thus made in the bridge. A crowd of foot-passengers and burden-bearers were waiting on the edge of this break in the bridge, but they did not seem to mind the delay, so absorbed were they in the contemplation of the foreigners, who seemed to afford them quite as much amusement as a bear performance or a monkey show.

Above the Bridge of Boats, we passed under other bridges, and were at last out of the throng of boats, and well on our way up the winding Pei Ho.

The Grand Canal joins the river close by the native city of Tien Tsin and with other waterways that converge at this point, makes Tien Tsin a very important trading center. At the north-east corner of the city, a bridge over the canal leads to Li Hung Chang's old yamen.

As our boat swung around the various curves of the river, we were often in sight of the ruined Catholic Cathedral, which occupies a prominent site on the banks of the river. This Cathedral was burned at the time of the Tien Tsin massacre in 1870. For years it stood a conspicuous ruin, and only a short time before the outbreak of 1900, it was repaired, but during that outbreak, it was again reduced to ruin.

At the time of the massacre and first destruction of the Cathedral the rest of the foreign settlement was saved by a curious illustration of Chinese superstition. The Chinese believe that drops of rain falling on the hair breed vermin which with their very long hair are very difficult to get rid of. With the Cathedral behind them in flames the mob turned from the slaughter of nuns and priests and started for the settlement with frenzied shouts and the beating of drums and gongs, determined to put all foreigners to death. When suddenly it began to rain.

That was the end of the massacre. The crowd covered their heads and scattered in dismay, every fellow seeking the nearest shelter.

The country between Peking and Tung-chou is flat and uninteresting, but in the time of standing grain and full foliage, with clear skies and a fair breeze, the passage up the Pei Ho is very enjoyable. The wind filled out our bamboo-slatted sail; a competent and good natured captain held the rudder, and with the sliding panels that formed the sides of our boat taken out, we reclined at our ease, and listened to the purling waters and watched the green banks not far away on either side of us. We tied to the banks by night and sailed away in the early gray of the succeeding mornings.

The bottom of this river in places lies higher than the surrounding country, and sometimes when the floods are on, the water breaks through the banks and spreads many miles over the low-lying fields. At such times, boats instead of following the course of the river around its many curves, sail in a straight course. I have had such boat trips, in which we passed over the tops of fields of kaoliang, a kind of broom corn, which stood at least ten feet high, and the villages, built on land somewhat higher than the surrounding fields appeared as islands in the expanse of water. It should be noted that the high mounds upon which these villages stand are frequently artificial, being built by the Chinese for the very purpose of raising their villages above the reach of these floods.

At Tung-chou, twelve miles from the east gate of Peking, all boats land their passengers and unload their freight, which are transported in carts or wheelbarrows, or on mules and donkeys. Eight li from Tung-chou (a li is a third of a mile) the way to Peking leads over a famous bridge which is called the Eight Li Bridge. When the English and French marched against Peking in 1860 it was



A CORNER OF PEKING AS SEEN FROM THE CITY WALL

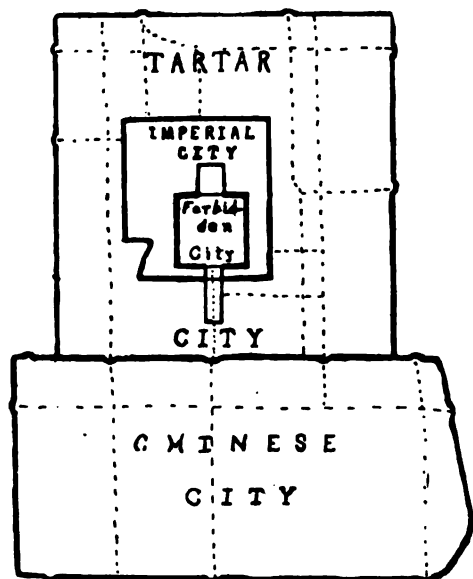
the scene of one of the fiercest fights. A Frenchman who led the charge on this bridge was afterwards rewarded with a dukedom named after the bridge, and was thereafter known as Duke Palichiao, which in Chinese means Duke Eight-Li-Bridge.

On the approach to Peking nothing is to be seen of the city except its massive wall and the suburbs outside the wall. The city was built by the Mongols just after the great Gengis Khan had established his dynasty on the throne of China. When seen by Marco Polo it was the gorgeous new capital of Kublai Khan, but now after the lapse of seven centuries its gilt has been washed away and its massiveness alone remains to impress. Its name is simply Pei, north, and Ching, capital, or Northern Capital, and it was intended to be a citadel from within whose walls China's Emperors could defy all rebels or would-be usurpers. Properly defended the city would be impregnable. The wall averages about fifty feet in height. It is sixty feet wide at the base,

and forty feet at the top. The enclosed city is in shape a square projecting slightly into the side of a parallelogram. The North, or Tartar City, is five miles square, and the Southern, or Chinese City, is five miles long by two miles wide. There are in all sixteen gates, each one surmounted by a massive tower. Great buttresses, each projecting fifty feet, extend from the outer surface of the wall at regular intervals, and add greatly to its imposing appearance. The top of the wall affords a fine view of the city, and is its only pleasant promenade. A certain visitor, having walked for several miles on the wall and enjoyed the view from there, wrote that Peking appears as much a forest as a city. Another, who had been much on the streets of Peking, but never on the wall, wrote that Peking was a treeless city. This discrepancy between two accounts, arises from the fact that all residences are behind high walls, which walls enclose most of the trees of the city. One might easily walk through many of the narrow resident streets of Peking and, because

the streets are narrow and the walls are high, catch no glimpse of trees, while the courts within the walls might be cool with the shade of thick foliage.

A paved way leads from the Chien-Men, —the middle one of the three gates which open beneath the Northern and Southern cities,—across the southern city to the gate of the Altar of Heaven. A wall three miles long encloses the premises.



OUTLINE MAP OF PEKING

Dotted lines indicate some of the main thoroughfares.

The most conspicuous building in the enclosure, is one of which foreigners speak as the Covered Altar. It is a circular building, one hundred feet high, covered by a triple dome of azure blue porcelain, and shielded on the inside, with shades of blue glass rods, which are woven together after the manner of bamboo, or reed veranda shades. This building stands upon a triple circular terrace. Each terrace is surrounded by a white marble balustrade, and ascended by four flights of steps, having nine steps each.

There is another and larger, triple, circular terrace, which supports no building, but is paved over the top of the third terrace. It has white marble balustrade and the four flights of steps for

each of its terraces. The top terrace is ninety feet in diameter; the middle terrace is one hundred and fifty feet, and the bottom terrace, two hundred and ten feet in diameter. Once a year the Emperor, escorted by the high dignitaries of the realm, comes to this Altar, and on the pavement of its top terrace, prostrates himself in worship of Shang Ti, (the lord above), with only the dome of heaven over him.

Some hundred feet distant, is a furnace nine feet high, which has a flight of steps on each of three sides. Here a yearly whole-burnt offering is made. There are pastures and stalls, and a slaughter-house for keeping and preparing the animals which are offered in sacrifice.

Chinese accounts of the worship performed in this place, refer only to the visible heavens and to imperial ancestors. There are, however, eminent Western scholars, learned in Chinese lore, who are convinced that the Chinese in a long-gone age knew God; and that though no knowledge of Him has been retained, yet this "Altar to Heaven" is a relic of such knowledge once possessed.

Dr. Legg, a British gentleman of high attainment in Chinese scholarship, was so persuaded that this was the fact, that when he visited the "Temple of Heaven" and arrived at the triple terrace whereon the Emperor makes his prostrations, he took off his shoes and walked to the top and there sang the Long Meter Doxology, sure that he was standing on sacred ground.

It was in these sacred precincts of the Temple of Heaven that the British army made its headquarters, when it came to Peking with the Allies for the raising of the siege; while the American army found its resting place in the Temple of Agriculture, which is just across the way. The herd of sacred cattle, reserved for the whole-burnt offerings, was slaughtered and the flesh distributed, not



"CHIEN MEN," PRINCIPAL GATE FROM THE TARTAR CITY INTO THE CHINESE CITY

This gate has four outlets, to the cardinal points. The south one is opened only for the Emperor to pass through on the way to the Temple of Heaven.

only among the masses of the army, but it was sent also to the tables of the besieged who had eaten horse and mule flesh so long that they had finally concluded that the flesh of the horse and mule was much the same as beef after all. It needed only the juicy roasts and steaks of real beef to teach us how far astray our powers of discrimination had gone.

Within the enclosure of the Temple of Agriculture are four altars, one to Shinnung, the supposed inventor of agriculture, and one to each of the gods of heaven, of earth, and of the planet Jupiter. Worship is performed in this temple at the vernal equinox, and the Emperor ploughs a section of the enclosed park, as part of the ceremony. There are three temples just outside the walls of the North City, which might be classified in the same group with the Temple of Heaven. On the north is the Temple of Earth, on

the east the Temple of the Sun, and on the West the Temple of the Moon.

In Peking and vicinity, foreigners have less trouble in gaining admittance to the premises they wish to visit, if they make their arrival as inconspicuous as possible; therefore the conveyance usually chosen is the Peking cart, into which one may retire and be quite out of sight.

Once a Bishop of impressive avoirdupois went the round of the places of interest in Peking and vicinity. He tried all the different modes of conveyance. Sometimes he was carried in a sedan-chair; sometimes he chose the cart; sometimes he went on horseback and occasionally was carried in a mule litter. One day when he was consulted as to what conveyance he would choose for the next expedition, he replied with a sigh—"Whichever I choose, I always wish that it had been one of the others."

It was the same Bishop who said, that he discovered sixty-nine different evil odors in Peking, besides a combination of several others which he could not differentiate.

In the south-eastern part of the North City, built against the wall and some feet

three and one-half feet wide. A plank fitted into grooves in the walls serves as a seat, and a wider plank supported in the same way serves as table by day and bed by night. For he who enters here, brings with him not only pen, ink and paper, but food and bedding as well; and here



TEMPLE IN PEKING IN WHICH THE EMPEROR PRAYS FOR RAIN

higher, is the Observatory. The instruments are antiquated and long out of use, but they are beautifully ornamented pieces of bronze, whose beauty remains untarnished by the exposure of many years. In Kanghsi's time (1661-1720), Romish missionaries were in charge of the observatory, but since then it has been given to the care of Chinese astronomers.

Not far from the observatory are the Examination Halls, in which are held the examinations for literary degrees that are the basis of all official preferment in China. These halls consist of ten thousand cells, arranged in long parallel rows on each side of a wide paved avenue. The rows are not quite four feet apart. Each cell is a little higher than a man's head, and about five and one-half feet deep by

he stays until his task is finished.

Though the cells are numerous, it often happens that there are not enough to accommodate all the applicants for examination. A people, whose chief ambition is scholarship and office, and who pursue that ambition through the toil, sacrifice and discomfort which culminates in the pens of China's Examination Halls, develop a grade of intellect which needs,—to use the words of Dr. Williams,—“only the friction and experience of public life to make statesmen.” As is is they make diplomatists of such skill and poise that they accomplish in their dealings with Western nations what the West would never allow to one of its own powers.

In the northeastern section of the city is located the Yung Ho Kung, or “Lam-

esary of Eternal Peace." "The whole establishment exhibits in its buildings, pictures, images, cells and internal arrangements for study, living and worship, one of the most complete in the Empire."* One of the buildings contains a wooden image of Buddha, seventy feet in height. There are in the courts of this great temple, from twelve to fifteen hundred Mongol and Tibetan priests, governed by a head priest who is known as a living

buildings are the Literary Temple where the tablets of Confucius and ten of his great disciples are shown reverence, and the Classic Hall to which the Emperor is expected to come at least once in his reign to hear read a lecture on the duties of a monarch. The Literary Temple is a hall with a front of eighty-four feet, and its roof is supported by pillars more than forty feet high.

Across the court from this hall, are ten



EXAMINATION HALLS, PEKING

Buddha. They have a ritual which they perform daily, and the rehearsal of prayers and chants by so many men is very impressive. Some of the priests have voices of marvelous depth and volume, which roll out with the thunderous effects of the deepest notes of a pipe organ.

West of the great Lamesary and in vivid contrast to it, is the Confucian Temple. No priests are here. All is simple and quiet. The most important

drum-shaped granite stones, on which are engraved stanzas recording the exploits of an ancient ruler. These stones are said to have been prepared in the eighth century before Christ and are undoubtedly one of the oldest of human records still in existence.

The Hall of the Stone Classics is so-called because near it are the three hundred upright columns or tablets on which the texts of the thirteen great Chinese Classics are engraved to insure their permanent preservation. In another

*See "Middle Kingdom," Vol. I, p. 73.



GATEWAY OF A BUDDHIST TEMPLE, CHINA



TEMPLE OF CONFUCIUS, PEKING

court there are a great many stone tablets upon which are inscribed lists of all the graduates since the Mongol dynasty, six centuries past.

Following westward the north wall of the city, we come upon the yamen of the Titu, which officer has charge of the police and garrison of the city. Here are the Drum and Bell Towers, each of them more than one hundred feet high. The towers were built during the Mongol dynasty but the first bell was taken down and replaced by the present large one in 1420 A. D. by the Ming Emperor Yung-lo. When the drum and bell in these towers sound the night watches, they can be heard throughout the city.

A very remarkable temple is located on an avenue which leads to a gate in the west wall of the city. It is a Memorial



CANAL AND MARBLE BRIDGES IN FORBIDDEN CITY

Temple, and was opened in 1522. Into the many halls of this temple, are gathered the tablets of the illustrious monarchs of China from remotest ages. There are in all nearly three hundred tablets, but with fine discrimination no rulers who have been vicious or oppressive, or who were assassinated, or who lost their kingdoms are allowed to have tablets in any of the halls of this Temple.

This Temple, the Temple of Heaven, and the temples dedicated to the great sage Confucius, in none of which are images worshiped, present from the Christian point of view pathetic tokens of how



CARVED MARBLE COLUMN AT GATE OF FORBIDDEN CITY

this great, patient, forceful Chinese people have, through the long ages, been always approaching but never arriving at the truth as it is in Christ.

In this capital of the Chinese Empire, besides the temple dedicated to Confucius, to ancestral worship, and to the popular idols of the country, there are Greek Catholic Churches, Roman Catholic Churches, many Protestant Churches, a Mohammedan Mosque, and unlimited Buddhist Temples; yet the Chinese are called intolerant!

If the vessels from the West which have sailed into Chinese waters through the past century, had borne upon their banners "Truth and Righteousness" more often than "Commerce and Trade," only; if the love that "seeketh not her own" and that "never faileth," had more often been the interpreter between the aggressive and uncompromising West and the self-satis-

fied and subtle East, who knows but that all China's millions might even now be rejoicing in the light of a fully risen sun of righteousness!

The one romance of this interesting but unromantic city, is connected with a Mohammedan Mosque, and a large building covered with yellow porcelain tiles, which overlooks the palace enclosure over the way. The story is told by the descendants of the retainers who figure in the story, who still live in the neighborhood of the mosque. It is as follows:

In A. D. 1736, the monarch Chien Lung, returning from a war in which he had suppressed his rebellious Mohammedan subjects, brought in his train a Mohammedan princess and her retainers. Notwithstanding the favor shown the captive maiden, her heart pined for the sights and sounds of her native place. To restore the spirits of his favorite the monarch built a beautiful mosque, "with garden and terrace of Persian design, with fountains and streams and cool shady lakes." Worship was established; the pavilion, whose yellow tiled roof rises above the wall over the way, was built for the prin-

cess, there she might live in sound of the tinkling bells of the Mosque and the chants of the familiar worship. The Mosque of late years has been only an interesting ruin.

Near the most western of the three gates which give passage between the North and South cities, there stood for five hundred years a Portuguese Cathedral. It was built on high foundations and was conspicuous from many parts of the city. The age of the building and the ancient frescos which covered its walls inside, made it an object of great interest to visitors in the capital. The cathedral and all the adjoining buildings in which were schools, a hospital and an orphanage, were destroyed, and many Catholics were slaughtered there, in the summer of 1900.

There is told a thrilling story in connection with the burning of the Cathedral. They say the Catholics anticipated danger, and arranged with the bellman that, when the destroyers were known to be approaching, he should go into the bell tower and ring the alarm, and so give all Catholics within sound of the bell a chance



GROUP OF LAMAS (BUDDHIST MONKS)



IMPERIAL COAL HILL, PEKING

to escape. It seems that he did go into the tower, and he did ring the bell, but the descent of the destroyers was so swift that the tower was in flames before he deemed his task was finished; so, true to his sense of duty, he kept on ringing the bell until the floor on which he stood gave way and he and the bell disappeared together into a gulf of flame. Whether this particular story be exactly true or not, the Chinese in scores of instances are known to have shown a heroism quite equal to that accredited to the bellman.

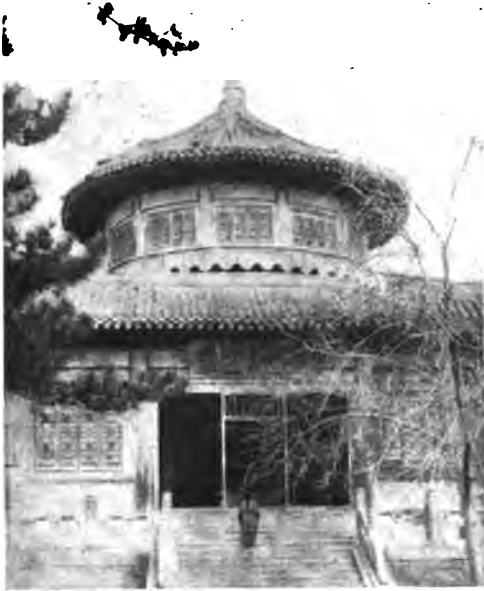
In the center of the Northern or Tartar City stands the famous Forbidden City, which is really a massive fortress and contains the palaces of the Chinese Emperors. Its walls rise abruptly from a moat which surrounds it and is kept filled with water from the magnificent Black Dragon Springs which lie in the mountains about ten miles north of the City. The moat which surrounds this Forbidden City is filled with the most splendid lotus which when in blossom presents a scene of exquisite beauty. Within the city is a series of courts surrounded by palaces and con-

taining temples and audience halls, a quarter of it being occupied by the Empress and the Imperial harem.

The Forbidden City is often called by the Chinese the "Palace of the Solitary One," and the Emperor himself is frequently referred to by the people as the "Solitary Man." This peculiar appellation is expressive of the conditions under which the Emperor lives, for within the sacred walls which surround the Imperial palaces he is supposed to be the sole male inhabitant, the "Solitary Man," the other inhabitants of this sacred city being the Empress, the members of the royal harem, the female servants and the eunuchs, some three thousand of whom are retained in the city as servants in the household of the Emperor.

Just north of the Imperial Palaces stands that large artificial mound called the Coal Hill, said to be a huge pile of coal collected in the city by the great Ming Emperor for fuel in time of siege. The hill was made a part of the Imperial gardens and covered with pagodas and tea houses. From its summit the last

Emperor of the Ming dynasty watched the struggle for the City with the Manchu invaders and when he realized that his cause was lost he hanged himself with his yellow girdle from one of its trees and he alone of his dynasty has no tomb with his fathers.



GREAT BELL TEMPLE NEAR PEKING

In this temple is the largest hanging bell in the world.

Parties visiting the Ming tombs and the Great Wall usually call at the Yellow Temple and the Temple of the Great Bell en route. The expedition with which a round of the Temples, Tombs, and the Great Wall may be made, depends upon the conveyance chosen. On horseback or on donkey, the trip may be made in two days, but if a mule-litter be in the train, not less than four days will be required.

The Yellow Temple is near the north wall of the city. Its only object of interest is an elaborate marble tope whose base is ornamented with scenes in low relief, taken from the life of the person in whose memory the monument was erected. He was a so-called living Buddha who came from Tibet by invitation of the

Emperor. He died of small-pox and his body was taken back to Tibet, but it is said that his mantle is buried under the monument.

The Great Bell Temple is about five miles further from the city. The bell is, next to the one in Moscow, the greatest in the world and is the largest in suspension. It was cast by order of Yung Loh who established his capital in Peking in 1403, and it is covered inside and out with extracts taken from Buddhist sacred books.

There is a legend concerning the bell, to the effect that the maker of bells had twice, with great labor, prepared the mould for the great bell and twice had failed in casting. Then it was revealed to his daughter that human blood must



THE GREAT BELL

Fifteen feet high, nearly twelve feet broad; covered, inside, outside, and on the edges with Buddhist texts in Chinese characters. It is made of bronze.

mingled with the melted bronze to insure success in casting; so, to save her father from shame of failure and to make his



STONE ARCH MEMORIAL TO THE MING EMPERORS



VIEW IN NAN KOU PASS

Note the Great Wall climbing undeterred over the rough places.



THE ROAD TO THE MING TOMBS

name famous, without revealing her intentions she watched operations and at the opportune moment sprang into the great caldron of molten metal. One of her shoes fell as she sprang, and now, when the bell rings, the soul of the maiden which gives tone to the bell, is heard calling "wo-hsieh," "wo-hsieh," "my shoe, my shoe."

Traveling north a few hours from the Great Bell Temple, we come to the half circle of enclosing hills within which lie the tombs of thirteen monarchs of the Ming dynasty. The tombs are all laid out on the same general plan; but that of Yung Loh is the most imposing, and is therefore the one usually visited by tourists. The approach to the spot where the body is interred, is made as impressive as possible by a great arch at the entrance, by ranks of colossal images of men and animals, by an imposing Hall and many spacious Courts; beyond all of which, rises a grassy and wooded mound, wherein Yung Loh was laid to rest five centuries



ONE OF THE GREAT STATUES ON THE ROAD TO THE MING TOMBS



ONE OF THE ANIMAL FIGURES ON THE ROAD TO THE MING TOMBS

ago. Built against the front of the mound, is a deep and high foundation of solid masonry on which is a pavilion which opens upon the top of the mound. An arched passage leads upward by an inclined plane through this foundation to the top of the mound and to the pavilion. Standing several feet back from the entrance to the passage, one may hear a remarkable echo. We were with a com-

pany who stood there one day, alternately calling and listening to the echo's replies, when one of our party, addressing the monarch whose tomb we stood facing, shouted, "Come out there, old fellow." The words had scarcely left his lips when an astonishing clatter broke loose in the dark passage before us. It sounded as if the monarch, roused by our call, was riding with his retinue, on no-telling-what-vengeance bent. As we peered into the dark and resounding depths, we presently discerned a white horse trotting down the inclined passage. Perhaps he came from browsing on the shady summit of the mound; or from a siesta in the cool darkness of the passage. However that may have been, the effect of his hoof-beats set going in that echoing passage at that particular moment, was sufficiently startling to stiffen the members of our party into at least two seconds of serious attention.

Before night fell, we made Nan Kou the southern entrance to the Pass and spent the night there. The following day was given to a visit to the Great Wall at



THE TOMB OF YUNG LO (EMPEROR CHENG TSU) AT THE MING TOMBS

the other end of the Pass, thirteen miles away.

The sections of the wall seen at the north end of the Pass, where tourists usually view it, are of more recent date than the original wall, and better built. It is about twenty-five feet thick at the base, and fifteen at the top and is built of brick and stone. The top is paved with brick, and is protected by a parapet also of brick.

Chin Shih Huang, from whom China derives its name, he who unified the Empire, and in the process burned all the books that could be found, and executed four hundred and sixty eminent men of letters, set a million men to work, some as laborers and others as guards, and in ten years finished building the Great Wall, B. C. 204.

Starting at Shan Hai Kuan on the sea, the wall follows the northern frontier of China for a distance of fifteen hundred

miles. From the wall at the North Gate of the Pass, the eye follows the sombre line of this stupendous product of human energy, up the mountain side, over the peaks, and down into the deep valleys; and on and on, through a long perspective, its towers, like silent sentinels whose watch is centuries long, rise against the sky, or stand among the shadows of the mountain sides. Surely as Dr. Williams says, "Once seen, the Great Wall of China can never be forgotten," and "the impression upon the mind of a foreigner, is respect for a people who could in any manner build it."

One day's journey from Nan Kou brought us back again to Peking: the Peking of markets and bazaars, of peddlers and street restaurants, of official processions and armies of beggars. Peking with its streets raised high above the stores from the accumulated sweepings of centuries and its side-walks mere foot

paths before their doors. Peking with its dazzling grandees, its rich merchants, its thrifty shop keepers, and its loathsome lepers squatted in silent misery along the sunny sides of the sheltering walls. Peking with the furs of the Mongol, the silks of the Chinaman and the pale blue cotton of the South. Visitors who have come and gone through the years since Peking received her first callers from the West, have found the old city always the same—unchanged and seemingly unchangeable; until in 1900, was perpetrated the stupendous folly which culminated in the Siege of Peking, brought the Allies within her walls, and let loose reform forces, never again to be restrained, which are bringing changes everywhere.

When we made our last trip from Peking to Tien Tsin the Allies were in possession of the capital; and Uncle Sam, in the person of General Chaffee, took in hand the matter of our transportation. United States Army wagons, guarded by United States troops, carried us from the ruins that encompassed Legation Street, and rose in blackened outline over large sections of the city. Soldiers, guarding against a lurking foe, scouted ahead and into the cornfield along our way; and so we came again to the river.

The city that I have known for so many years no writer will ever see again. Peking with its railway stations, telephone service, newspapers, macadamized streets, automobiles, and post-office department, is full of stir and interest, but it is not the Peking of old.

REVIEW QUESTIONS: CHAPTER I

1. Where and by whom was China unified?
2. What is the character and extent of the great wall?
3. Compare China's population with that of the rest of the world.
4. Describe the physical geography of the country.
5. Why do the Cantonese differ from the Chinese?
6. What are the racial characteristics of the four chief divisions?
7. Why has China never been conquered?
8. What are the great periods of Chinese history?
9. What are the famous "bamboo books?"
10. What virtues are taught by Confucianism?
11. How important is the head of the family?
12. What has been the fate of each of the various religions which have been introduced into China?
13. How is the importance

of agriculture emphasized in China? 14. Show how ancestor worship has retarded industrial development. 15. What desperate economic conditions now prevail in China? 16. How has the poverty of the people aided their superstition? 17. What makes the apparent monotony of a Chinese town? 18. What indications of great industry are to be seen everywhere? 19. What fascination does the land exercise over the old resident?

REVIEW QUESTIONS: CHAPTER II

1. Describe the approach to Tien Tsin.
2. What importance has the city?
3. What sights may be seen on the way to Peking?
4. How does the destruction of the Cathedral at Tien Tsin illustrate Chinese superstition?
5. Describe the defences and general features of Peking.
6. Describe the Altar of Heaven and its surroundings.
7. What interest have the Temple of Agriculture and the Observatory?
8. Describe the Examination halls.
9. Contrast the "Lamesary of Eternal Peace" and the Confucian Temple.
10. What interesting records are found upon stone tablets?
11. What discrimination is shown in the "Memorial Temple?"
12. What instances of Chinese toleration are found in the city?
13. What is the one romance of the city?
14. Why was the Portuguese Cathedral an object of great interest?
15. Where is the Forbidden City?
16. Who lives within its walls?
17. What interest has the great bell?
18. Describe the surroundings of the Ming tombs.
19. Who built the great wall, when and how?
20. How does Peking of today differ from that of the past?

SEARCH QUESTIONS

1. What do the natives of China call their country?
2. What two lakes in China are especially famous and why?
3. What are China's three most valuable products?
4. What are some of the important uses of bamboo?
5. What are some of the achievements in which the Chinese have led the world?

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VIEW OF PEKING, SHOWING IMPERIAL PALACES OF THE FORBIDDEN CITY AND THE FAMOUS COAL HILL

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Aluteh

By Sui Sin Far

(Edith Eaton.)

PIH-YUH was a magistrate who was anxious to see clearly and hear distinctly—a Mandarin who loved the truth and hated insincerity. Yen Yuen, his superior officer, was crafty and mean; but possessed of a certain talent for governing and transacting business. As Governor of the Province, he exercised great power, and used it in such a way that his subordinates trembled at his frown and shook at the sound of his voice. Such was the man under whom the high minded Pih-Yuh was obliged to serve, and it would have been contrary to the order of nature had harmony existed between the two.

Living in the city in which Pih-Yuh's office was situated, was a very old and

wealthy merchant named Yenfoh. He was a man of peculiar disposition, quarrelsome, eccentric and vain; but a sincere friend to those who were his friends. This Yenfoh, one unlucky day, dragged a poor poultry farmer into court, and after accusing him of stuffing his fowls with mud or sand to increase their weight, and in particular, of having rammed mud down the throat of a duck, which he, Yenfoh, had purchased, demanded the Pih-Yuh, the presiding magistrate, should send the poultry farmer to the stocks. Pih-Yuh, however, deemed it necessary to make some investigation before sentencing the man, and as upon investigation, no proof was adduced beyond the fact that Yenfoh believed the man guilty, the request of

the arbitrary merchant was not complied with. Enraged, Yenfoh appealed to the Governor to redress, what he was pleased to call his "wrong," and Yen Yuen, who had long wished for an opportunity to bring Pih-Yuh's name into disrepute with the Imperial Court, affected to believe in the "wrong," and assured the old man that he had for many months had reason to believe that Pih-Yuh was in league with a gang of poultry swindlers who paid the Magistrate a large sum annually for discharging them whenever they were arrested.

This, of course, was pure fiction on the part of the Governor, but Yenfoh was in a state to believe almost any charge against the Magistrate, and boiling over with spleen, he cried, "That explains why he would not do me justice. He should be fined, degraded in rank and expelled from office."

"Yes," assented Yen Yuen, "but that will necessitate bringing him before the Tribunal of Punishment, and you will have to appear as principal witness."

"Why, your Excellency," stammered Yenfoh, somewhat taken aback, "what can I say beyond stating that he refused to punish the poultry seller, unless he had more evidence than my simple belief that the duck had been stuffed. Of course, my belief, to myself, and to any one I may wish to imbue with it, is sufficient to establish the poultry man's guilt, and Pih-Yuh has wronged me by refusing to administer punishment; but if it has to be proved that Pih-Yuh is in league with other poultry men, I'm afraid my belief in his guilt—the guilt of a man whom common fame calls just and honorable—will also be refused as evidence by the Tribunal of Punishment."

"Yet you wish Pih-Yuh punished for branding you a liar and a perjurer, which he assuredly did, when he allowed the poultry man to go free."

"Yes, your Excellency, I do," replied Yenfoh, wincing under the Governor's

guileful words, "and I will pay you a goodly sum of money if you will see that I am avenged."

The Governor's mouth opened greedily. "Well, then," he said drawing his chair nearer to the old merchant's and eying him steadily, "you must find a man who saw Him Wie putting mud down the duck's throat, and you must testify that Pih-Yuh refused to accept your witness,—which he certainly would have done, had any such witness been offered by you. Do you understand?"

"Yes," replied Yenfoh, "to catch a dishonest man, one has to be dishonest oneself."

"You've got the idea exactly," said the Governor, with an encouraging smile; "it takes a thief to catch a thief."

So it came to pass that Pih-Yuh was arrested, chained and sent to Peking, where he was tried by the officers of the Tribunal of Punishment, and from evidence taken from witnesses by Yen Yuen, the Governor of the Province in which his Mandarinate had been situated, found guilty of fraud and mal-administration, deprived of all honors and titles and expelled from office. Moreover, his paternal and ancestral home in another province was desecrated and his parents made homeless in their old age.

Shortly after these deplorable happenings, Yenfoh, whose evidence in the case had certainly accomplished its ends, received a letter which threw him into a great state of perturbation. So disturbed and excited was he at its contents, that in order to relieve himself, he confided them to his young daughter, Aluteh.

"Behold the sun is eaten, swallowed in the belly of the clouds," he cried. "My dearest friend, Pih-Hwuy, he whom I have loved from my youth up, has been made homeless through my instrumentality."

He tore the buttons from his cap and gown and threw himself on the floor.

Little Aluteh looked serious, and when

it was explained to her that Yenfoh had only just learned that Pih-Hwuy was the father of Pih-Yuh, the lately degraded Mandarin, she seemed even more impressed.

"Then, father," said she, "the charges against the good Mandarin were groundless."

Yenfoh had said nothing to lead his daughter to believe what she evidently did, but the girl was gifted with quick perceptions and had heard from others all about her father's case with the poultry man. Moreover, ever since Pih-Yuh had held office in that city, she had listened with girlish interest to tales of his kindness of heart and deeds of justice and mercy. Once, when out walking with her Aunt, the Mandarin had passed them in his sedan chair, and before Aluteh could lower her eyes, her mind had received the impression of a young man of a thoughtful and sedate cast of countenance and clear eyes.

"There goes the good Mandarin," remarked the aunt, and Aluteh had marvelled greatly that one who was so learned and held in such high esteem, should be so youthful in appearance.

The old merchant ignored his daughter's question. Absorbed in his thoughts, he sat rocking his head silently between his hands. Aluteh gazed at him in great distress, but finally fell on her knees by his side and began stroking and soothing him in a very pretty and daughterlike manner. After a while, the influence of her little hands and cooing voice caused the old man to lean his head against her shoulder and pour into her ears the whole story,—how he had gone to the Governor in his wrath against Pih-Yuh and how the Governor had incited him to testify falsely.

"Alas!" cried the girl, "when such men as Yen Yuen hold high office, is it any wonder that dishonor like a swelling flood, spreads over the Province?"

Yenfoh sighed heavily, then suddenly

roused himself and started to his feet.

"Something must be done at once; something must be done," he cried. "Pih-Hwuy will soon learn that I am the chief cause of his son's ruin and his own, and the thought is a thousand daggers in my heart; for when we were boys, he saved my life twice, once from death by drowning and once from fire—And I have loved him more than my brothers, though we have been separated these latter years."

"Can you not send them some money?" suggested Aluteh. She had forgotten the Mandarin for the time being and all her anxiety was for her father.

"Money for injuring his son!" cried Yenfoh. "What could be more of an insult? Ah, you don't know Pih-Hwuy. He is like Pih-Yuh."

Thus Yenfoh, unconsciously commending the Mandarin he had ruined.

Then Aluteh reached up her father's sleeve, and finding his hand, held it fast in her own whilst she whispered words of consolation.

Some years before, Tze Loo, Viceroy of the Province, but then a plain citizen, had his place of residence in the same city as Yenfoh. Living with him was his aged mother, who was both blind and deaf, but to whom he was devotedly attached. One day the old lady strayed from her son's house and would probably have met with some terrible accident had it not been for little Aluteh, the daughter of Yenfoh, then but twelve years old, who had observed the old woman wandering aimlessly around and taking her in charge had brought her to Tze Loo, who by way of reward for the service she had rendered had bestowed upon the little girl a gold bracelet and promised that if ever it was in his power to grant some wish of hers, he would gladly do so.

So Aluteh consoled her father with the remembrance of the Viceroy's promise, and suggested that accompanied by her nurse, she should journey to the palace of Tze Loo in the next city, secure an audi-

ence with the Viceroy, show him her bracelet, and relate the story of the conspiracy against Pih-Yuh, claiming the exemption of her father from punishment, as a false witness, on the strength of the Viceroy's promise. It would then devolve upon Tze Loo to recommend to the Tribunal of Punishment the degradation of the Governor, Yen Yuen, and the reinstatement in office of Pih-Yuh. That being accomplished, Pih-Yuh's parents would have restored to them their own and ever after live in peace and comfort.

"Now, father, what think you of my plan?" asked the girl with shining eyes.

Yenfoh demurred. What! was his own child eager to uncover her father's shortcomings?

"Heaven knows my heart," answered Aluteh; "and to bend the knee to one to whom one owes one's life seems not to me so difficult."

She arose from her knees and began sorting some sprays of jessamine which she had brought into the room with her.

"Is not their fragrance sweet, my father?" she asked, lifting a spray and tapping his cheek lightly with it. Evidently the matter they had been discussing had passed from her mind.

Yenfoh caught the spray roughly and crushed it.

"Oh, my pretty flower!" cried Aluteh in reproachful accents.

"Daughter, be not so frivolous," said the old man testily. "I am pondering a weighty matter and it is your duty to try to follow my thoughts. Ah! that you had been a man child."

With a smile and a sigh Aluteh turned a patient face to her father.

"Listen!" continued Yenfoh, "female intelligence, though inferior to male, sometimes brings forth good results. I will, therefore, that in the morning early, accompanied by your nurse, you go forth to the Viceroy's Palace."

* * * * *

Pih-Yuh wandered beside the river

and looked through the eyes of his soul. He was homeless and degraded—so also were his parents. For himself, he could have borne much, but that his father and mother in their declining years, should become acquainted with poverty and disgrace, was anguish indeed to the filial young man. And it was all so manifestly unjust. He, who had loved to exercise justice for justice's sake and had kept himself aloof from the gross material life of his brother mandarins, was stirred to the depths of his soul.

Whilst Pih-Yuh thus wandered beside the river, search was being made for him in the city. Foremost amongst the searchers was Yenfoh, and there was no place too dark or vile for him to enter in the hope of finding Pih-Hwuy's son. Yenfoh was now keenly alive to the fact that he had wronged Pih-Yuh grievously, and was more than anxious to find him and rectify the wrong.

The old merchant was recovering from a feeling of faintness, after emerging from some filthy hole, when someone who had known Pih-Yuh inquired why they searched for the Mandarin in such noisome places.

"Because," answered Yenfoh, "it is only amongst the wretched and poverty stricken that those who have been despoiled of all, can hide their heads."

"But Pih-Yuh was of too lofty a mind to wish to hide his head in any case," answered the friend who had known him; "moreover, he was a poet and would find balm for his spirit only where he could have free communion with nature. I suggest that we seek him in the green forest on the other side of the river."

So they took a boat and sailed, and when they were half way across the water, they beheld Pih-Yuh on the other shore. He waited calmly until they came near unto him, when he greeted them with a benign countenance and respectful words.

"Men," said he, "if you have come to imprison me, I surrender myself into your

hands, but have a care for my father and my mother."

Before he could say more, Yenfoh threw himself at his feet and cried, "O, man of talents and virtues, we come not to further degrade you, but to restore you to honor."

Then they brought Pih-Yuh to where the Viceroy of the Province, in full view of the people, took him by the hand, placed him in a chair of state, and read aloud an Imperial Edict, proclaiming that Pih-Yuh was reinstated in office with greater honors than he had ever before enjoyed, and that a goodly income from the Imperial Treasury was the portion of his aged parents, with the restoration of their ancestral home.

Hearing this, all the people rejoiced.

Later, in his own private palace, the Viceroy communicated to the Mandarin how the daughter of Yenfoh had been the means of dispelling the clouds which hid the sun of truth and justice, and the maiden who was loved by the wife of Tze Loo, and had been made her friend, was brought in and presented to Pih-Yuh. Modestly she cast down her eyes and fell on her knees; but Pih-Yuh calling himself

her "stupid younger brother" raised her with his hand and thanked her for all she had done.

After the maiden had retired, his thoughts dwelt with her so continually that he spake to the Viceroy and said:

"I have been too close a student all my life to have had leisure for the society of women, and when my parents, time and again, have urged me to take unto myself a wife, I have quoted Confucius, who has said, 'Of all people, girls and servants are most difficult to behave to. If you are familiar with them, they lose their humility. If you are reserved, they are discontented.' Yet the soul that shines through the eyes of this maiden haunts me, and I would know whether she is betrothed, as I could unfeignedly love and honor her."

The Viceroy assured him that Aluteh knew not the binding cord, and added that Yenfoh would undoubtedly be glad to betroth the maiden to one whose father was so dear a friend.

So Pih-Yuh returned to his Yamen with a happy heart and in proper time Aluteh became his wife.

The Teachings of Confucius*

Address by His Excellency Wu Ting-Fang, before the Society
for Ethical Culture of New York

CONFUCIANISM, NOT TAOISM OR BUDDHISM, THE
RELIGION OF CHINA.

There is a general impression that China has three systems of religious belief: Confucianism, Taoism and Buddhism. True it is that the government of China recognizes these three systems in its constitution and laws; but it is a mistake to suppose that each has an equally strong hold upon the esteem and affection of the people. It is true that each of these three attempted to become supreme. This struggle for supremacy was decided long ago, and the nation declared for Confucianism. Confucianism has ever since remained master

of the field. Taoism and Buddhism take only what Confucianism has left untouched. Confucianism has appropriated to itself the realm of the living; so there is nothing else for Taoism and Buddhism to do but to take possession of the realm of the dead. On this account, tempted by the allurements of future reward, after death, many women as well as a great many men of the uneducated class profess to be Buddhists or Taoists. On the death of a well-to-do Chinese it frequently happens that they employ Buddhist and Taoist priests to chant requiems for the departed soul; and in funeral processions you will see the Taoist priests and the Buddhist priests, joining and taking part in the ceremonies for the dead. You see, we are a practical people, and we are not sure what is to take place after death; hence the idea of having these priests—Taoist,

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Buddhist, etc., join in the funeral rites—so as to make sure that if one religion will not bring everlasting happiness to the dead soul, the other may do so. But you must not understand that the people belong to either the Taoist or the Buddhist faith. Such services as I have been enumerating are looked upon as more or less professional, and are invariably paid for.

THE PART PLAYED BY CONFUCIANISM IN CHINESE LIFE

Superstition and ignorance are the chief supports of Taoism and Buddhism. For this reason their influence grows weaker and weaker as the people become more intelligent. Not so with Confucianism. It is dominant in the national life of the Chinese. In schools we read the classics of Confucius. All students have to be examined in those classics; and when the examination is held, every year, in every province, the theme is taken from these classics, and any Chinese who wants to enter

into official life has to study them; so you will see that Confucianism lies at the foundation of the social and political and national life of China. It binds the diverse elements of the empire into a homogeneous whole; it exercises an influence upon the character, thought and language of the people which grows with the lapse of time. It is not hard to find in China a man who frequently goes to the Taoist or Buddhist temple to offer sacrifices, and who can recite page after page of Taoist or Buddhist writings from memory, but who does not call himself a Taoist or Buddhist on this account.



WU TING-FANG
Formerly Chinese
Minister to the
United States.

He regards such acts as having no effect upon the conduct of his life. You ask him what he is, and he will undoubtedly say that he is a follower of Confucius. Throughout the length and breadth of the country, the statesman, the peasant, the merchant, and the school-boy, would be ashamed to range themselves among the believers of any other system of doctrines than that of Confucius. If America is called a Christian nation (as it is called) because the members of the Christian faith constitute a large portion of the inhabitants of this country, with equal propriety I maintain that China may be called a Confucian land.

WHAT IS CONFUCIANISM? NEGATIVE ASPECT

Now, what is Confucianism? It may be well, perhaps, to mention in a few words, what it is not, before stating what it is. It is not a religion, in the strictest sense of the word. What I understand by religion, is a system of doctrines and worship; as such, it recognizes the existence of a divine Superior Being, and of spirits having control of human destiny; it attempts to win man back from the error of his ways, by holding up constantly before

his eyes eternal punishment for the wicked, and everlasting happiness for the righteous. One of the cardinal doctrines is that there is such a thing as life after death. I must confess that the immortality of the soul is a pleasant thing to contemplate. I wish it were true, and I hope it is true; but all the subtle reasoning of Plato cannot make it amount to anything more than a strong probability. I am aware that, with the light of modern science, we have advanced a step further towards certainty than Plato did.

Confucianism has nothing to do with all these questions about the spiritual world and a future life. It must not be supposed, on the other hand, that Confucianism denies their existence altogether. Confucius only holds that we do not know anything about them, and he regards all speculation upon them as useless and unprofitable. He would be called an agnostic nowadays. It is said there are four topics upon which he would not speak: extraordinary things, feats of strength, disorder, and spiritual beings. One of his disciples one day asked him, "What have I to do to render acceptable service to spirits and divinities?" "While you are not able to serve men yet," says Confucius, "how can you serve spirits?" "What is death?" asked another. "You do not yet know life," answered the sage; "how can you know about death?" Such are the words of Confucius unto his disciples. Life itself is full of mystery, and it is too deep for the human mind to fathom. There is no use laying rude hands upon the veil that enshrouds death, and trying to tear it apart, to take a peep into the darkness. No operation of the mind, no flight of fancy, no straining of the soul, has ever been able to add one tittle to the knowledge which the world has always possessed concerning the future existence of man after death and of a world of spirits. Confucius was, therefore, right in not discussing these subjects—in not giving a direct answer. Horace Greeley once said, "Those who discharge promptly and faithfully all their duties to those who live in the flesh, can have but little time for peeping into the life beyond the grave. Better to attend to each world in its proper order." This is not an unfair statement of the aim of Confucianism. Confucius undertakes to guide men through this world. His system is, accordingly, intensely human and practical. He did not speculate on what would be after death.

POSITIVE TEACHINGS

Let us now proceed to state what Confucianism is in its positive aspect. Man is regarded as an animal endowed with social instincts. He does not live by himself, he seeks his fellows. Out of this fellowship of man with man, Confucius deduces the five relations, viz: sovereign and subject; parent and child; elder and younger; husband and wife; friend and friend.

In connection with these five relations, I would illustrate, from actual observation the relation between elder and younger. That means the relations that exist between superior and inferior in age. Some years ago I was in Tien Tsin with Earl Li Hung-Chang. Tien Tsin, as you know, is a treaty port, where the

consuls of the different nations are stationed, to look after the interests of their respective countries. On one occasion, the American consul came to the official residence of Viceroy Li Hung-Chang to see the Viceroy, with a view of requesting him to do him a favor. The favor he requested was this: he had heard that some of the American missionaries got into trouble in a neighboring province. Missionaries in China somehow or other get into trouble. I do not blame them; you know, the situation they are placed in is a very difficult and peculiar one; and the consequence is that unless they are very discreet and behave themselves with great tact, they are inevitably led into some disturbance or trouble. Now this consul asked Viceroy Li Hung-Chang to telegraph to the governor of that province to take active steps to protect these missionaries, and, in fact, to do everything he could for them. This was out of the jurisdiction of Li Hung-Chang, because he was only Viceroy of Chih-li province; and to telegraph to another province was beyond his jurisdiction. So Viceroy Li properly said he did not feel himself justified in interfering with the affairs of his colleague in another province; but the American consul was very persistent. He remained there, chatting with the Viceroy, and then said, "Now just do this favor for me." But the Viceroy did not see his way clear to please him. Then the conversation drifted into other matters, and somehow or other the Viceroy asked him, "What is your age?" Mind you, this consul was very old—older than the Viceroy. I forget the age exactly, he was over 70. Now at that time the Viceroy was under 70. So the consul said, "I am 74." The Viceroy was struck with the answer. "Oh! you are so old! Well, Mr. Consul, I will do the favor for you. I will do it for you, not because you are entitled to it, but to show respect to you on account of your age. You are my superior in age." And this was done, and the thing was settled to the satisfaction of the consul. You see this illustrates strongly the doctrine of Confucianism, and the fact that, in carrying out this doctrine, we are being guided by the rules laid down by Confucius.

THE FIVE RELATIONS

Now these five relations I am speaking of comprise all conceivable positions in which a man may find himself in society. To each position are attached specific duties. The fulfillment of these duties makes one a desirable member of society. Of the five relations, Confucius lays special stress upon that of parent and child. Filial piety may be said to be the pivotal point of his system. It is said that a dutiful son cannot but be a loyal subject, a good brother, a faithful husband, a trusty friend. I cannot forbear, in this connection, to give you the story of Confucius' mother as an illustration. Confucius' mother, at the time of her marriage, was still in her teens, while his father (Shuh-liang Hoh) was over sixty years old. The union came about this way: Shuh-liang Hoh had already married twice before. By his first wife he had nine children—all daughters. His second wife bore him a son that was a cripple; so, though advanced in years as anxious to take to himself a wife as became a suitor for the hand of

any of the three daughters of the Yen family. Now Yen did not by any means look upon the old man's suit with disfavor. He accordingly called together his three daughters, and told them the situation. He said to them, "Shuh-liang Hoh is indeed an old man, but he is strong and vigorous for his years. He came of a noble family, and holds a high position in the government. Which of you daughters shall I give him to be his wife?" The two eldest remained silent. Finally the younger one said to the father, "Father, it is for you to command, and for us to obey." "Very well," answered the father, "you will do." Thus she married Shuh-liang, and became the mother of Confucius. Now this, perhaps, may be considered a somewhat extreme case of filial duty; and I am afraid not many people in this country would have obeyed that injunction of the father; but, you see, the advice of parents is always good, and if you obey it, you will find it works well, and brings you happiness, as in this case it had its reward in the son who turned out to be the greatest sage in China.

The aim, then, of Confucius' teaching is to make men desirable members of society. In order to be such, they have to do good to others, by performing the duties of their position; and, at the same time, be good themselves by practicing the five virtues, viz: benevolence, righteousness, propriety, understanding, and truthfulness.

CONFUCIANISM AND CHRISTIANITY COMPARED

The general character of Confucius' teachings can best be understood, it seems to me, by instituting a comparison with those of the founder of the Christian religion. Christ says, "Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him take thy cloak also. And whosoever shall compel thee to go one mile, go thou with him twain." This, it seems to me is meekness with a vengeance. I am inclined to think that no sensible man has ever acted up to the letter of these injunctions. At any rate, they are inapplicable to the present state of human society. Whoever smites another without cause on the right cheek, is a dangerous person, and does not need any invitation to repeat the blow on the other cheek. As for the man who has taken another man's coat he is a thief and a robber. If he had the chance, he would take away his victim's cloak also, without saying as much as "By your leave." Persons of this character ought not to be left at large, much less allowed to have their own way. I perceive, happily, that there is no disposition on the part of Christian men and women in this country to take these words of Christ in their literal sense. The extravagance of the injunction is so apparent that it is better for the world that it is more often honored in the breach than in the observance. I think, however, the teaching of Confucius on this head, is more in accord with reason. This is what the great sage inculcates: "Do not quarrel with those who offend you." This is all that good sense requires.

Christ says, "Love your enemy. Bless them that curse you. Be good to them that hate

you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh the sun to rise on the evil and the good, and sendeth his rain on the just and the unjust. For if ye love them that love you, what reward have you? Do not the publicans the same? And if ye salute your brethren only, what do ye more than the others? Do not even the Gentiles the same?" These, I must confess, are noble and grand sentiments; but such a standard of moral excellence is too high for frail humanity. There is no likelihood, I fear, that men of this world would ever be able to attain it. The conduct of Christian people, or Christian nations, falls far short of it. "Love your enemy," is Christ's command; but at this very moment* some Christian missionaries are crying out for vengeance and bloodshed, and Christian armies are devastating fields, burning towns, villages and houses, sparing neither age nor sex in their indiscriminate slaughter, and carrying away everything they can lay hands on. What a vast gulf is there between those professions and these actions. But, in any case, I think what is required is difficult of performance. Ask yourself whether you can love anyone who has killed your father or mother, or ruined your house. I have never yet met one who has acted up to that injunction.

Confucius, however, does not demand so much of man. The question was once presented to him by one of his followers, who asked, "Would you requite an injury with kindness?" And he replied, "How do you requite a kindness, then?" and he quietly added, "Requite kindness with kindness, and an injury with justice." By saying that an injury shall be requited with justice, be it noted, he meant that the requital should be just, fair, and right; but he did not sanction retaliation, much less revenge carried out in a spiteful and vindictive spirit, as it is sometimes done, I regret to say, by people professing to follow the tenets of Christianity. Christ says, "Judge not and ye shall be not judged, for with what measure ye mete, it shall be measured again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye." The above quoted passage has a parallel in these words of Confucius: "You must be possessed of good qualities; and then you can require them from other people. You must have no faults yourself, before you can blame others."

The most striking instance in which the minds of Christ and Confucius meet, is to be found in the enunciation of the Golden Rule. Christ says, "As ye would that men should do unto you, even so do ye unto them." Confucius says, "Do not do to others what you do not want them to do to yourself." This was enunciated five hundred years before Christ; and though it is a negative form, yet if we come to examine the meaning there is

not much difference. If anyone does not do anything that he does not want done to himself, naturally he will not do anything displeasing to another; therefore he will do whatever is pleasing to that other; and in effect, it comes to the same thing as that proverb of Christ. But some hair-splitters try to make out that these two forms do not express exactly the same idea. I, however, consider the difference in wording merely nominal. At any rate, the spirit of the Golden Rule is plain enough. Anyone who acts up to it, whether he be a professed Christian, or a professed Confucian, is a truly good man.

So far as this world is concerned, it is evident that Christ and Confucius lead men in the same direction, and practically in the same path. A good Christian is a good man, and a good Confucian is also a good man, therefore from a moral standpoint a good Christian is a good Confucian; and a good Confucian is a good Christian. As far as I can see, a man who follows the precepts of Confucius, though by so doing he does not consider himself as making preparations for the life to come, is certainly entitled to the enjoyment of whatever happiness there may be in the great Hereafter. I do not believe that heaven is an exclusive place, though Mahomedanism, Buddhism, Taoism, and many other "isms," all try to appropriate the ground and make a private park of it for their respective adherents. I believe that if heaven is the place for the good, there are many ladders which lead to it, and anyone who has done good in life, will be able to go up by one of these ladders, and enjoy the happiness he is entitled to. It is the place for all good men, I take it, irrespective of their doctrines and creeds. A true Confucian, who has lived an upright and useful life, will, I venture to assert, get there as quickly as any of them.

CONFUCIUS AS MODEL MAN

The hold which Confucianism has upon the Chinese people is due to its absolute practicability. The Chinese are an eminently practical race, and the teachings of Confucius suit exactly the views of the people. Confucius himself set an example of what he considered a man should try to be in the world. He entered into public life, and did his duties well; and when he found that the time was against him, he resigned and retired into private life, and devoted his time to teaching his disciples. In that he was a model man. He did not withdraw from the business and turmoil of life, and retire to some sequestered field, where he could sit in profound meditation and commune with nature itself; but he took an active part in public affairs, and conscientiously discharged his duties, both as a private citizen, and as a public official. When he found that his exhortations fell only on deaf ears, he could not help offering this despairing cry: "Alas, the birds of the air, and the beasts of the field are not companionable. If I were not to associate with my fellow-men, with what should I associate?" Thus he practiced what he preached.

GOOD FOR GOODNESS' SAKE

The crowning glory of Confucianism, it seems to me, is that it teaches men to do good

*December, 1900.

for the sake of goodness. It promises no reward, and threatens no punishment. Confucius simply says to every man, "Do good, because it is good." Naturally happiness comes to a man for doing good as a matter of course, but it is not regarded as the motive for doing good. In other words, happiness is the effect of goodness, and not the reward for goodness. This is the essential difference between Confucianism and other systems of doctrine and belief; for all other systems hold up constantly before the eyes of the believer a glorious reward for being good and severe punishment for being bad. Confucius alone teaches that goodness is a reward sufficient in itself. I will admit that the teaching of Confucius is not so taking or so fascinating as the other teachings, because it does not hold up a reward to those who practice its doctrines; but let me ask you, when seeing a beggar you give him charity, do you expect a return or reward from him? If you give money as charity, do you expect something to be returned to you, for the charity given? I tell you that Confucianism is one of the highest forms of civilization and morality, although it is not so taking and fascinating as the others.

GROWING INFLUENCE OF CONFUCIANISM

The world is gradually coming around to the teachings of Confucius. One of the signs is the growing agnosticism of the age. The advancement of science has compelled the abandonment of many strongholds which religion once occupied. The harmonizing tendencies of the time have necessitated a modification of the "fire and brimstone" theology of by-gone days. I do not know whether people are getting more callous in proportion as they become more civilized; but the fact remains that they no longer tremble with fear when all the terrors of the infernal world are pictured to them by fervid preachers from the

pulpit. This is due to the spirit of agnosticism fostered by science. Thus the world, at the present day, is drifting slowly and unconsciously towards Confucianism.

A RELIGION OF PEACE

Another sign of the world's coming around to the teachings of Confucius, is the progress which the cause of universal peace is making among the nations of the world. Five hundred years before Christ came into the world Confucius had already begun to preach the gospel of peace. Under the influence of his teachings, the Chinese people have turned from the horrors of war to the arts of peace. They have thus been able to learn by experience that peace has its victories as well as war. The day may now seem distant when "nation shall not lift up sword against nation, neither shall they make war any more," but we have already witnessed, even in our day, the first steps towards that consummation devoutly to be wished. The Peace Conference at The Hague has given us an earnest of what may be accomplished in the near future. I regard the growing desire on the part of the nations of the earth for universal peace as an unconscious tribute to the teachings of Confucius. Confucianism is not confined to China alone. It has taken root in Japan and Korea also. Its spread is not the result of armed conquest or of aggressive propaganda. Neither the sword nor the missionary has ever been employed to gain for it a single adherent. No trail of blood marks its progress; and it has not sent missionaries to other climes and nations, urging people to embrace Confucianism, and, if any trouble should occur, to commence war, in order to compel men to embrace its religion; but Confucianism appeals to human sympathy, human interest, and human aspiration. Its power is exercised, not through force, but through voluntary submission of the heart.

The Vesper Hour

The Program of a Day

By Chancellor John H. Vincent

THERE are two classes of Bible interpreters of whom we should beware: first, the extreme *literalist* who would have us take everything that is said in the book in the immediate, exact, and literal sense of it,—e. g., six days of creation in Genesis, signifying six days of twenty-four hours each, no

more, no less; and second, the extreme *dissentient* and caviller who repudiates the whole of a record as false and fraudulent unless it can be accepted as strictly and literally true,—the first chapter of Genesis and all the rest of the book as an idle tale, a human conceit, to be rejected with promptness and positiveness.

The Vesper Hour, to be contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, will continue the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

There is a third class to whom we may give heed. These say that a record may not be a literal *fact*, but essential *truth*. They say truth is better than fact. There is a paper published in a great city known as the "Police Gazette." It is sensational and dazzling. But it is packed with facts,—awful facts of human life. Here in book form is a story by George MacDonald,—possibly not even founded on fact,—a work of imagination, but brimful of *truth* from beginning to end,—for it is true to the possibilities and actualities of life; true to the highest ethics; true to the divine ideals, and proves a true helper of the reader to the choice and love of truth. There are three such interpreters of the Holy Scriptures,—of the book of Genesis for example. 1. The believer in its fidelity to literal fact. 2. The repudiator of it as a human falsehood, a mere dream of a weak or dishonest author,—or a collection of myths,—untrustworthy and absurd. Then we have, third, the rational interpreter of it as a story of the beginning, by the pen of one whose imagination has been touched with divine fire. Those first pages of Genesis contain the immortal song of Creation and in it two facts are embalmed and made plain and resplendent: (1) that God was the Creator; (2) that the creation was a gradual, a progressive movement. To aid human thought, and to make impressive the idea of gradualness, the sacred writer introduces a time-scale. This "day" of the first chapter of Genesis has nothing to do with any actual "period" whether of twenty-four hours or twenty-four millions of years. It is a beautiful device,—this use of a week of days and nights,—to show that the Creation was *not* instantaneous. The writer might have used any other time measurement. He might have employed years or centuries or cycles. But the most convenient, the simplest scale, was the week of days,—a figure to help us to the thought of a slow but continuous creative energy.

It is my purpose to offer a few remarks on the "seventh day" of this poem in Genesis, and to see if I can adjust the day to our times and find a "program for the day" in our times.

In the Genesis story,—that poem if you please so to regard it, the first page of our Bible,—man appears. He was made in the image of God. We will not quarrel with evolutionists. However man came, he came from God. He came to be on earth the representative of God in dominion,—one with God; having knowledge in his measure like God's knowledge; life like God's life; authority like God's authority, and the possibility of righteousness like God's righteousness. This is the place given to man in that holy book. In all the cosmogonies of all the ages and of all the nations there is absolutely not one comparable with that of Genesis in the dignity and loftiness and power given to man.

Man created in God's image and placed in dominion, we may at once imagine several questions that may be asked—How shall man, thus endowed, be helped to appreciate his high power and mission? How with this wealth of material resource shall man be kept in mind of his spiritual endowment and his dependence on God? How shall he be led to keep the material and physical in due subordination to the moral and spiritual? How shall he all the while be reminded that there is something higher and nobler for him than physical, commercial, political, financial interests and activities?

And if man made innocent, (only innocent,—he could not be made virtuous;—innocence is one thing and virtue is altogether another thing, and requires personal choice) if man made innocent should, when tested, fail of virtue, and drop to lower levels, how shall he be brought up to righteousness and true holiness?

Therefore the inspired poet of the Creation Song added to his time-scale

another day, a seventh day, a Lord's day, a day of rest and opportunity. It was not a day of God's withdrawal from his universe, a day of suspension of divine interests and activity. Indeed it was a symbol to be maintained always and everywhere of human need, for the true rest of the soul of man,—godlike only when in harmony and union with him. Thus the primeval Sabbath was instituted as a reminder of man's high and divine relationships; as a help to his highest training for dominion on earth and of opportunity for a preparation for the unutterable glories of his immortal destiny.

And, however it happened, it is a fact that the innocence of the ideal life in Eden did not continue. It is a fact that the innocent man did not choose virtue. It is a fact that woman's power did not prevent man's fall from innocence. And it is a fact that man and woman chose to follow appetite, the desire for knowledge, to gratify curiosity, the enjoyment of what was gratifying to the esthetic sense,—all these rather than to obey God. That story of Eden is true, (to the last analysis of it,) to human nature, to the human nature of all the ages; to the human nature of today. Every child seems to go through the Eden process: innocence, a knowledge of duty, a gratification of appetite, a preference for what is pleasant to the eyes over what law commands or forbids. The story of every life is told in Genesis 3:6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and it was desired to make one wise,—she took it and gave." Sin came,—personal, domestic, social, local, general, universal. A deterioration instead of progress came: sorrow and exile, murder and war, oppression and all the brood of evils found recorded in the book and in all national archives and in the press of today.

If, after man's innocence, a day of opportunity was needed by man, how much

more for man's weakness and sinfulness. And in the commands given centuries later at Sinai these words were spoken:

"Remember the Sabbath Day to keep it holy."

"Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day and hallowed it."

And Jesus who came to help man the sinner up toward righteousness, obedience and harmony with God, says, "The Sabbath was made for man."

It was made to serve man. It was needed in the beginning. It is needed now.

One need not be an extremist to be loyal to a great idea. The Puritan excess is not the only way of emphasizing the Sabbath. Because other and narrower, although honest people, have made the day a burden and oppression especially to little people, we are not bound to be guilty of the same folly. My plea for Sabbath recognition is not a plea for Sabbath severities.

We are all familiar with the pictures, not always exaggerated, of the early New England and Scotch Sabbaths. We have heard of the silent house from the early morning; the cold and frugal meal; the long hours spent in straight-backed pews, in square-walled, square-windowed churches; long prayers, long sermons, long faces; sharp rebukes for smiles that could not be repressed, and solemn tones from voices that on week-days were natural and agreeable. But all this,—with sundry other public offices and private admonitions, conspired to make children loathe Sabbath days, sanctuary services and home solemnities. People who had no such experiences themselves have heard and read about them and ridicule them, and have reached the conclusion that Sabbath keeping is a bondage and a folly, a bondage they purpose never

to endure, a folly of which they will never be guilty.

Thus, what we call "Society" laughs at the Church; and as Society is in the Church, the Church of today laughs at the Church of yesterday, and we are in danger of losing through a thoughtless and superficial laugh what is really a serious and important factor in our civilization,—physical, social, political, educational, religious,—the true Sabbath Day, the English and American Sabbath Day, as distinguished from the European and the Puritanic Sabbath Day. We are in danger of losing the Sabbath of which John Ellerton sings:

"This is the day of *light*: let there be light today;
O Day Spring rise upon our night and chase its gloom away!

This is the day of *rest*: our failing strength renew,
With weary brain and troubled breast shed thou thy freshening dew.

This is the day of *peace*: thy peace our spirits fill,
Bid Thou the blasts of discord cease, the waves of strife be still.

This is the first of days: send forth thy quickening breath;
And wake dead souls to love and praise, O Vanquisher of death."

I have little patience with the questions in casuistry usually uttered when one speaks of the holy day and its sacred uses,—such questions as these: What about writing letters and studying lessons on Sunday? What about a Sunday afternoon walk with children and friends, dining out, starting on a journey, reading the Sunday newspapers, street-car traveling, conversation on secular topics, and all other questions of that class. Let all such questions be settled by the individual. As Paul says, "Let everybody be fully persuaded in his own mind."

There are many large and radical questions, far-reaching questions, which a wise man will answer before he comes to these

minor matters, these merely symptomatic conditions, questions too numerous and too radical to be laid aside with a sneer or to be substituted by inconsequential or quibbling queries. Here are wise questions for Sunday,—for the really earnest, honest man:

Am I living an earnest life? Have I a real and radical faith in eternal realities? Do I believe in God? What are the ruling motives of my life? Are my life-motives high and generous, or do I live for self-advancement? Am I laying a solid foundation of character that will prepare me to resist the sudden pressure of temptation in business life, in public or political life? What were the arguments that have convinced so many of the greatest scholars and philosophers to accept Christianity? What has been the effect of Christianity upon national life, on family life? Why is the civilization of Christian nations more advanced than that of heathen nations? What do I owe to the firmness, faith and steadiness of my parents in the years of my immaturity and peril? What will my children owe to me in the way of example and administration? Which is really the more heroic and noble,—to follow the crowd and to be afraid of public opinion, or to be absolutely fearless to do the thing that seems to me to be wisest and best?

Certainly a reasonable man ought to ask such questions and take the time God gives him on Sabbath Day to find answers; and he will need the time thus provided. Answer these questions, and we shall not be puzzled about street-cars, Sunday papers, Sunday dinners, or any of the usual small talk about Sunday observance. Be tremendously in earnest, and topics will take their proper places and some themes will drop out of sight, and others which you have never considered at all will loom up like Jungfrau and Matterhorn on your horizon.



A Saint

By Paul Bourget

M. PAUL BOURGET in his "Pastels of Men"* has related with exquisite art under the title of "A Saint" the story of an episode in the life of an obscure Italian monk.

The story which is told in the first person, relates to the experience of a French litterateur and lover of Italian art who has journeyed to Pisa to look again at his leisure upon the famous frescos of Orcagna and Benozzo Gozzoli in the Campo Santo.

At the inn table d'hôte he is seated opposite two ladies, one of whom in the course of conversation describes with enthusiasm the recent discovery at the neighboring convent of Monte Chiaro, of some remarkable frescos by Benozzo which for centuries had been hidden away beneath a coating of plaster. The devotion of an old abbé brings them to light:

"Now see how things happen. Dom Griffi, the old Benedictine abbé who has had charge of the convent ever since it was 'nationalized,' ordered a servant to sweep down a spider's web in a corner of one of the cells now used as lodging-rooms for travelers. A bit of plaster was knocked off by the broom: The abbé sent for a ladder and clambered up, in spite of his three-score years and ten. I ought to tell you that the convent is his idol, his passion. He has seen it peopled by two hundred of his brethren, and he accepted the post of warden after the decree in the full belief that he will one day see it restored to what it

*The length of the story makes its abridgment in these pages unavoidable. But the complete version will repay careful reading for the beauty of its style, the skill with which it is constructed, and its depth and originality. The story is published by Little, Brown & Co., Boston, by whose courtesy we are permitted to make this abridgment.

has been. His sole thought is of the time when the monks will return and find the ancient structure preserved from degradation. . . . When he mounted the ladder he scratched off more of the plaster very carefully. First he found a forehead and eyes, then a mouth, then the whole face of a Christ. All these Italians are born artists; it runs in their veins. The abbé saw at once that he had a fresco of great value under a layer of plaster."

The skill of the abbé in removing the plaster without damage to the frescos, and the months of patient, loving labor which this involved are dwelt upon. Incidentally the legend of St. Thomas embodied in the painting is brought out:

Saint Thomas being at Cesarea, our Lord appeared to him and ordered him to go to Gondoforus, because that king was seeking for an architect to build him a nobler dwelling than the palace of the Roman emperor. Thomas obeyed. Gondoforus, then on the point of starting for a distant seat of war, gave him enormous quantities of gold and silver intended for the construction of the palace. On his return he ordered the saint to show him the work. Thomas had distributed the treasure to the poor, even to the last penny, and not one stone of the promised palace had been laid. The king, furiously angry, imprisoned his strange architect and proceeded to meditate as to what were the most refined tortures with which he could punish the traitor. But that very night, behold, the spectre of his brother, who had been dead four days, stood at the foot of his bed and said to him: "The man thou desirest to torture is the servant of God. The angels have shown me a wondrous dwelling of gold and silver and precious stones which he has built for thee in Paradise." Overcome by the apparition and by the words which he heard, Gondoforus hastened to fling himself at the prisoner's feet. Thomas raised him and said: "Dost thou not know, O King, that the only mansions which endure are those which our faith and our charity build for us in heaven." . . .

At this point, conversation is interrupted by the entrance of a young Frenchman whose appearance and manner as

well as that of his companion, an Italian woman, make an unfavorable impression upon the others and dinner being over, the company separate. The next morning, however, the French connoisseur finds himself unexpectedly recognized by his younger compatriot as a man of some standing in the world of letters, and after an hour or two of intercourse in which the elder man becomes keenly interested in unravelling the psychology of his companion, he asks the latter to accompany him to the convent of Monte Chiaro. He gives the following account of their experiences.

The road which leads from Pisa to Monte Chiaro runs at first through a charming landscape of vineyards interspersed with mulberry trees. Gigantic reeds quiver to the breeze, villas surrounded by cedars bear marble lions on their entrance gates, and always, for a background, lie the gorges of that mountain which, as Dante says, prevents the Pisans from seeing Lucca:—

"Cacciando 'l lupo e i lupicini al monte,
Per che i Pisan vedar Lucca non ponno."

"That is what is lacking to us in France," I remarked to my companion after quoting the lines. "We have no poet who has given a legendary fame to the remotest corners of his native land."

"Do you care for that?" he answered. "Now, for my part, Joanne's guide-book for this region puts me quite out of conceit of the Divine Comedy."

Receiving this reply and noticing that his late gayety was already over, I regretted having brought him. I foresaw that if he began by fencing with paradox he would keep to the foils; and a young man of his type once thrown into an attitude of self-conceit, stiffens himself in it more and more, though it be to his own injury. I dropped into silence therefore, and tried to lose myself in the contemplation of nature, which was now growing wilder. Our carriage, though light, was moving slowly. We were entering a region which was almost without vegetation. Bare foot-hills rose on all sides; huge swellings, as it were, of grayish clay fissured by rain. No more brooks, no more vineyards, no olive-trees, no villas, but a positive resemblance to a desert. The coachman was off his box. He was a little man, with a square and delicately cut face, who called his gray mare Zara and softened, like other Tuscans, the hard *c* at the beginning of words into the aspirated *h*. "Huesta havalla," he said, speaking of his beast, instead of "questa cavalla,"—this mare.

"I bought her at Livorno, monsieur," he said to me. "I paid only two hundred francs for her because they thought she was lame. Look and see if she is!—Hey! Zara, courage! She follows me about, monsieur, just like a dog, and I love her, ah, yes, I love her! My wife is jealous, but I tell her, 'Zara earns my bread,

and you—you eat it.' There, monsieur, look at those rocks; that's where Lorenzo di Medici came near being murdered after the massacre of the Pazzi."

"Isn't it a curious thing," I remarked to my companion, "that this man, who is only cab-driver, should talk to us in the same breath of his mare Zara, and Lorenzo di Medici? Ah, these Italians! How they know the history of their beloved land, and how proud they are of it!"

"Oh, as for that," said Philippe, shrugging his shoulders, "Alfieri has a line which suits them, 'The human plant is born maturer here than elsewhere.' The fact is that they are taught from their earliest years to speculate on foreigners; they are trained to the quest of fees. They are scarcely weaned before they turn into guides. Ha! I'll write a novel on modern Italy and its colossal humbugs! I've collected notes. I'll show up this nation—"

Whereupon he launched forth into a violent diatribe against that sweet country where the *si* resounds, while I continued, for my part, to see her as she first appeared to me in 1874, the home, the sole home of Beauty. Philippe's outburst reminded me of talks I had had in my early years, when I frequented the symposia of future poets and romance-writers. Nearly all these embryo writers were employed in the public offices. Bitterly hating that abject life, they spent hours in filling their souls with gall, pouring out their contempt for men and things with a species of acrid eloquence which often made me, in those days, doubt everything and myself as well. I was ignorant then of what I have since had too good reason to know by experience, that such eloquence is merely a form of impotent envy which knows itself for what it is. All great talent begins and ends in love and in enthusiasm. The precocious cynics are the unfortunates who foresee their future sterility and are taking a premature revenge.

I now discerned behind all this bitter criticism and the hardening effect of disillusion an almost frantic desire for money, and by an inconsistency which was really explainable, I forgave him for that sentiment far more than for his irony. The iron hand of necessity presses so cruelly upon a brain in which all youthful energies are seething, and which sees in a trifle of gold the emancipation of its inner self.

"And to think," he continued with infinite bitterness, "that my father will not give me even the first three thousand francs that I must have to live in Paris before I make my first appearance as an author! Yes, that sum would be enough to keep me while I learned my ground and waged my first battle."

At that instant the coachman, now on his box, turned to me and called out:—

"Monsieur, there's Monte-Chiaro."

With the end of his whip he pointed to a valley on a slope of the mountain more gullied than the rest, in the center of which, on a little hill planted with cypress-trees, stood a long structure built of red brick. In that cloudless blue day the color of the walls contrasted so vividly with the blackness of the surrounding foliage that the reason for the name, Monte-Chiaro, was obvious. Except on the Monte-

Oliveto, near Sienna, I have never seen a sanctuary for retreat so relentlessly far removed from all approach of human life. I knew, from information obtained of the Garibaldian at Pisa, which eked out that of the English woman, that the abbé had consented to the humble task of housing and feeding the visitors who came to see the convent, which was secularized in 1867.

Half an hour after we had thus come in sight, from a rise in the road, of the time-worn refuge of the Benedictines, once so celebrated throughout Tuscany, now so sadly solitary, the white mare Zara was beginning to climb the hilly approach, which was planted with cypress-trees. My companion and I left the carriage and walked up for the better view of the little shrines raised along the side of the road at a distance of some fifty feet apart, and were under the spell, he as well as I, of the melancholy majesty of this approach to the cloister. I beheld in thought the innumerable white cows which had filed through these sombre avenues, the Benedictines of Monte-Chiaro having been like those of Oliveto, dedicated to the Virgin. My English friend had initiated me into this little matter of costume. I thought of the simple souls to whom the horizon had marked the end of the world, of the weary souls who had found rest in this lonely spot, of the violent souls gnawed here as elsewhere by envy, by ambition, by all those cravings of pride which the apostle justly classes among the lusts of the flesh. My absorption in this vision was so complete that I woke with a start when the coachman, who was walking up this last ascent, leading Zara by the bridle and talking to her to encourage her, suddenly turned and called back to me:—

"Monsieur, here's the Father abbé coming to meet us. He must have heard the wheels."

"Why, that's the late Hyacinth, of the Palais Royal!" cried Philippe. It is true that, seen as he was on the threshold of the convent, at the farther end of the sombre path, the poor monk did present a beggarly appearance. He wore a ragged cassock, the color of which, originally black, was now greenish. He told me later that the government had placed him in charge of the confiscated convent on condition that he renounce the beautiful white robe of his order. His tall, thin body, slightly bowed by age, rested on a stick. The brim of his hat was thread-worn. His face, turned toward the newcomers, and perfectly smooth, did vaguely resemble that of a comic actor, while an endless nose developed therefrom,—the nose of a snuff-taker,—seeming longer still from the leanness of the cheeks and the sunken mouth, which had lost its front teeth. But the old man's glance soon corrected this first impression. Though his eyes were not large, and their color, of a muddy green, was indistinct, a flame burned within them which would soon have quenched the jesting spirit of my young companion if he had had the slightest experience in judging of the human countenance. His impatient remark shocked me all the more because he made it in a high tone of voice, which sounded through the deep silence of the autumn afternoon. But did Dom Gabriele Griffi understand French? and if he did, would the name of the poor comedian in the *Mari de butante*, mean anything to his mind? The

foolish jest served to flash the scenes of that amusing play before my mind when the hermit, whose guests we were now to be, said to us in the purest and most elegant Italian,—

"You have come, gentlemen, to visit the convent? Why did you not send me word? Pasquale," he added, addressing the coachman, "you should have told these gentlemen to send me a written notice."

"I thought, of course, the gentlemen had done so, Father abbé, when the clerk at their hotel confided them to my care."

"Well, they must eat what there is," said the abbé; then turning to us with a kindly smile, and a gesture toward heaven, he added, "When things go wrong we must shut our eyes and commend ourselves *up there*."

I stammered, in moderately correct Italian, an excuse, which the father cut short with a wave of his hand.

"Come and look at your rooms in the first place. To console you for the food you will be obliged to eat I will make you priors of the order."

He laughed at his little joke, the meaning of which I did not at the moment seize. I was completely absorbed in the strange sight of the vast red edifice in the glow of the setting sun; measuring its great size and comprehending its solitude in the same glance. Monte-Chiaro was built at various periods, from the day in 1259 when the head of the family of the Gherardesca, uncle of Ugolino the tragic, retired to this remote valley with nine companions, seeking to do penance. In the last century over three hundred monks lived here at their ease; and the abbey and its belongings, its bakery, fish-pond, wine-press, and cow-sheds, sufficed for their maintenance. But the innumerable windows of this great farmhouse were now closed, the faded color of the shutters, once green, told of its abandonment, as did the grass on the terrace before the church and the veil of dusty cobwebs on the walls of the corridors through which we passed as we followed Dom Griffi.

Even the minor details of the ornamentation showed the former prosperity of the abbey, from the vast lavabo of marble, with lion's heads, placed at the entrance of the refectory, to the architecture of the three cloisters, one succeeding another, and all three decorated with frescos. A mere glance showed me that these paintings were in the pedantic Italian taste of the seventeenth century; possibly, therefore, their academic coloring concealed some spontaneous masterpiece of a Gozzoli or an Orcagna. We mounted the steps of a staircase hung with pictures blackened by time, among them a charming cavalier of Timoteo della Vite, the real master of Raffaele stranded here by chance. Then we entered another corridor on the next floor, with numerous cell doors marked *Visitator primus*, *Visitator secundus*, and so on, until we stopped before the last, which was surmounted by a mitre and crozier. The abbé, who had not said a word since we left the entrance, except to point out the Timoteo, now spoke in French, with a slightly Italian turn of phrase, but very little accent,—

"These are the quarters which I give to guests;" then making way for us to enter, he

added: "The superiors of the convent occupied these rooms for five hundred years."

I glanced at Master Philippe from the corner of my eye, and perceived that he was somewhat shamefaced at the discovery that our guide was thoroughly conversant with the French language. He had chosen as we came along the corridors to make other remarks and jokes in very doubtful taste. Had the abbé noticed them, and did he mean to give us warning that he understood what we said? or was he merely seeking in his hospitality to relieve us of the effort of speaking in a foreign language? I could not guess his meaning from the immovable features of his large face. He seemed wholly absorbed in the numerous memories which the vast room where we now stood evoked for him. It was poorly furnished with a few wooden chairs, a square table, and a sofa. In one corner a half-open door gave to view an altar covered with a smoke-stained cloth; it was there, no doubt, that the priors said their prayers. Another door, opposite and wide open, showed two more connecting rooms, each with an iron bed, wooden chairs, and wash-basins standing on rickety bureaus. The red tiled floors were not even polished; the woodwork of the doors and the window frames was cracked and defaced, but the landscape seen from the altar was really glorious. On a height directly opposite was a village with houses close together, and from this village to the monastery a marvelous vegetation clothed the slope,—no longer the gloomy cypresses of the other side, but oaks, whose green foliage was turning crimson; while farther down in the valley which lay to the southward, were other signs of cultivation, and olive-trees interspersed among the oaks. Evidently the monks stranded in this Thebaïd had toiled there. Beyond this oasis solitude and desolation reappeared, sterner than before, darkly frowned upon by the highest peak of the Pisan mountains, that of Verruca where a ruined castle is still crumbling, once the stronghold of some lord of the soil, against whose attack the square bastion which defends the convent on this side was doubtless built. This little square redoubt was outlined with its crenelated bastion in red stone, before the window at which we stood, and against the blue sky now flecked with rosy vapor. My companion was no longer disposed to jest, being struck, as I was, to the depth of his artistic nature, by the graceful severity of that horizon on which had rested the eyes, long closed, of many monks, some thinking only of another world, others beholding in the rosy sky so softly roseate the mirage of an earthly paradise, others again, ambitious and lordly, dreaming amid this silence of a cardinal's hat, or it may be, of the tiara, and then—"the silence vast and fathomless of death."

The old abbé breaking the silence, said to us:—

"The view is fine, is it not? I have lived forty years in this convent without ever leaving it, but I never weary of that view."

"Forty years!" I exclaimed, almost against my will. "Without ever leaving the convent! Surely you have made a few journeys?"

"True, so I have,—two in all," he answered, "each of six days. I went to Milan, my own city, when my sister was dying and wished me

to bring her the last sacraments. Poor, sainted angel! And I went to Rome when my old master Cardinal Peloro received the hat—Yes," he continued, looking fixedly into space, "I came here in 1845. How beautiful Monte-Chiaro was then! What masses were sung! To have seen this convent as I once saw it, and to see it as I now see it is to look upon a body without a soul where all was youth and life—But patience, patience! 'Multa renascuntur quæ jam cecidere, cadentque quæ nunc sunt in honore.' Now, gentlemen, I must leave you to order your dinner. Luigi will bring up your valises. With him, remember, patience, patience. You must shut your eyes and commend yourselves to God!"

With this advice and quotation Dom Griffi left us, and he had scarcely crossed the threshold of the door before Philippe threw himself into a chair with that eternal, sneering laugh of his.

"Upon my word," he cried, "that grotesque old fellow was alone worth the journey."

"I don't know what you find grotesque in what the priest has said or done," I replied. "He told us in the simplest way of the changes in the convent, which must be a great grief to him, and which he bears with the hope of a true believer. I am nearly fifteen years older than you, I have been about the world as you are going now, in pursuit of many a chimera, and I have, alas, learned to know that there is nothing wiser, nothing nobler here below than a man who works at one work, with the same ideal, in the same corner of this earth."

"Amen!" added my young companion, laughing louder still. "I agree to it all! the chanted masses, his master the cardinal, the sainted soul of his sister, and jostling among them that quotation from Horace, and his functions as an inn-keeper! By the bye, we shall pay him well for his hospitality. This miserable hole," dragging me by the arm into the first bedroom, "is worth, I should say, about a franc a night. But," he added with sarcastic consideration, "since my remarks displease you, my dear master—"

Queer fellow! I cannot better describe the sensation he produced in me than to say it was that of a blind which creaks in the wind. At each new impression his nerves gave forth a rasping note. But the most disconcerting and puzzling thing of all, on which I think I have scarcely dwelt enough, was the flame of intellect running through these whimsical outbreaks of a petulant and ill-bred child. I omitted to say how, during the journey, he had amazed me by two or three remarks on the geological construction of the country through which we were passing; and now, going out upon a balcony which served for both rooms and looking toward the redoubt which protected the abbey, he began to talk of Florentine architecture like one who had studied it well in books, and also with his eyes,—two forms of study seldom combined. This knowledge, quite other than that his mission had prepared me to expect, showed, in addition to his surprising acquaintance, which I had also detected, with contemporary literature both high and low, an amazing suppleness of intellect. But this intellect seemed to hang to him like a jewel, perhaps I had better say an

instrument. It was something worn outside of him. It was not himself. He possessed it, but it did not possess him; it helped him neither to believe nor to love. I compared him, involuntarily, to the very man, Dom Griffi, at whom he had been scoffing. Certainly the poor monk could never shine through intellectual subtlety, but he conveyed an instant impression of sincere and single-minded devotion to his mission, to his watch over the beloved convent until the longed-for return of his brethren. Comparing the two, which, I asked myself, was the young man, which the old man, if youth consists in grasping an ideal with the force of an invincible will? . . .

These reflections were more importunate still when I found myself seated about seven o'clock before the meal which the abbé had ordered for us in the large hall, formerly, as he told us, the refectory of the convent. A brass lamp of the old shape, with three wicks and the accessories of snuffer, pricker, and extinguisher dangling by little chains of the same metal, gave a smoky light to one corner of an enormous table, on which were glass decanters bearing the arms of the convent. Each of us had two beside him; one filled with wine, the other with water. These were the bottles which formerly doled out to the monks the parsimonious amount of liquid allowed to their thirst. A dish of fresh figs and another of grapes were there for our dessert. The soup was already served in plates awaiting us, while goat's cheese, raw ham, stale bread, and boiled chestnuts, in other plates, made up the bill of fare, the frugality of which incited the old monk to another Latin quotation of the same order as its predecessor. He had said the *Benedicite* as he sat down with us. "*Castaneæ molles et pressi copia lactis*," he added, pointing to the dishes which illustrated Virgil's lines.

"I expected that," muttered Philippe in my ear. Then he began, in his most serious manner, to discourse to Dom Griffi of the food of the ancients. I feared, and not without reason, that this apparent amiability was leading up to some jest.

"When you have no guests do you dine alone Father?" he inquired.

"No," said the abbé; "there are two of the brotherhood still in the convent. They left us seven. Four died immediately after the suppression. We were all ill and we nursed each other as best we could. God was not willing we should all disappear."

"But when you and the two friars are no longer here, what then?" persisted Philippe.

"*Con gallo e senza gallo, Dio fa giorno*," said the priest, a slight cloud crossing his face, which, however, was instantly dispersed; the question touched him cruelly in the most sensitive spot of his whole being. "With or without the cock God sends the day," he added translating the Italian words.

"But how do you occupy your time, Father?" I said to him, full of eager curiosity in presence of a faith so deep that I could almost fancy myself before a man of the Middle Ages.

"Ah! I have no leisure at all," exclaimed Dom Griffi. "Such as you see me now, I have the convent to look after and all the adjacent land to farm. I employ fifteen peasant families. From early morning it is one long procession to my cell; they never leave me a minute to my-

self,—accounts to settle, confessions to receive, medicine wanted! I'm a bit of a doctor, of a chemist, a judge, and even a schoolmaster. Yes, I teach the children. Luigi is one of my scholars; he doesn't do me credit, but he's a very good fellow. Moreover, I am a guide, and there are strangers to show about the convent—well, not many."

"I met two English ladies at Pisa,—Miss Dobson and Miss Roberts,—who had just come from Monte-Chiaro," I remarked.

"Ha, ha!" he exclaimed, laughing,—"my two red mullets. I call them so from the color of their hair. They are Protestants, but good souls all the same. *Lascia fare a Dio, ch'è santo vecchio*,"—"Let God manage things, he's the oldest of the saints." They are going to Rome. I said to them, 'Saint Peter is a fisherman; I hope he may catch my red mullets in his net.' England is getting nearer to God every day," he added, rubbing his hands, "ever since Puseyism. Perhaps you young men will see the great sight of all Christians under one father. After that Antichrist, then the Last Judgment, and then—Peace!"

His eyes shone with a visionary light as he said the words. No believer in the Millennium was ever more fervent. Philippe and I looked at each other. I saw the satire in my companion's eyes. . . .

"Dear Father," I said, to cut short my companion, "can we not see tonight those frescos of Gozzoli the English ladies told me of?"

"You cannot judge them very well by this light," said Dom Griffi. Then, carried away by the pleasure of exhibiting his discovery, he added, "But you can see them again tomorrow. Ah! when the monks come back how delighted they will be with those paintings! I hope to find time to clean them thoroughly this winter. Luigi, go and get the taper stick in the chapel; here, take the key," and he drew from his pocket a bunch of enormous keys. "We have to lock every door," he said, "for the peasants are coming and going at all hours. They are worthy souls, but you ought never to tempt the poor."

Luigi soon returned, bearing a sort of rush-light tied to the end of a stick, evidently used to light the altar candles. The monk rose from the table, repeated once more the *Benedicite*, and then, with the gravity of a child, he took the brass lamp by the ring at the top and said, laughing: "I march before you, and as we shall pass through an actual labyrinth you can say with Dante, 'Per la impacciata via, retro al mio duca.'"

"More Dante!" whispered Philippe. "These fellows can't do a thing, they can't even eat a bit of green cheese, their infernal gorgonzola, without being reminded of a line by that fool of a Florentine whose real name was Durante, that is, Durand. Did you know that? Vallès invented the joke. The Divine Comedy signed Durand! I've a great mind to get it off on our host."

"You are out of your reckoning," I replied. "I have told you already how I admire that great poet."

"I know, I know," he exclaimed; "but that's on your devout, reverent, and sacrificial side. As for me, as you must see, I belong solely

to the generation of the iconoclast—that's all the difference between us."

While we exchanged these remarks in a low voice the cassock of our guide, fantastically illumined by the lamp, whose unprotected flames flickered in the draughts, plunged deeper and deeper into interminable corridors. We went up one staircase and down others. Sometimes we threaded the arches of a cloister. Now and then a night-bird rose at our approach, or a cat fled away silent and terrified. If there had been but a single gleam of moonlight the romantic mystery of our walk across that vast convent might have furnished forth a nightmare. As it was, I evoked in thought the monks of other ages who had glided through these shadows on their way to prayer. Our guide himself seemed set back forty years, and to be walking the corridors in a file of his brethren,—young, eager in his beliefs, ardent for his order. What memories must stir within him now that he lived alone in that deserted building! And yet he was gay, almost jovial in the midst of this disaster, through the vigor of his faith. What power lies in that mysterious phenomenon which constitutes belief,—absolute, complete, invincible belief? Dom Griffi paused before a door. He searched through the jailer's bunch which he held in his left hand for another key. The old door creaked on its hinges, and we entered a lofty room where the trembling light of the lamp wicks vaguely lighted two walls painted in fresco, and a third which at first sight I took to be all whitewashed.

"My son," said the abbé to Luigi, "give me the rushlight; I will light it. You will let the grease fall on my cassock,—which I am sure doesn't need it."

He set the lamp on the floor and looked carefully to the fastening of the taper at the end of the pole. Then, having lighted the little wick, he began to move the flame here and there along the wall; and as if by magic divers portions of the master's work became alive in its brightness. As the old monk moved the tiny flame from spot to spot along the first wall we saw the bleeding wound of Christ, the hand of the apostle wounding again that bloody wound, the mournful look of the Savior, the blending of remorse and curiosity on the features of Saint Thomas, and the angels bearing to heaven the instruments of the Passion, their eternal faces wet with tears. On the other wall we saw, detail by detail, as the flame showed them, the green tunic and the gold embroideries of Gondoforus, the precious stones of the vases given to the apostle, while peacocks displayed their ocellated tails upon the balconies, parrots of every color swung from the trees, and great lords started for the chase, dragging leopards by chains through mountain fastnesses. And still the little flame of our guide's torch wandered hither and thither like a will o' the wisp. As it passed along, each spot drawn for an instant from shadowy vagueness retreated into the void. It was of course impossible to judge of the work as a whole, but seen thus it had a charm of fantastic strangeness appropriate to the time and place,—all the greater because Dom Griffi, in exhibiting the frescos, abandoned himself like a child to the passionate delight they afforded him. He loved to look at them.

as a miser loves to handle the gold he hoards. Were they not his own creation—his; the precious jewel with which he had enriched his cherished convent? As he talked of them the wrinkles of his expressive old face emphasized his words:—

"See the figure of the apostle—how he hesitates! and our Lord's gesture, and his lips; that is just as men do when they are wounded and the doctor touches them. Look at the landscape and the background; don't you recognize Verruca and the hill of Monte-Chiaro? See, to the right, there, are the windows of your room. Those dear angels, their eyes are getting smaller! They weep, but they don't want to, and so they wrinkle up their noses like that. And there's the black king; look at his earrings. One of our fathers—who died here after the suppression, God rest his soul!—made a few excavations round one of our convents near Volterra, and he found an Etruscan tomb, and in it were earrings just like these, lying close to the head of a skeleton. I have them now, and I'll show them you. Now, here—"

So saying he turned and I saw him direct his taper toward the wall to the right which I had hitherto supposed to be all whitewashed. The magic flame now illumined a spot in that whiteness about the size of half my hand. Chance had willed that in beginning at random to clear off the plaster the old monk had uncovered just half the face of a Madonna,—the line of her chin, her mouth, nose, and eyes. The Smile and the Glance of the Blessed Virgin thus appearing in the midst of that great white field grasped the mind like something supernatural. The little flame flickered a trifle, attached as it was to a long pole in the hands of an old man, and the lips of the Madonna seemed to move, her cheeks breathed, her eyes quivered. One might have thought a living woman was there, about to shake off that shroud of plaster and reveal herself to our eyes in the untrammelled grace of her youth. The father was silent now, but his countenance expressed so profound a piety of admiration that I comprehended why he had not hastened to remove the plaster from the rest of the fresco. His guileless artistic sense and the fervor of his faith made him feel the poesy of that divine smile and those divine eyes, imprisoned as it were in their coarse casting. We were all silent. Philippe was vanquished for the moment by the force of the impression, and I heard him murmur in a low voice:—

"Why, it's Edgar Poe—it's a bit of Shelley!"

The abbé, who certainly had never heard the name of either of those writers, said naively, without suspicion that he was making a just criticism on the sentiment of his young guest:—

"No, it's a Gozzoli. I'll prove it to you in Vasari. And what do you suppose is behind it? Undoubtedly the miracle of the girdle."

"What miracle is that?" I asked.

"Dear me!" he said, with visible amazement. "Did you not see in the Cathedral at Pistoia the girdle of the Blessed Virgin which she threw to St. Thomas after her assumption? He was absent when she rose to heaven in the presence of the other apostles. He came back three days later, and as he still doubted the truth of everything he did not see, the Madonna

was so good as to let fall her girdle before his eyes, that he might never doubt again."

The single minded conviction with which he spoke of the miracle proved to me that he lived in supernaturalism just as the rest of us, sons of our century, live in restlessness and irony. I could not help comparing him, in a way, to the fragment of the fresco he had shown us on the third wall. That uncovered bit of painting sufficed to make the whole blank sheet of plaster a living picture, and he, Dom Griffi, sufficed by his sole presence to make that convent desert a living scene. He was indeed the soul of it,—I felt this now,—and a soul which *represented*, in the exact sense of that word, the soul of his absent brethren. . . . He bore his whole order in the folds of the old cassock which Luigi took such ill care of. Such is the grandeur which all absolute abdication of our own personality for the furtherance of some high and noble work bestows upon us. We renounce self, and in so doing we magnify it by a law which modern society, attached to vulgar individualism, strangely ignores.

"A great deal has been written," he said, "on this very subject of the girdle of the Madonna, and St. Thomas. You will find in the Academy at Florence a charming bas-relief of Luca della Robbia, where the Madonna, surrounded by angels, is giving her girdle to the apostle. Francesco Granacci treated the subject twice; so did Fra Paolino, of Pistoia, and Bastiano Mainardi,—the last at Santa Croce. My red mullets sent me photographs of all these pictures. I am certain our Benozzino's is best of all, judging only by that tiny bit of the Virgin's head. But please come into my cell, and I will show you those earrings and the little collection of Dom Pio Schedone."

We accepted the invitation, Philippe perhaps from archaeological instinct, and I from curiosity to see the actual objects among which the old monk passed his life. The disorderly appearance of the first room into which he took us revealed the neglect of the comical servant who answered to the name of Luigi. Piles of books were scattered about, the size and binding of which proclaimed them the Fathers of the Church. In one corner were tools, hammers, a pair of pincers, and a box filled with nails and screws and old iron, showing that Dom Griffi was able to dispense with workmen if mending were needed for locks or furniture. Lemons were drying on a plate. Flasks, with the straw much blackened and soiled, seemed to contain samples of the last harvest of oil and wine. One of those brown earthenware pots which Tuscan women call "scaldini," and which they fill with charcoal to warm their hands as they hold them by the handles, was the sole sign of comfort in the brick-floored room, where a jet black cat was lazily washing herself. Perhaps some English lady, grateful for his kindness, had sent the poor monk the little silver teapot, sole sign of elegance in this rustic capharnaüm, which Luigi had taken good care not to clean, and which now stood blackening on the upper shelf. A tall crucifix, resting on its base, overlooked the table, which was piled with sheets of paper covered in a large and firm hand-writing.

"Those are my master's sermons, which are

sent to me to copy," said Dom Griffi. "The good cardinal is blind, and he wants to have his work printed before his death. He is eighty-seven. Ah! his writing is terribly *perfidious*," added the abbé, using the Italian idiom; "and besides I have so little time. Happily, I can do with only four hours' sleep. Come, Nero, *mio micino*, *mio mutzi*, get out of that chair, get out of that chair." He spoke to the cat as Pasquale had spoken to his mare, and Nero, apparently comprehending him, jumped from the chair to the pile of papers which contained the old Cardinal's claims to posthumous glory.

"Good; sit you there," he said to me; "and you here, Signor Filippo." He had asked our Christian names at the beginning of the dinner so that he might, with the charming familiarity of his country, call us by them. "Dear me!" he went on, looking about him, "where is that rascally box? I see it, under the volume of Fathers which I took down the other day to find a clause in the treatise of Saint Irenæus against the Gnostics. The question was about certain Basilideans who wished to avoid martyrdom on the ground that we ought not to make known our ideas to the common people. Ah! pride, pride! You'll find pride at the bottom of all the heresies and all the sophisms. Faith is a great thing, and it is so easy and simple too. Here's the box. It is open; I never lock anything in this room, because it belongs to me and not to the convent. Where are those earrings?"

While speaking he had disinterred a leather case or coffer, the lock of which was so complicated that in case of injury it would have defied the poor workmen of this remote spot. The cover raised, we saw that the box contained a quantity of small articles wrapped in paper and carefully ticketed. The circular shape of most of these packages clearly indicated that the greater part of the late Dom Pio's collection consisted of coins or medals. I noticed with some surprise that the workmanship of the Etruscan earrings was extremely delicate. Taking up at random one of the little round packages, I read on the paper the words, "*Julii Cæsarii aureus*," and on examining the piece of gold I recognized it as genuine. I passed it to Philippe, who called my attention to a head of Mark Anthony on the reverse, observing:—

"That's a very fine coin, and extremely rare."

I took up a second, and a third, and then I came with still greater amazement upon a Brutus, the value of which I happened to know, in this wise. When selecting my New Year's presents in the preceding year I chanced to think of offering to certain ladies with whom I had dined little coins or medals to hang upon their bracelets; and my dear friend Gustave S., one of the most distinguished numismatists of the present day, was kind enough to accompany me to a dealer who makes them a specialty. There I had greatly admired the gold coin which bears the head of the younger Brutus on one side, and on the other that of the elder. My friend could not refrain a smile at my ignorance when, in reply to my remark "I will take this one," the dealer said, "Then to you, monsieur, as a friend of Monsieur S., it shall be only thirteen hundred francs." And this coin, which had a quotable market value,

was here among fifty or sixty others in Dom Pio's collection! An exclamation escaped me as I showed it to Philippe, and told him what I knew of its value.

"I can easily believe it," he said, "for I know something of numismatics; see how well preserved it is, the edge not worn."

"You have a treasure, Father," I said to Dom Griffi, who was listening without seeming to take our words seriously. I persisted, however, in explaining to him the grounds on which I could myself assure him of the value of at least one of his coins, and of my companion's ability to judge of the rest.

"Dom Pio always told me they were valuable," he said, his face gradually changing its expression. "He had picked them up here and there in the course of his various excavations. When he died, poor Pio, things were at their worst with us; we had just been scattered, and I had so much to do that I neglected to have the collection examined by Professor Marchetti, whom you may have met at Pisa. In fact I forgot all about it, and if it had not been for King Gondoforus and his jewels I should never have thought of looking at it. It was only the other day, while rummaging among these old books, that I happened to remember I had seen a curious pair of earrings in Dom Pio's possession. I looked in his box and found them, and now I have *happened* to speak of them to you. Bless me!" he continued, rubbing his hands. "I do hope you may be right. There's a terrace near the tower which is falling to ruin, and the government won't give me the money to repair it; four thousand francs would be enough—but four thousand francs!" he added, shaking his head incredulously as he looked at the coffer.

"If I were you," I remarked, "I should consult the professor you mentioned, Father; for here's an *aureus* of Domitian which I think I have seen among rare coins."

"It is extremely rare," said Philippe, examining it; "and so is this Dide Julien, and that Didia Clara—splendid specimens! Probably some peasant found the treasure of a Roman legion, lost in battle near Volterra, and sold the whole to Dom Pio."

"If that were so," said the abbé, rubbing his hands again, "it would be another proof of how right the dear cardinal was when he used to say, 'Dio non manda mai bocca che non mandi cibo'—God doesn't send mouths without sending food' How I have prayed for that terrace! That's where the sick brothers used to walk in the sun when they were getting well. I'll write to Monsieur Marchetti to come and pay me a visit as soon as he is able. Ah! he is a friend of mine; he likes to come to Monte-Chiaro. Tomorrow morning when I say mass I shall thank the Lord and pray for both of you. Dear me! I had almost forgotten to tell Luigi to be ready to serve at six, for at seven I have several appointments."

"Can't you understand," I said to Philippe, a little later as we wished him good-night, "how readily certain circumstances—like these for instance—appear to be providential? This poor monk wants money for his convent; he prays to God with all his might; two strangers prove to him that he has the money in his own hand."

"Oh, the blundering of chance!" cried Phil-

ippe, shrugging his shoulders. "Have you ever heard of any young man of talent who needed a trifling sum of money to put him in the way of using his talents and found it? And here's this imbecile old cowl who will get his six thousand,—more perhaps,—and spend them how? in repairing a rotten terrace for monks who will never come back to it! Chamfort said the world was the work of a crazy devil; he had better have said an idiotic one."

"Meanwhile," I remarked with pretended petulance, as though I were speaking to a small child,—to avoid showing how provoked I felt at what was, after all, a justifiable complaint,—"go to bed and to sleep, and let me do likewise."

As the wind had risen,—a melancholy autumn wind,—blowing gently, yet plaintively about the convent, I found a certain difficulty in carrying out my own programme and in falling asleep on the rather hard bed of the late priors. I heard Philippe Dubois moving about his room, and I wondered whether, in spite of his ironical mood (too exaggerated to be perfectly genuine), he was not touched by the noble sight our host had shown us all that evening of a pious and self-devoted life. The priest's remarks on the providential character of certain meetings came back to me. Is it possible to think deeply and sincerely upon our own destiny and that of those nearest to us without a dim consciousness of intuition that a spirit hovers over us and guides us, by ways that are often tortuous, to ends of which we have no perception? Above all, in the punishment of our faults, does not this mysterious agent reveal its presence?

At last in the midst of contradictory arguments, I fell asleep; and when I woke in the morning, it was to see the innocent Luigi standing at my bed's head with a tray on which was my coffee; and almost at the same moment Dom Griffi entered the room.

"Ah, bravo!" he cried, with his cherry laugh; "you have slept well, and you have given the lie to an old proverb, *Chi dorme non piglia pesci*—'He who sleeps doesn't catch fish;' for a peasant has brought you some fresh trout for your breakfast. As for Signor Filippo, he was off early on the mountain. When I returned from mass, about half past six, I caught sight of him climbing beyond the village, as active as a cat. When you are ready we'll go to see the Benozzos by daylight. By that time Signor Filippo will have got back, no doubt. You shall also see the convent library. Ah! if you only knew how rich it was before the first suppression,—I mean that of Napoleon I. Well, patience, patience,—all the more because we can now build up the terrace. 'Multa renascentur'."

An hour later I was dressed and I had drunk, not without some grimaces, the coffee, based on chicory, made by Luigi. The father and I paid another visit to the Eastern King, Gondoforus and to the "Smile of the Virgin." Dom Griffi found time to show me the refectories, small and large, the library, the chapels, the fish-pond, the cisterns, and the narrow garden where he was raising tiny cypresses, intending to plant them out. Philippe was still absent. Had he lost his way? Or did he feel an antipathy to the monk's society and conversation,

such as nervous temperaments like his are unable to control? I should have asked myself these questions with some indifference, I must admit, so annoying had his flippancy become to me, if, after returning to the convent about eleven o'clock, I had not been literally terrified by the result of a trifling circumstance, which was purely accidental, and which I myself had brought about without the smallest presentiment.

Dom Griffi had just excused himself. He was obliged to leave me alone until breakfast. I had no books with me. My correspondence, strange to say, was written up. "Suppose I look over those coins," I thought, and thereupon I asked the father for the coffer, which he kindly brought to me himself. Peaceably installed in my bedroom, I unfolded the papers one by one, admiring the profile of some laurel-crowned emperor, or the figure of a Viceroy. I don't know why the fancy took me to examine the *aureus* of Cæsar with the head of Antony. I looked for it among the others and could not find it. I took out the packages one by one, but the name of the dictator did not appear on any one of them. "We must have folded them wrong," I said to myself, and I took the trouble to undo each one. The coin of Cæsar was not among them; nor that of Brutus either. I think I never in my life felt an agony like that which gripped my heart when I felt certain that the two coins, worth over two thousand francs, which had been in the box the night before, were no longer there. I had held them in my own hand. I had examined them with a glass; I had myself revealed their probable price to Dom Griffi—and they had disappeared! I hoped he might have put them aside, in consequence of what we said, so as to send them to Pisa and verify their genuineness as soon as possible. I ran to his cell at the risk of interrupting him; it was impossible for me not to relieve my mind instantly. Dom Griffi was engaged in recovering a debt from a tall sunburnt rogue of a peasant, who was holding in his horny hand a leather pocket-book, from which he drew, with comic regret, various paper notes of the value of five and ten francs. The abbé saw by my face that I had something important to say.

"Your friend is not ill?" he inquired hastily.

"No," I answered. "But let me ask you one question, Father. Did you take any of those gold coins we were handling yesterday from Dom Pio's box?"

"None; I took none," he answered simply; "the box remained just where we left it."

"Great God!" I exclaimed in terror, "at least two are missing, and the most valuable,—the Cæsar and the Brutus."

I had no sooner uttered the words than I felt the full force of their bearing. No one, until our arrival, had suspected the money value of Dom Pio's collection. The Cæsar and the Brutus were the very coins we had chiefly noticed. They had been stolen. Luigi certainly would not have selected them from the others, nor would any of the peasants, like the rustic I could see at this moment fingering his dirty bankbills with a clumsy hand. On the other hand, I myself could not be suspected. I was in my bed when the father said mass and his room was left empty. Since then he and I

had been together. The flash of an intolerable evidence made me cry out:—

"No, no, it is impossible!"

I had a vision of Philippe, tempted, almost immediately after our conversation of the night before, by the close proximity of the little treasure. The sound of his steps late in the night echoed in my memory, and brought with them a dreadful explanation. He had said so much to me during our journey of his great need of a sum of money to support him while starting on his career in Paris. He had seen that sum within his grasp. He had struggled, struggled, and then,—he had yielded. He was guilty of this theft, so easy to commit, and so doubly infamous inasmuch as the poor monk was our hospitable entertainer. He must have risen a little before the hour of service. He had left his chamber. He had slipped into the now empty cell of his host. He had taken the two coins which he knew to be most valuable, and probably others. Then he had left the convent and walked about the country, no doubt to give some reason for his early rising and perhaps to quell the anguish which must have shaken him; for between the paradoxes of the boldest intellectual immorality and a shameful action like this there is a gulf. In presence of this horrible and overwhelming probability I was seized with such emotion that my legs gave way and I was forced to sit down, while Dom Griffi said to the peasant with his customary gentleness:—

"Go and wait in the corridor, Peppe. I'll call you."

When we were alone he turned to me.

"Now, my son," he began, in a voice I had not yet heard him use, not the voice of a kindly host, but that of a priest, as he took both my hands in his, "look me in the face. You feel that I know it was not you, do you not? Say nothing, explain nothing, and make me a promise—"

"To compel that unhappy man to make restitution. Ah! Father, if I have to wrench those coins from his hands or deliver him myself to the police."

"You have not guessed my meaning," he said, shaking his head. "I wish you, on the contrary, to promise me on your honor that you will not let drop a word which can make him suspect that you have discovered the loss of those coins,—not one word, do you understand me? and not one gesture. I have a right to ask this, have I not?"

"You have," I replied, yielding to a species of authority which seemed to emanate from his person at that moment.

"And will you bring the coffer to me at once?"

"I will fetch it, Father."

In spite of my promise I could scarcely contain myself when, half an hour after this interview, I met Philippe Dubois returning from his walk. I must say to his credit that his face betrayed an inward anxiety which would have fully convinced me of his guilt had I retained the slightest doubt of it. He must have felt sure of his secret however, for my second examination of Don Pio's collection was the merest accident, and no one but me could have missed the stolen coins. We had mentioned them too briefly for the monk to remember their names. Therefore it was no fear of

discovery that gave so gloomy an expression of uneasiness to that intelligent brow and to the eyes that were so lively only the night before. I guessed that remorse and shame were rending him. He was so young, in spite of the cynical mask he chose to wear, so near to the hearth of home, so nurtured in provincial loyalty in spite of his intellectual depravity! He noticed my depressed manner, but if at first he suspected its true cause the silence I maintained in accordance with my promise must have reassured him.

"I have had a splendid walk," he said, without my asking him a single question as to how he had spent the morning. "Only I lost my way, and have got back too late to go over the convent. I don't regret that; I should be sorry to spoil the impression of last night by seeing those frescos in broad-daylight. At what time do we start?"

"About half-past two," I replied.

"Then," said he, "if you will allow me, I will go and fasten my valise."

He went into his room on that pretext, and I heard him walking up and down as he had done during the night. My presence was evidently intolerable to him. How would it be when he met the abbé? I dreaded, with an uneasiness which was actual suffering, the moment when we should all three be seated at the table of the refectory, forced to converse, the priest and I knowing what we did know, and he with this weight on his heart. Curiosity, I must admit, was mingled with my uneasiness. In demanding my absolute silence Dom Griffi must certainly have had some purpose. Did he hope to induce the young man to confess privately, and so humiliate him as little as possible? Or, with the divine mercy which shown in his eyes—the eyes of a true believer—had he resolved to forgive in silence, and rely upon what was left of Dom Pio's collection to rebuild the terrace? At any rate the breakfast hour came, as all hours come; Dom Griffi called us himself in his usual cheery and cordial voice.

"Well, Signor Filippo," he said, grasping both the young man's hands affectionately, "you must be hungry after your walk."

"No, Father," answered Philippe, who seemed disturbed by the friendly pressure, "but I am afraid I have taken cold."

"Then you must drink a little of my 'vino santo'," replied the monk. "Do you know why we gave it that name? We hang the grapes to dry till Easter-day, and then we press them. There's a Tuscan proverb: *Nell' uva sono tre vinaccioli*,—'there are three seeds in a grape;,' *uno di sanità, uno di letizia, e uno di ubriachezza*,—'one of health, one of gayety, one of intoxication.' But in my 'vino santo' there are only the first two."

He kept up a series of cheerful and kindly remarks throughout the meal, which consisted of the promised trout, roasted chestnuts, eggs in an omelet supposed to be fried, and thrushes—those thrushes gorged with grapes and juniper which are the autumn luxury of this ever-blessed region of Italy.

"I have never been able to eat a single one of those little birds," said the father, "they fly so near to me here. But our peasants catch them with birdlime. Haven't you noticed the men and boys with tame owls. They lay sticks covered with lime round the vineyards. Then

they put an owl on the ground fastened to another stick. It hops about here and there. The birds are attracted by curiosity. They light on the sticks and are caught. I am surprised that no poet has ever made a tale of that little picture."

Not an allusion to the lost coins, not a word! Not one word either to show a difference in his regard towards me and towards my companion; possibly there was something a little more caressing in his manner to Philippe, who, I saw plainly, was overcome by the almost affectionate kindness of the man he had so basely betrayed. A score of times I saw tears at the rim of his eyelids; evidently he was not born to evil. Twenty times I was on the point of saying to him, "Ask pardon of this saint, and make an end of it." But instantly as the moisture came, he would frown, his nostrils contracted, the fire of pride would quench the tears within his lids, and the conversation went on, or rather, I should say the monologues of Dom Griffi, who presently compared his beloved Monte-Chiaro with Monte-Oliveto, and spoke with tenderness of a friend of his, who is also a friend of mine, the dear Abbé de N——, who had undertaken a duty like his own. Then he told us many anecdotes about the convent, some of them very interesting,—one, for instance, of a visit of the Constable de Bourbon on his way to Rome, when he secretly ordered the prior to say a mass for his soul, naming a day which did actually succeed his death. Other tales were naïve and childlike, and related mostly to local legends. It was not till after the meal was over and we had returned to our sitting-room that I fathomed his intention and understood the idea suggested to him by his knowledge of the human heart,—knowledge which none but a confessor can ever really obtain. Having left us for a few moments he returned with Dom Pio's coffer in his hand. I glanced at Philippe. He had turned livid. But the wrinkled face of the monk gave no sign of stern arraignment.

"You have taught me the value of these coins," he said simply, as he placed the box on the table. "There are more than I need to repair the terrace. Do me the favor to select two or three for each of you, and keep them in memory of an old monk who prayed for you both this morning."

He looked at me as he said the words as if to remind me of my promise. Then he left the room, and Philippe Dubois and I remained alone and motionless. I trembled lest the guilty man should guess that I knew his secret. The divine mercy of Dom Griffi, destined to produce a well-nigh blasting repentance through excessive shame, could only have its full effect on this anguished soul if the gall of wounded self-love were not present.

"What is better than a good priest?" I said at last, merely to break the silence.

Philippe made no answer. He turned hastily to the window and looked at the green prospect we had so much admired on our arrival; he was plunged in thought. I opened the coffer and took a coin at random to obey our entertainer; then I went into my bedroom. My heart was beating hard. Presently I heard the young man rush away; quick, quick rang his footsteps in the direction of the monk's cell. His pride

was conquered. He had gone to return the stolen coins and confess his fault. In what words he addressed the father he had so insolently compared to the late Hyacinthe, and how the latter answered him, I shall never know. But when we were once more in the carriage and Pasquale was saying to his mare,

"Come, Zara, show your legs." I turned to give another glance at the convent we were leaving and to bow to the abbé; and as I did so I saw in the look which my companion was casting on the simple monk *the dawn of another soul*. No, the era of miracles is not over, but saints are needed, and they—are scarce.

Some Famous Illustrations of the Divine Comedy

IT is interesting in our study of Dante to note how far reaching an influence he has had upon other creative minds. A portrait of him is ascribed to Giotto. He forms the subject of two of Michael Angelo's most beautiful sonnets; and six hundred years after his death representative artists of France and England have drawn from his work the inspiration for some of their noblest creations. Reference has been made elsewhere to his influence upon the great French sculptor, Rodin. Another famous artist, Gustave Doré, has portrayed with his pencil no less vividly than Dante did with his pen, scenes from the "Divine Comedy." Two of Doré's illustrations here reproduced will readily be recognized by those who are familiar with the poem. The first shows the seventh circle where Dante beheld the souls of suicides which had been changed into rough and knotted trees whereon Harpies build their nests:

"Thereat a little stretching forth my hand,
From a great wilding gathered I a branch,
And straight the trunk exclaimed: 'Why
pluck'st thou me?'"

The eighth circle is the abode of hypocrites, our illustration depicting the lines:

"There in the depth we saw a painted tribe,
Who paced with tardy steps around and wept,
Faint in appearance and o'ercome with toil.
Caps they had on, with hoods, that fell low
down

Before their eyes, in fashion like to those
Worn by the monks in Cologne. Their outside
Was overlaid with gold, dazzling to view,
But leaden all within, and of such weight,
That Frederick's compared to these were
straw."

One of the most famous scenes from the "Inferno," that of Paolo and Francesca,

was the subject of an oil painting by Doré and was treated also by the German artist Ary Scheffer. Undoubtedly the greatest picture of this scene is that by the eminent English artist, the late George Frederick Watts. His biographer, Mr. Macmillan, in commenting upon Watts' peculiar skill in presenting such a subject says:

"It is the picture of dead passion, long over and gone, which makes the mournful story of the two ill-fated lives live over again before our eyes. It is further a wonderful illustration of the poet's terrible words:

"What if this passion fleeting hence,
Be fixed and frozen in permanence?"

"It reveals the external perpetuation of the weariness of the senses, the endlessness of the swoon that follows desire fulfilled, but not satisfied by fulfilment. The memory of their love has indeed become immortal, but the glow of the romantic past is all extinct. What we see are the gray ashes of a fire that has burnt out, the shriveled skin of the cocoon out of which the butterfly has emerged. All this is graphically depicted in the pale, sheeted figures with shaded countenances, clasped in each others arms, and yet separate with unclasped hands. Francesca still living in her terrible sorrow and Paolo wailing his unceasing woe for the misery he has brought upon his love. In the half-closed eyes, the shriveled lips, the hollow cheeks, the listless hands that have almost lost the sense of touch, the langor that is seen not only in the ghostly bodies, but in the very folds of the drapery that envelopes them,



PAOLO AND FRANCESCA. FROM THE PAINTING BY GEORGE FREDERICK WATTS

"Bard! willingly
 I would address those two together coming,
 Which seem so light before the wind." He thus:
 "Note thou, when nearer they to us approach.
 Then by that love which carries them along,
 Entreat; and they will come." Soon as the wind
 Swayed them toward us, I thus framed my speech:
 "O wearied spirits! come, and hold discourse
 With us, if by none else restrained." As doves
 By fond desire invited, on wide wings
 And firm, to their sweet nest returning home,
 Cleave the air, wafted by their will along;
 Thus issued, from that troop, where Dido ranks,
 They, through the ill air speeding; with such force
 My cry prevailed by strong affection urged."

—Canto V., *Dante's Inferno*. Cary's translation.



DANTE'S DREAM, FROM THE PAINTING BY DANTE GABRIEL ROSSETTI, IN THE WALKER ART GALLERY, LIVERPOOL



TWO OF DORE'S ILLUSTRATIONS OF THE INFERNO



DANTE MEETING BEATRICE ON EARTH, FROM THE PAINTING
BY DANTE GABRIEL ROSSETTI

we see the sad eternal consequences of a passionate attachment which in happier circumstances might have been as blessed as it was beautiful. Watts' picture in the estimation of most competent judges is much finer than the far better known one by Ary Scheffer. It is the sublimation of human passions in which all the earthly elements are purified and the mortal love is immortalized; whereas Ary Scheffer's conception still retains in the fifth circle of Hell a large measure of the old carnal experiences. There is too much of the flesh and too little of the spirit. The loveliness of the woman makes one lose sight of the higher things that made their love the most moving thing in all literature; whereas the spiritual which predominates in Watts' masterpiece lifts one above all such gross associations, stirs a depth of

sorrow and pity, which enables one to understand why Dante, pierced to the heart with unutterable suffering when gazing upon the hapless pair, swoons and 'falls as a dead body falls'."

The beautiful painting, "Dante's Dream," by Dante Gabriel Rossetti hangs in the Walker Gallery at Liverpool. It seems to have been suggested by a passage in the "Vita Nuova." The poet describes himself as having fallen into a trance when a friend said to him: "'Hast thou not heard? She that was thine excellent lady has been taken out of life?' And I seemed to look toward heaven and to behold a multitude of angels who were returning upwards, having before them an exceedingly white cloud, and these angels were singing together gloriously and the words of their song were these: 'Osanna



DANTE MEETING BEATRICE IN PARADISE, FROM THE PAINTING
BY DANTE GABRIEL ROSSETTI

in Excelsis'; and there was no more that I heard. Then my heart that was so full of love said unto me: 'It is true that our lady lieth dead' and it seems to me that I went to look upon the body wherein that blessed and most noble spirit had its abiding place'."

"Then Love spoke thus: 'Now all shall be made clear:

Come and behold our lady where she lies.'
These idle phantasies

Then carried me to see my lady dead:

And standing at her head

Her ladies put a white veil over her:

And with her was such very humbleness
That she appeared to say, 'I am at peace.'"

Marillier thus describes this painting:

"In the picture we see a youthful grave-faced Dante led by the figure of Love up to a bier where is laid the dead Beatrice, whom Love bends down to kiss. Two beautiful maidens at the head and foot of the bier are lowering upon her a

pall, covered with symbolic flower-of-May, and the floor is strewn with poppies.

. To the right and left of the chamber are winding staircases looking out upon the sunny streets of Florence.

. Love is clad in the color of flame, with a pilgrim's scallop upon his shoulder and birds of a consonant scarlet hue are flying in and out of the open stairways, typifying that the house is filled with the spirit of love. The two pallbearing maidens are robed in green, and Dante in a somber vesture of black, with dull purple under-sleeves."

The other two pictures by Rossetti here shown formed a pair of panels for a cabinet designed by Rossetti for the house of William Morris at Upton. One represents Dante meeting Beatrice in Florence, the other their meeting in Paradise.

Relating to Chautauqua Topics

Katharine A. Carl, the American artist who painted the portrait of the Empress Dowager of China which was exhibited at St. Louis and has been presented by the Empress to the American government, is contributing a very remarkable series of articles to *The Century Magazine*, wherein personal characteristics of Tze-Hsi and phases of Imperial Palace life are for the first time revealed to the public. At the second sitting this is what the artist says she saw :

"A perfectly proportioned figure, with head well set upon her shoulders and a fine presence; really beautiful hands, daintily small and high-bred in shape; a symmetrical, well-formed head, with a good development above the rather large ears; jet-black hair, smoothly parted over a fine, broad brow; delicate, well-arched eyebrows; brilliant black eyes, set perfectly straight in the head; high nose of the type the Chinese call 'noble,' broad between the eyes and on a line with the forehead; an upper lip of great firmness; a rather large but beautiful mouth, with mobile red lips, which, when parted over her firm white teeth, gave her smile a rare charm; a strong chin, but not of exaggerated firmness, and with no marks of obstinacy. Had I not known she was nearing her sixty-ninth year, I should have thought her a well-preserved woman of forty. Being a widow, she used no cosmetics. Her face had the natural glow of health, and one could see that exquisite care and attention were bestowed upon everything concerning her toilet. Personal neatness and an excellent taste in the choice of becoming colors and ornaments enhanced this wonderfully youthful appearance, and a look of keen interest in her surroundings and remarkable intelligence crowned all these physical qualities and made an unusually attractive personality."

The reproduction of the portrait of the Empress Dowager and other court

sketches in the *Century* have extraordinary interest to those who are reading about the Orient in the Chautauqua course.



United States Consul Sammons of Niuchwang, reports that America sells more to and Japan buys more from Manchuria than any other nation. American cotton goods are the best in the market but improvement in Chinese and Japanese products must be reckoned with. American kerosene oil goes without breaking cargo direct from Philadelphia to Niuchwang and has practically a clear field. Other American products in demand are lumber, canned goods, flour, cigarettes, sewing machines, cooking and heating stoves.



Crandon Hall is the Methodist Episcopal woman's college and girls' school in the city of Rome. It is in charge of the Woman's Foreign Missionary Society. Founded less than ten years ago this college has now more than three hundred students, and is by far the most prosperous Protestant educational institution in Italy. Its good work is praised by all Protestants and by many Catholics.—*President William H. Crawford, Allegheny College.*



The First General Assembly of the Presbyterian Church of India, consisting of 33 presbyteries, 322 churches and 22,167 communicants, has been held in India.



John Wanamaker of Philadelphia, in addition to gifts for Y. M. C. A. buildings at Calcutta and Madras, has given \$100,000 for Y. M. C. A. buildings at Peking, Seoul and Kyoto.



By Pacific Commercial Cable Company it costs \$1.21 a word to send messages from San Francisco to Tokio.



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"It was the calm and silent night!—
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was Queen of land and sea!
No sound was heard of clashing wars;
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove and Mars,
Held undisturbed their ancient reign,
In the solemn midnight
Centuries ago!

* * * * *

"It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness, charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay new-born
The peaceful Prince of Earth and Heaven,
In the solemn midnight
Centuries ago."

—Alfred Dommett.

THE CLASS OF 1906

To love light and seek knowledge must be always right.—*Ruskin*.

The members of the Class of 1906 are laying their plans for a great reunion at Chautauqua next summer, and special exercises will commemorate the work of Ruskin for whom the class was named. The beautiful class banner in its design suggests Ruskin's "Sesame and Lilies" and "Crown of Wild Olive." Have you read these two little books? If not, add them to your scheme of literary endeavors for the new year. A small amount of Ruskin taken daily for the next six months will have an appreciable effect upon the life of anyone who tries the experiment. Letters are to be sent to members of the class consulting them about plans for next summer and all are asked to help. Expressions of interest and

words of counsel will be greatly appreciated by the committee. If any members chance to be behind with their work, know then that Ruskin's long life knew no faltering in its purpose to succeed in what he believed to be a right endeavor. And you are a Ruskinian.



SPECIAL SEAL COURSES FOR 1905-6

Many of our readers both graduates and undergraduates are particularly interested in the articles on the "Spirit of the Orient" and want to do some supplementary reading. In recognition of this interest three brief courses have been arranged for each of which a seal will be awarded upon payment of a fee of fifty cents and the answering of twenty-five review questions, to be furnished by the C. L. S. C. Office. Where it is desired to substitute other books for the following, arrangements can be made by correspondence with the Office. The books can be secured through the Chautauqua Press, Chautauqua, N. Y.

Course 1: India:

"A Brief History of the Indian People." W. W. Hunter. \$1.00.

"Indian Life in Town and Country." H. Compton. \$1.30.

Course 2: Japan:

"Japanese Life in Town and Country." G. W. Knox. \$1.30.

"Japanese Girls and Women." Alice M. Bacon. \$1.25.

Course 3: China:

"Chinese Characteristics." A. H. Smith. \$2.00.

"New Forces in Old China." A. J. Brown. \$1.35.



PORTRAIT OF DANTE IN ORCAGNA FRESCO

Portraits of Dante made at different periods of his life have preserved to us a very vivid idea of the appearance of the poet. One of these, the Bargello portrait, has had a curious history. It was by Vasari ascribed to Giotto whose friendship for Dante was, according to tradition, of life-long duration. The Giotto portrait which was part of a large composition was painted on the wall of the Bargello Palace, in those days the Palace of the Podestà. But when Florence lost her freedom the Palace became a jail, its chapel walls were covered with whitewash and the existence of the Giotto fresco was almost forgotten. In 1840, three Dante scholars, an Englishman, an American, and an Italian, learning of the fruitless efforts of an Italian antiquary some years earlier to recover the lost portrait, undertook new researches and under the direction of a Florentine painter, Marini, the

fresco was rediscovered. It was almost uninjured but for a nail hole which marred one of the eyes. Unfortunately the painter took the liberty of retouching the portrait so that it has lost somewhat of its original character, yet it still reveals to us something of the charm of the youthful Dante.

Another portrait found in a manuscript in the Riccardi library has been accepted by the Italian government as the most authentic likeness of Dante. The Committee who were appointed to look into the question, said of this Riccardi portrait, "It represents the poet, with his characteristic features at the age of rather more than forty. It is free from the exaggeration of later artists, who, by giving undue prominence to the



RICCARDI PORTRAIT OF DANTE

nose and under lip and chin, make Dante's profile resemble that of a hideous old woman." It was from this portrait that a medallion was executed to commemorate

the sixth centenary of Dante's birth.

The death mask shows us Dante in his maturity, for he was fifty-six at the time of his death.

The fourth likeness given here is one recently identified by an Italian, Professor Chiappelli. It is called the "Orcagna" portrait because it is one of a group of figures which appear in Orcagna's great fresco of "Paradise" in the Strozzi Chapel, Santa Maria Novella. Those who have the "Chautauqua Series" of pictures furnished



DEATH MASK OF DANTE

by the Bureau of University Travel, will be able to identify the face in the upper right hand corner of 1186 b. Of course there are arguments for and against the theory of its being an authentic likeness but it is of interest to know that scholars are puzzling over the question.



CLASS OF 1896

Attention is called to an error in the names of the officers for the Class of 1896 as given in the October CHAUTAUQUAN. Miss Emily E. Birchard is recording secretary and treasurer, Miss Mabel I. Fullagar, Penn Yan, N. Y., corresponding secretary, and J. R. Conner, Franklin, Pa., trustee. Next year the Class of '96 will



GIOTTO'S PORTRAIT OF DANTE IN
THE BARGELLO PALACE

celebrate its decennial and as the spirit of this class has always been very strong the officers are hoping for a large reunion. Every member is asked to write to the corresponding secretary, Miss Fullagar, and let her know all the facts that can be gathered regarding the class. What each member has done since graduation will be of great interest. Every member who expects to come to Chautauqua is asked to persuade others to come also. And those who go to other Assemblies can do much by arranging for reunions at these other centers. These decennial anniversaries of the classes help to promote class spirit among the newer Chautauquans and are very effective in extending Chautauqua's influence. Let every '96 lend a hand.



A MODERN MICHAEL ANGELO

Elsewhere in this month's CHAUTAUQUAN we can see how some of the greatest

achievements of modern art trace their inspiration back to Dante. Great natures are naturally attracted to their own kind. In our own times the eminent French sculptor, Rodin, is a striking instance of this fact. Some one has said that in him Art "has not had so magical an interpreter since Michael Angelo." He says himself "Michael Angelo was my master and my idol. To see his works I went to Italy the first time, when I had barely enough money to keep myself alive." Like his great master, Rodin passed through years of adversity but his persistent attempts to portray nature truthfully slowly educated public taste and today he stands as one of the greatest sculptors of our time. It will be worth while for every circle to get one or two copies of *World's Work* for November, 1905, read the article on Rodin, and compare the illustrations with the sculptures of Michael Angelo.

It is also significant that while Michael Angelo is Rodin's master in art, Dante has been his leader in literature and several of his most noteworthy works were inspired by the Divine Comedy. He has portrayed Francesca da Rimini, and also with terrible realism the tragedy of Count Ugolino. The doorway of the Museum of Decorative Arts in Paris, his masterpiece, upon which he has been working for nearly twenty years, represents the entrance to the Inferno above which a figure of Dante sits wrapped in contemplation of his appalling visions.



A FAMOUS WORK BY A GREAT CRITIC

Every reader who has access to a library should try to get time to read a part at least of Mr. John Addington Symonds's volume on "The Fine Arts" in his famous work on "The Renaissance in Italy." Don't be disturbed by the size of the book, but turn to Chapter VIII and lose yourself in the story of Michael Angelo. Mr. Symonds is a biographer of rare qualifications. Charles Dudley Warner said of him:

"There are few critics of this century who approach him in catholicity of artistic taste, and sensitiveness to the claims of humanity above all other claims. He is a humanist in the true sense of the word; preferring the study of man to the study of man's works, or rather seeking always for the human element in a monument of art. He is also an exponent of the highest culture, of that self-effectuation which is the fruit of knowledge married to sympathy. In him, as in Walter Pater, liberal education has carried talent almost to the domain of creative genius—almost but not quite: he remains a critic, whose criticism is always illumination."

After Mr. Symonds has introduced you to Michael Angelo the artist, turn to the last part of the book and you will find a chapter on Michael Angelo's sonnets. And it is well not to be satisfied with reading them once. Here is one of the most famous to them addressed to Vittoria Colonna, the noble woman who most influenced Michael Angelo's life. Mr. Symonds refers to this sonnet as "peculiarly valuable, as proving with what intense and religious fervor Michael Angelo addressed himself to the worship of intellectual beauty. He alone, in that age of sensuality and animalism, pierced through the form of flesh and sought the divine idea it imprisoned":

As one who will reseek her home of light,
Thy form immortal to this prison-house
Descended, like an angel piteous,
To heal all hearts and make the whole world
bright.
'Tis this that thralls my heart in love's delight,
Not thy clear face of beauty glorious;
For he who harbors virtue still will choose
To love what neither years nor death can
blight.
So fares it ever with things high and rare,
Wrought in the sweat of nature; heaven
above
Showers on their birth the blessings of her
prime
Nor hath God deigned to show himself else-
where
More clearly than in human form sublime;
Which, since they image Him, compel my
love.



WHAT IS A SONNET?

Our study of Petrarch has brought us into close contact with that alluring form of composition known as the sonnet. The sonnet has a long pedigree and the writers

in Art" series (twenty cents each) cover a large number of the famous Italians. The two monographs on Michael Angelo of this series show him both as sculptor and painter. They can be ordered through the Chautauqua Press.



THE CHAUTAUQUAN MAGAZINE for October, November, and December, 1901, and January, 1902, contained richly illustrated articles on Rome, Florence, Venice and other cities of Italy. Copies of these back numbers can be secured from The Chautauqua Press.

Many of Mrs. Browning's poems were written in behalf of Italian freedom, notably "The Forced Recruit," "Mother and Poet," and "Casa Guidi Windows."

The scene of George Meredith's novel "Vittoria" is laid in Milan during the days of Austrian domination and it portrays vividly the atmosphere of plots and counterplots which permeated the city. The chapter entitled "The Third Act" gives a stirring account of the scene in the Opera House, La Scala, when young Italy defied the Austrian authorities and induced the famous prima donna, Vittoria, to sing a revolutionary song closing with the refrain "*Italia, Italia shall be free.*"



Bolton King's "Italy Today" is a storehouse of valuable material relating to present conditions in Italy. Circles which can secure a copy of this book might have some member appointed to report briefly each week on some of Italy's present day problems.

A similar plan might be adopted for Dr. Arthur Smith's "Chinese Characteristics." The Circle's library should certainly possess a copy of this most illuminating book.



Outline maps for use by Circles can be furnished by the Chautauqua Press, Chautauqua, N. Y., at the rate of one cent each, with postage added at the rate of two cents for every five maps. The Press can furnish a map of Italy and one of Greece with adjacent islands and Asia Minor. Members will find it helpful to keep such a map on hand for each country studied and to locate all places alluded to.



The Shakespeare Game prepared by the club of that name, of Camden, Maine, elsewhere mentioned in this number of THE CHAUTAUQUAN, will be welcomed by our many readers who have as all well regulated souls should have, a perennial interest in Shakespeare. In these days of many things half learned our treacherous memories continually play us false when we try to recall names of our literary favorites. Such a game helps to deepen the impression but this is only a small part of the service. The immortal words of Shakespeare ought to sing themselves into our thoughts more often than they do. Try the game and see if the results do not convince you that the Camden Club which started its career as a Chautauqua Circle is worthy of its pedigree.

who have made use of this poetic form include many of the world's greatest poets. Indeed three of them, Petrarch, Shakespeare, and Milton, have each given a name to one particular kind of sonnet. We are meeting the sonnet again with Michael Angelo and this is a good time to clear up our ideas as to its character. We may let the dictionary state the case for us very simply:

"A poem of fourteen decasyllabic or (more rarely) octosyllabic lines, originally composed of an octave and a sestet, properly expressing two successive phases of a single thought or sentiment. Three well defined forms of the sonnet are found in English: (1) Shakespearian, riming thus (similar letters indicating lines that rhyme with each other): a b a b c d c d—e f e f g g; (2) the Miltonian, or loose Italian, following Petrarch's rule of four different vowel sounds in the rimes, yet having the sense continuing from octave into sestet, thus: a b b a a b b a—c d c d c d. (3) The strict Italian, having a complete change of idea in the sestet. The Wordsworthian sonnet varies between (2) and (3)."

Then we may look up the sonnets of our favorite poets and discover which form each adopted, and if we are minded to pursue the subject further, a little volume entitled "Sonnets of the Century" edited by William Sharp (one of the Canterbury Poets Series) opens with an extended introduction on "The Sonnet: its characteristics and its history" and the book itself contains some exquisite bits of writing which will appeal to the poetic soul.



NOTES

Make the most of your facilities for the study of pictures of the great masterpieces. Don't be content with reading about them. We have rare opportunities in these days for securing excellent reproductions at moderate prices. In the hundred pictures furnished by the Bureau of University Travel we can see specimens of the work of most of the artists to whom Mr. Lavell refers, and the "Masters

OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

*"We Study the Word and the Works of God." "Let Us Keep the Heavenly Father in the Midst."
"Never be Discouraged."*

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
BRYANT DAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
SHAKESPEARE DAY—April 23.
LONGFELLOW DAY—February 27.

ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
INTERNATIONAL PEACE DAY—May 18.
INAUGURATION DAY—August, first Saturday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.



OUTLINE OF REQUIRED READING FOR JANUARY

DECEMBER 31-JANUARY 7.

Required Books: "Studies in the Poetry of Italy," book II, chapters VI and VII; "Italian Cities," chapter VIII.

JANUARY 7-14.

Required Book: "Italian Cities," chapters IX and X.

JANUARY 14-21.

Required Books: "Studies in the Poetry of Italy," book II, chapter VIII; "Italian Cities," chapter XI.

JANUARY 21-28.

IN THE CHAUTAUQUAN: "China the Sphinx of the Twentieth Century," and "Across Chili from the Sea to Peking."



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

DECEMBER 31-JANUARY 7.

Roll-call: Answered by naming five works of literature which we today consider essential to a good education and which Petrarch and the men of his time did not possess.

Oral Reports: The life of Michael Angelo: (1) The early period up to 1508. (2) From 1508 to 1534. (3) The closing period. (See Symonds' article in "Masters in Art" and Symonds' and Grimm's lives of Michael Angelo.)

Study of Michael Angelo's sculptures: Ten typical works with descriptions and comments upon them will be found in "Masters in Art," or the pictures furnished by the Bureau of University Travel may be discussed with suggestions given in "Italian Cities."

Short Talk on (a) "What is a Sonnet" illustrating from those of Petrarch and Michael Angelo. (b) Characteristics of Michael Angelo as shown in his sonnets. (See paragraph in Round Table.)

Study of Michael Angelo's paintings: see second monograph on his works in "Masters in Art."

Discussion of a great modern sculptor who acknowledges Michael Angelo as his master. (See article in *World's Work* 11:6818, November, 1905).

JANUARY 7-14.

Oral Report: Life of Raphael contrasting it with that of Michael Angelo.

Roll-call: Reports on Raphael's paintings. (See "Masters in Art," and Bureau of University Travel pictures.)

Short papers: How other countries were affected by the Renaissance in Italy (see "The Italian Renaissance in England," Lewis Einstein, etc.).

Discussion of paintings by the five great Venetians, Carpaccio, Bellini, Giorgione, Titian, Tintoretto. (See Bureau of University Travel pictures. All are also available in

the "Masters in Art" series.) One artist should be assigned to each of five members who would come prepared to show how the pictures illustrate the peculiar quality of that artist. It might be a good plan, if the "Masters in Art" are used, to hold in reserve five of the ten pictures by each artist and after the Circle have discussed the style of these great Venetians let the remaining pictures be passed around, the titles of each being covered, and see how far the members of the Circle can from their style identify them. Of course the lack of color in the photographs adds difficulties to such an undertaking but it is excellent practice.

JANUARY 14-21.

Paper: Life of Leonardo da Vinci (See "Masters in Art." Also THE CHAUTAUQUAN 34:282, December, 1901).

Reading: Selection from "The Renaissance in Italy," Vol. 3 on "The Fine Arts," by J. A. Symonds—see chapter on Leonardo.

Discussion of pictures by Leonardo da Vinci.

Oral Character Studies: Cavour, Victor Emmanuel, Mazzini, and Garibaldi; significant events in the life of each (see "Men and Cities of Italy" published by Chautauqua Press. Part third of this volume is published separately by Macmillan under the title of "Makers of Modern Italy," Marriott. See other references in "Italian Cities.")

Readings: Selection from Mrs. Browning's poems or from George Meredith's Vittoria, interspersed with above reports. (See "Notes" in Round Table.)

Talk on Italy Today with discussion of current events relating to Italy.

JANUARY 21-28.

Map Review of China: After a five minute study of the map in the current number of THE CHAUTAUQUAN, each member should draw one from memory, locating the chief rivers, cities, etc.

Review of required articles on China.

Roll-call: Items of recent interest regarding China.

Reading and discussion: Wu Ting-Fang's article in this magazine or from article in the

Century on "The Empress Dowager."

Discussion: Should Chinese immigration to this country be restricted at all. If so, how much? Many articles relating to the subject will be found in magazines and papers.

ANSWERS TO SEARCH QUESTIONS ON DECEMBER READINGS

1. Mexico, Bahama Islands, Sahara, Egypt, Arabia, India, China, Formosa (Japan). 2. Hondu, Hokkaido (or Yezo), Shikoku, Kiusiu, and Formosa. 3. The old code of chivalry based upon loyalty and honor, which demanded self-sacrifice in the service of a superior and death rather than dishonor. 4. Meiji, meaning "Enlightenment," is the name given by the present Mikado to his reign. 5. 12,365 feet. 1707. 6. Shinto was originally a deification of

the forces of nature; these later became identified with hero ancestors. It is in its essence, therefore, ancestor worship. Shinto was practically absorbed by Buddhism for many centuries but has revived since 1868. 7. The term "Mikado" means literally "exalted gate" and is used of the gate to the Imperial Palace. In a figurative sense it is applied also to the Emperor himself, in his personal, not his official capacity. 8. One hundred and twenty-two.

NEWS FROM READERS AND CIRCLES

"I've been reading a remarkably interesting book," said Pendragon as he selected from the pile before him a volume bound in dark green cloth. "It bears the very suggestive title 'Rational Living' and its author is President King of Oberlin College whom many of you have heard at Chautauqua. Let me give you a brief quotation from it for it seems to me a very timely text for us Chautauquans at the beginning of our new year. President King says:

The environment that really makes us is not, as it is so often said, all that surrounds us, but only those parts of our surroundings to which we *attend*; that a man's life is measured, therefore, by the interests to which he can respond; and that his growth depends on the enlarging of this circle of interests. . . . Let four men make a tour in Europe. One will bring home only picturesque impressions—costumes and colors, parks and views and works of architecture, pictures and statues. To another all this will be non-existent; and distances and prices, populations and drainage arrangements, door- and window-fastenings, and other useful statistics will take their place. A third will give a rich account of the theaters, restaurants and public balls and naught besides; whilst the fourth will perhaps have been so wrapped in his own subjective broodings as to tell little more than a few names of places through which he passed.

A concrete illustration of this you'll notice in Paul Bourget's exquisite little story in this number of *THE CHAUTAUQUAN*.

"I believe our circle is an unusual example of what President King describes," said the delegate from Catana, Pennsylvania. "It seems to me very evident in our study of Italian artists. We have one member who is simply fascinated by the technique of the pictures. She has what the artists call the 'feeling for line.' 'Space' and 'composition' mean more to her

than any sentiment whatever in a picture. Our president has the historical instinct strongly and he sees every painting on a background of history. He gets absorbed at once in the influences that molded the life of the artist, what he thought and talked about. Then one that we call in joke our 'frivolous' member has a distinct social bent. We consider her an important acquisition for she has devoured Vasari's 'Lives of the Painters,' and read all the memoirs of the period and she remembers the gossip tales of these writers as if she had had personal knowledge of the things they talk about. So she throws an atmosphere of reality around all our discussions of the artists. Let me urge other circles to encourage the varied talents of their members."

"I'm not sure but there's a good 'moral' just at this point," commented Pendragon. "Let me add a remark or two from President King which I'm sure you will appreciate: 'Moreover,' he says, 'one's possible influence over others depends in no small degree upon the range of his interests. . . . That influence is possible only to the man who has sufficient breadth of interests to enter into another's life with understanding, respect and sympathy.'"

"I take it," rejoined a circle member from Illinois, "that you mean we are not to be content with seeing things in our own way but ought to try in some degree to get another's point of view and as you were reading I thought of our last meeting. We have a teacher of literature in our circle (I represent Enreka, Illinois) and he has been reading Petrarch's sonnets to us over and over until we find ourselves quoting them on all occasions. Last week after the regular meeting a few of

the members lingered while he read aloud several famous English sonnets. Some of us wanted to discuss and take exception to the point of view expressed by the writer of one sonnet, but our leader in his irresponsible poetic fashion said, 'O never mind what they mean, just listen to their music!' Now it came to pass that before we got through, we had gained a new appreciation of the enjoyment possible in the pure melody of verse and he had discovered that in the case of one sonnet, at least, he had lost the quality of a most impressive passage because he hadn't thought out its meaning. So we all got rid of some of our prejudices and felt new respect for each other's points of view."



"The useful activities of the Catana Circle's social member remind me," said a lone reader from New York State, "of a very excellent book that I've been reading and which you may like to know about. It's called 'The Italian Renaissance in England,' by Lewis Einstein, and it gives most entertaining glimpses of Italy's influence on England at that time. For instance the passion for things Italian became so great that complaints were heard that 'Italianate Englishmen,' as these travelers were called, 'held in greater reverence the triumphs of Petrarch than the book of Genesis and preferred a tale of Boccaccio to a story in the Bible!' and good old Roger Ascham, Queen Elizabeth's tutor, referred to 'the religion, the learning, the policy, the experience, the manners of Italy' as 'the enchantments of Circe brought out of Italia to mar men's manners in England.' I find it a great help whenever I am reading about any period to know what in general was the state of society in other countries."

"This admirable idea you can easily emphasize by short reports which might be called 'current events of the times,'" said Pendragon, "but perhaps a word of caution won't be amiss and that is, in general don't attempt too many things in the Circle. There is always a temptation in studying a rich country like Italy to scatter our energies by trying to cover too much ground. Let us keep pretty close to our two main lines—poetry and art. Professor Lavell said last summer at Chautauqua that for Italy from the thirteenth to the sixteenth centuries, absolutely the biggest thing was her art development. Her political life was of far less importance. And that reminds me, don't forget to look up your museum. The Metropolitan Museum has a model of Niccolo's pulpit which all the members in the neighborhood of New York ought to see. Why not appoint a member who has some leisure, to visit your

museum and see what treasures it has which bear upon your work and have a report made to the Circle? Then you will know what to look for when you go."



"I've also been asked where good photographs of Italian Paintings can be secured," he continued. "Put down in your note-books the address of D. Anderson, Rome, Italy, 7 Via Salaria. You can get his catalogue of works of art in Rome and Florence and make your own selection. His prices are very reasonable. You might write also to Alinari, Photographer, Via Strozzi, Florence, who has a large collection."

"Perhaps a Christmas suggestion will be in order," remarked a settlement member. "Those of you who don't know about the Elson prints ought to send ten cents to the Elson Company, Boston, Mass., for a catalogue and one of their prints. It will show you the beautiful character of these little works of art which are printed from very fine negatives on rough paper in dull brown tones. A good picture to send for is the little angel in the vision of St. Bernard by Filippino Lippi which is printed separately. You can make a passe-partout frame for this for a trifle and then you have a really beautiful Christmas present for some friend." There are some charming Greek pictures in the series, the Winged Victory, Hermes, etc., each ten cents.

"As might have been expected," remarked Pendragon, as he opened the foreign mail, "the new Class of 1909 is organizing Circles everywhere. The list is already very long, and as usual there are hosts of individual readers. I must read you a few words from this letter from Miss Cox, of Bermuda who joined at Chautauqua and rendered very efficient help in class affairs. Her letter is dated Mayflower, Devonshire, Bermuda, October 14th:

"The Chautauqua spirit has never left me: but during these four weeks I have hardly had time to stop and meditate for a minute. School opened three days after my return; we have long hours there, nine to four; I spend my dinner hour in correcting books. Then I have had to review books for Sunday School prizes, see to starting our flower and vegetable gardens, manage a piece of property, and attend to about a dozen calls for public work. I am so anxious to get THE CHAUTAUQUAN to see in print the names of so many delightful people among whom I spent such a happy time last summer. At present I am busy with some work on the French Revolution for a literary club here, but I look forward to the Christmas vacation to enjoying one of my four books."

"The mail also brings letters from the Circle

at Pachuca, Mexico, who are all ready for the new year's work and from two members of the Class of '08 in Coquimbo, Chile. The recent tragic murder of five missionaries in Lien Chow, China, comes very near to us for one of the number, Mrs. Edward Macle, was a member of the C. L. S. C. Class of '96. She carried on her C. L. S. C. course with great enthusiasm filling out her memoranda in spite of many cares—her own little children, her work as assistant in a day school, and the other demands which come to a missionary. It is the first tragedy of the kind which has overtaken one of Chautauqua's representatives in foreign lands."



"I've just returned from Washington," remarked a West Virginia member, "and I thought the Round Table would be interested to know that we have a representative in the Hall of Fame at Washington. This photograph shows the fine statue of Governor Pierpont of West Virginia executed by the sculptor Franklin Simmons of Rome. Governor Pierpont and his wife were both members of the C. L. S. C. Class of '84. He was always deeply interested in education and early realized the value of the Chautauqua plan. In 1880 he organized a Circle and it met at his house for six years. He gave the address on Grand Army Day at Chautauqua in 1883 and received the Chautauqua Salute. The pressure of business and political duties prevented his graduating with his class but to the end of his life he was keenly interested in the progress of Chautauqua and his son and daughter are both graduates of the C. L. S. C. He is an illustration to my mind of what we have been talking about, the breadth of sympathy which genuine culture ought to bring and which makes us ready to serve others."



Pendragon next introduced the president of the Brooklyn Chautauqua Union, Dr. W. H. Johnston: "We've had a great Chautauqua rally in Brooklyn," said the speaker, "as many of you know. Our Chancellor, Bishop Vincent, was with us on the 10th of October and fully five hundred Chautauquans greeted him in Hanson Place M. E. Church. We sang Chautauqua songs and under the Chancellor's direction used the beautiful Chautauqua Recognition service 'recognizing' some twenty graduates who had never been to Chautauqua and who were officially welcomed by him into the Society of the Hall in the Grove. It was a very impressive service and the Bishop's presence and his noble address stirred us all. I

wish I could give you some idea of it but those of you who have heard him will understand. We shall have several new Circles as the outcome of this rally."

"I see from Connecticut reports," commented Pendragon, "that the State Chautauqua As-



STATUE IN THE HALL OF FAME, WASHINGTON, OF GOVERNOR PIERPONT OF WEST VIRGINIA

sociation is very active. The president of the Association, Rev. D. W. Howell, of Hartford has recently given an illustrated lecture on Chautauqua at Waterbury and a letter from Mr. Hammond who is the Treasurer of the Association says, 'You will be interested to know that I organized a Circle at Middletown recently with Professor Oscar Kuhns of Wesleyan University as an honorary member.' We are almost tempted to envy that Middletown Circle with such a Dante scholar as Professor Kuhns right in the'r midst."



"We've been trying the plan suggested in THE CHAUTAUQUAN of drawing maps of Italy from memory," remarked a member of the

Fleur de Lis Circle of New York City. The result was very funny, as you will see from these specimens, but I must say in defence of our Circle that these represent only the most extreme instances of our mental haziness on this subject." The maps being passed around it speedily developed that other Circles had tried the plan with similar results.

"Enthusiasm is taking the form of large Circles, I notice in many places," said Pendragon. "The 'Robert Browning' of Warren, Ohio, has I learn had to limit its membership to thirty-six. In Rochester, New York, the Y. M. C. A. had a fine Circle of thirty members last year under Principal John G. Allen and this fall they have run up to fifty. The Boulder, Colorado, Circle is reorganizing. This numbered nearly seventy members last year and we shall wait for further particulars with interest. A new Circle which is not large but very strong in Chautauqua spirit is the 'Marguerite' of Pittsburg. They give this explanation of their organization:

"A few Pittsburg idealists who gave themselves the pleasure of a visit to Chautauqua the last few days of August, became so impressed with the physical, moral and intellectual beauty of the place and Institution that they decided to organize a branch of the C. L. S. C. Their Mascot is the seven years old, lovely, cheerful girl whose name they have adopted.' We are sure this Circle must be destined to a long life for the words of the poet apply to them—

'Led on by courage and immortal hope
And with the morning in their hearts.'"

"I've been glancing over the preliminary reports of many of our Circles continued Pendragon, "and I'm impressed with the thorough way in which they are taking hold of things. There is a refreshingly studious spirit. Discussions, supplementary readings, map exercises, etc., these are sound educational methods which enlist the coöperation of all. I fancy you'll be doing a little word study also. I notice various words in our readings this month which possibly some of us might find it hard to define clearly. What about epic, palladium, yamen, neat tide, humanism, etc? Keep your dictionaries in a convenient place. It would be interesting to have members bring to each meeting a list of words, the meaning of which they have had to look up on the week's readings. Save the list and have a definition match toward the end of the year."

"As you may suppose, I'm reading Ruskin in my odd minutes," interposed a member of the Class of '06, and I ran across this sentence the other day. Ruskin was speaking of Niccolo's times and the lack of skill shown in Christian art. He said: 'No Bezaleel arises to build new tabernacles unless he has been taught by Dædalus.' I confess I had to resort to the biographical dictionary. I wonder how many of the Round Table can explain the allusions!"

"Our last report today must be from what I suspect is our largest Circle, the C. L. S. C. at Lexington, Kentucky. Boulder, Colorado, may dispute the honors with Kentucky, but we haven't definite advices from them yet and meanwhile you shall hear Mrs. Spencer's inspiring report":

"We organized three years ago with twenty members," responded the delegate, "and have been growing steadily until at present we number more than one hundred. The meetings are held on the first and third Tuesday afternoon of each month, the programs being limited to an hour and a half. We meet in the Y. M. C. A. Hall. The suggestion of this place was made by one of the members that any young men in the building who wished to attend might have the privilege. Each member of the Circle also is expected to bring a guest. So I need not say that the meetings are well attended and full of interest. From the start the spirit of the Circle has been liberal and democratic rather than exclusive, and perhaps this is the secret of its remarkable growth. Each year we choose some special motto and the one selected this year is the motto of the 'Al-trurians'; 'Not for self but for all.' We find the magazine and the membership book as indispensable to us as chart and compass to the mariner. The magazine is eagerly read, and exhaustively, and the failure to receive a number is regarded as a calamity. Though the membership book—or rather I should say the Question book—was not at first received with general favor, yet now that the Circle has grown more studious, the Question Drill is a welcome feature of the program. We usually begin with Current Events. Very few papers are read, though instructive talks are frequent. Music is a pleasing part of each program. The social element is emphasized, our Chautauqua Year beginning with a Social, and ending with one."



Conducted by E. G. Routzahn

Unregenerate Civil Service

The civil service at its worst is graphically pictured in Nicolay and Hay's "Abraham Lincoln: A History."

The city was full of strangers; the White House full of applicants from the North. At any hour of the day one might see at the outer door and on the staircase one file going, one file coming. In the ante-room and in the broad corridor adjoining the President's office there was a restless and persistent crowd—ten, twenty, sometimes fifty, varying with the day and hour—each one in pursuit of one of the many crumbs of official patronage. They walked the floor; they talked in groups; they scowled at every arrival and blessed every departure; they wrangled with the door-keepers for right of entrance; they intrigued with them for surreptitious chances; they crowded forward to get even an instant's glance through the half-opened door into the executive chamber; they besieged the Representatives and Senators who had privilege of precedence; they glared with envy and growled with jealousy at the cabinet ministers who, by right and usage, pushed through the throng and walked unquestioned through the doors. At that day the arrangement of the rooms compelled the President to pass through this corridor and the midst of this throng when he went to his meals in the other end of the Executive Mansion; and thus, once or twice a day, the waiting expectants would be rewarded by the chance of speaking a word or handing a paper direct to the President himself—a chance which the more bold and persistent were not slow to improve.

At first Lincoln bore it all with the admirable fortitude acquired in western political campaigns. But two weeks of this experience on the trip from Springfield to Washington and six weeks more of such beleaguering in the executive office, began to tell on his nerves. What with the Sumter discussion, the rebel negotiations, the diplomatic correspondence,

he had become worked into a mental strain and irritation that made him feel like a prisoner behind the executive doors, and the audible and unending tramp of the applicants outside impressed him like an army of jailers.

"I wish," said Lincoln one month after taking office, "I could get time to attend to the Southern question. I think I know what is wanted, and believe I could do something towards quieting the rising discontent, but office-seekers demand all my time. I am like a man so busy letting rooms in one end of his house that he cannot stop to put out the fire that is burning in the other."

At the present day a large part of the pressure which Lincoln found so overpowering is done away with. A law to regulate the United States Civil Service was passed in 1883. Under the present system over 130,000 offices have come under the United States Civil Service Commission and are chiefly filled by competitive examinations. These examinations are so regulated and conducted that each competitor stands solely on his own merit. Much remains to be done. Many appointments are still to be made for political reasons, and the welfare of the Republic suffers until all the national business offices are filled by men and women appointed for merit and fitness alone.—*Civil Service Reform as Demanded by President and Statesmen.*

Meaning of and Necessity for Civil Service Reform

As reported by the United States Civil Service Commission—

The whole number of persons in the service of the United States is more than 400,000, with salaries aggregating \$250,000,000. Excluding the Army and Navy, the Diplomatic and Consular Service, and the legislative and judicial branches, there remains the executive civil service of 275,608 officers and employes, with salaries aggregating more than \$175,000,000, of whom nearly one-half in point of number and three-fourths in point of importance and com-

pensation are subject to competitive examination under the civil-service rules.

This mighty army of men and women, the tremendous salary list, the pleas of the presidents, the dictates of the business sense of the nation—all of these and more plead the necessity of a merit system and give meaning to "civil service reform."



GEORGE WILLIAM CURTIS

The father of Civil Service Reform.

The fundamental provisions of the civil-service act, as analyzed by the National Civil Service Commission, are:

1. Selection by competitive examination for appointment to that part of the executive civil service which is classified for the purposes of the examinations, with a period of probationary service before absolute appointment.
2. Apportionment of appointments among States and Territories according to population for positions in the departments at Washington.
3. Freedom of employes of the Government from any necessity to contribute to political campaign funds, or to render political service.

In order to put these principles into effect the Civil Service Commission is created, and penalty is imposed for political assessments. The law aims to secure an honest and efficient public service, and to eliminate political and personal favoritism in appointments, thus taking out of political contests inducement to

office seeking, and preserving the independence of the legislative and executive departments.

The objections are largely founded upon ignorance. A phase of this misunderstanding is emphasized by the *Milwaukee Free Press* which states that "one objection to civil service reform is the habit of bucolic editorial writers, a part of whom live in the cities, of constantly referring to it and the laws enacted for its enforcement, as 'civil service.' For instance, one of these bucolics here in the city said only a day or two ago that some tracts had been distributed about the legislature, 'making a plea for civil service.' " If we fail to understand the name how ignorant we must be of the meaning and the methods of "reform" of the "civil service."

Says Charles Richardson in a leaflet published by the Civil Service Reform Association of Pennsylvania:

The tendency of the spoils system is to enable unscrupulous men to obtain offices and to exert an injurious and demoralizing influence in public affairs; while the tendency of the merit system is to exclude the unfit, to attract and employ the best, and to make the business of defrauding the people, too difficult and unprofitable to be attractive.

The importance of making these tendencies clear is due to the obvious fact that the comfort, security and business interests of every resident of an organized community must always depend to a great extent upon the character of the men who control the government. If they are corrupt or incompetent the government will be bad; there will be a lack of protection against disease, violence and theft; the public debt will be heavy; taxes will be high; business will be burdened and retarded; there will be an increase of vice, corruption and crime, and the public funds and assets will be largely wasted or stolen, instead of being wisely and honestly used to promote the general welfare and prosperity. But, on the other hand, we will find that these deplorable effects will be avoided, and only satisfactory and beneficial results will be produced, when the government is controlled and administered by men of high character, ability and fitness for public duties.

Under the spoils system it is understood:

First—That the leaders of the dominant party shall treat the public offices as spoils captured from an enemy.

Second—That they shall divide those spoils or offices among their followers as rewards for personal or partisan services, with little or no regard for the fitness or unfitness of the appointees to serve the public.

Third—That in the creation of superfluous offices, the payment of high salaries, and the

employment of "party workers" at public expense, they shall do all that can be done without exhausting the patience of the people, and goading them into political revolution.

Fourth—That they shall obtain control of every branch of the government, by making it plain to each official, legislator and employee that he must obey their orders or lose his place.

Fifth—That they shall so use their power that "thrift may follow fawning," and political support shall be rewarded with protection for vice and crime, or with grants of offices, contracts, franchises or special privileges, with but little regard for official duties or public interests.

Under such a system the men who would be most desirable as officials or employees are excluded from the public service because they are neither able nor willing to compete when integrity and fidelity to duty are regarded as objectionable and fitness as unimportant; and when the essential requirements to secure an appointment are an elastic conscience, unlimited obedience to the commands of political leaders, and success in carrying elections by vicious or corrupt methods. But the same conditions which exclude the men who are most desirable make it easy for those who are undesirable to obtain places, and the inevitable result is that every branch of the government is monopolized and controlled by men who are untrustworthy and unfit, and corruption and inefficiency abound in every department of public business.

The spoils system is also responsible for similar evils in the great political parties, for it is always tending to weaken them as exponents of great principles by subjecting them to the control of men who use them for selfish and improper purposes.

Under the merit system the conditions which control the public service are entirely reversed. The political activity and influence which are the primary requisites for appointment under the spoils system are expressly excluded from consideration under the merit system. An elastic conscience becomes an obstacle instead of a necessary qualification, and consistent honesty, good character and superior fitness are made the first essentials for employment in the public service, just as they are in every well managed business.

Every citizen who wants a position has an equal opportunity to prove his fitness in an open, competitive and thoroughly practical examination, of which ample notice is given in the newspapers. These examinations cover every point in regard to which an employer ought to be informed, including the record, habits and experience, as well as the ability, skill and physical condition of each applicant. Care is taken that the appointing officer shall have no control over the examiners, and that the examiners shall have no power to make appointments. After each examination the names of all who have not fallen below a fixed minimum are arranged with, and in the order of, their averages, and the list so made is open to the public. When an appointment is to be made the three names highest in the list are certified to the appointing officer, and he selects and appoints one of the three.

In his first message to Congress President Roosevelt wrote as follows:

The merit system of making appointments is in its essence as democratic and American as the common school system itself. It simply means . . . that when the duties are entirely non-political all applicants should have a fair field and no favor, each standing on his own merits as he is able to show them on practical test. Written competitive examinations offer the only available means in many cases for applying this system. . . . Wherever the conditions have permitted the application of the merit system in its fullest and widest sense, the gain to the government has been immense. . . . The merit system is simply one method of securing honest and efficient administration of the government, and, in the long run, the sole justification of any type of government lies in its proving itself both honest and efficient.

Some Results

The literature of civil service is crowded with testimonies to the genuineness of results. A single concrete illustration may be quoted from a report of the Municipal League of Los Angeles:

The League brought charges against one employe in the street department for pernicious activity, and he was promptly removed by the Civil Service Commission. This had a most salutary effect in the city election, and for the first time in the history of the city, the work at the polls was done almost exclusively by citizens, without the assistance of city employes. . . . While the civil service system is not yet in perfect order, it is making rapid strides in the right direction.

Another and a very significant testimony comes from the Philippine Civil Service Board which "has reached the conclusion that rigid and comprehensive examinations adapted to applicants with a liberal education are essential to *strict integrity* and high degree of efficiency in the Philippine civil service." This judgment is partly founded on the fact that of "the thirty-four subordinate officials, some of whom were defaulters, separated from the service without a good record during the nine months ended June 30, 1904, only one entered the service as a result of examination and certification by the board." This situation is emphasized by this quotation from the editor of *Good Government*:

In reviewing the status of the employes who were found to have been implicated in the post

office frauds discovered last year we called attention to the fact that with one or two exceptions they were all men who had come into service without competitive examination, and we then felt justified, as we do still, in considering this showing as evidence in favor of the system."

Organizations and Leaders

The National Civil Service Reform League and the General Federation of Women's Clubs are foremost in the present movement.

The object of the League is to "promote the purposes and to facilitate the correspondence and united action of the civil service reform associations, and generally to advance the cause of civil service reform in the United States." It is a federation of local associations and is now working along two lines; first to extend the civil service provisions to all positions in the federal civil service which can properly be subjected to classification and to secure a full enforcement of the federal law; second to promote and encourage in every way the introduction of the merit system in states and cities throughout the United States. Under the first heading the work of the League consists in presenting matters to the President and the Civil Service Commission; in conducting investigations and forwarding evidence of violations of the law to the proper authorities. Work under the second head is done largely through correspondence, through the distribution of literature and also by sending representatives and speakers to help in the organization of new associations.

The five members of the Civil Service Reform Committee of the General Federation supervise the club propaganda in the states and territories grouped in the several districts. The general aim is the education "of public opinion regarding a more efficient public service. The committee tries to secure the appointment of a standing committee in each state federation and then a committee in each club." The public meeting held last Jan-

uary by many clubs was so successful that again it is asked that every club hold at least one civil service reform session the coming January. Much more than this—in publicity, education, agitation, organization—is to be credited to the clubs which have as a rule endeavored "to be good-tempered, to be just, to be patient, to be persistent, to be courageous, and, again, to be good-tempered." Results have forced reluctant acknowledgments of the helpful coöperation of men and women in this work.

"In the earlier days of our agitation," writes the Hon. William Dudley Foulke, "we used to keep them out of the movement, but since the women's auxiliaries have been established, and since women take part with us in our meetings and banquets, I feel sure that we have greatly increased our strength and have added a new instrumentality which has done, perhaps, more in extending civil service reform sentiment throughout those parts of the country where these auxiliaries have existed than any other one agency."

A few quotations will suggest the extent of the active movement throughout the country:

The New York Women's Auxiliary is this fall organizing a series of meetings for the senior clubs in the social settlements of Greater New York. It has met with the cordial coöperation of head workers and begins this new work with enthusiasm and confidence in its success.

The Women's Auxiliary of the Massachusetts Civil Service Reform Association was founded in 1901. It now consists of 1,025 members. . . . The Auxiliary has succeeded in persuading one or more high schools in every single one of the fifty states and territories, including the District of Columbia, to use its pamphlets on Civil Service Reform as the basis of a lesson; nearly 70,000 pamphlets have been sent to about 800 high schools, normal schools, and colleges.

The Brookline Branch reports that "the superintendent of schools in Brookline felt that civil service reform was too advanced a subject for the grammar schools, but after witnessing the children's interest in a talk and in prize essays planned by the branch, he changed his mind, and gave his consent to the introduction of a pamphlet on the subject, provided the teachers approved."

The Cambridge Branch is planning to start an advisory council. . . . It has given three prizes for essays, one to a postoffice clerk, and the others to girls belonging to the Young Women's Christian Association. It has greatly helped the State Executive Committee by the very careful report on the Middlesex County Jail and House of Correction at Cambridge.

Another organization of women, that has become interested in civil service reform

through the efforts of the New York Auxiliary and that has done a great deal towards educating public opinion on the merit system, is the Association of Collegiate Alumnae. This is a body of over 4,000 women who are graduates of twenty-two of our most prominent universities and colleges and are grouped in twenty-nine branches. . . . In Michigan particularly every possible means has been employed, by the Collegiate Alumnae, to enlighten the public in general on the subject of the merit system. . . . Almost 1,000 pamphlets have been furnished free of charge to schools of that state and are now in use in the class room. Settlement clubs, branches of the Epworth League and similar organizations, debating clubs and literary societies in schools, the county teachers' conventions, patriotic societies such as the Daughters of the American Revolution, have all read and discussed and passed on the pamphlets which we have sent them. Large and small civil service reform meetings have been organized, and the Ann Arbor branch has even conducted a prize competition for high school pupils.

In the spring of 1903 the New York Auxiliary decided to concentrate in efforts nearer home. With the cooperation and consent of the State Federation's Civil Service Reform Committee it extended to women's clubs in New York State an offer to provide, at its own expense a speaker for any club that would agree to devote at least one meeting to a consideration of the merit system. The offer was sent to one hundred and fifty clubs, fifty-three of which responded promptly. For some clubs pamphlets and plans of study were sent and for others meetings were planned. In all, speakers were provided by our auxiliary for twenty-seven meetings in eighteen different places of this state. In some of the clubs the civil service reform meetings were club sessions, in others they were open meetings which men and high school pupils, as well as women, attended. In addition to other activities the auxiliary has also, during the past five years, organized civil service reform meetings in New York City; has joined in the public exhibition conducted by the City History Club in conjunction with similar associations; has taken part in the conferences of the civic, educational and philanthropic organizations in New York City, which were held at the rooms of the League for Political Education; has sent memorials to the President of the United States regarding the agents in the Indian Service and Women Inspectors at the Port of New York; has sent to each member of the Congressional delegation a protest against the attempt to force the 1900 census clerks into the classified service; and has made annual donations to the Civil Service Reform Association and the National



JOHN T. DOYLE

Secretary of the U.
S. Civil Service
Commission.

League, besides maintaining a subscription, for all its members, to *Good Government*.

The Buffalo Civil Service Reform Association was organized twenty-four years ago, in 1881, and through all these years the executive committee has met monthly. A majority of its twenty-one members have served on the committee for more than fifteen years. This proves at least that Buffalo reformers do not tire, and that zeal for a new cause has been followed by loyalty to an old one.

The Buffalo civil service rules were the third in this country. The first were issued in Brooklyn in September, 1884, under Mayor Seth Low; then came New York in November, and Buffalo in December of the same year, followed by Boston in March, 1885. These rules were carried in the face of the violent opposition and angry contempt of all the politicians and most newspapers. In these first rules, twenty-one years ago, seven per cent., or 37 out of 511 city employees were in the competitive class. Now 84 per cent., or 1,839 out of 2,186 city places are filled by competitive examination. In both cases these figures exclude teachers and laborers, who are appointed through a special sort of civil service system.



D. C. GILMAN

President National
Civil Service Re-
form League.

An Opinion of the New Civil Service Order

President W. B. Moulton of the newly appointed Illinois Civil Service Commission sent the following in response to a request for a statement:

In so far as the order gives a freer and less restricted right of discharge I heartily commend it. When the appointing power cannot substitute a personal favorite, or one desired by the politicians, but must go under the law to the eligible list there is not much danger of the abuse of the unrestricted right of discharge.

The closed front door is the check to any abuse of an open back door. The average head of a governmental department does not use the right of discharge enough. His own purse does not actually suffer for the retention of an incompetent, and the average head of a department is human and will often overlook many deficiencies in his employe rather than deprive him of his livelihood; especially if by discharging him he does not necessarily secure any personal gain.

If, in addition to this, you impose upon the appointing power the necessity of sustaining his charge against the employe at a public hearing before the Civil Service Commission

it will almost determine him to let matters rest. Many disqualifications of an employe are almost impossible of proof by ordinary evidence. The right of discharge is as a component part of the civil service system in the selection of competent public employees as the examination part. Examinations are unfortunately not infallible tests, and the right of discharge with certain restrictions whereby the appointing power must state to the Civil Service Commission the reasons for the discharge, and so be placed on public record, must be depended upon as the supplementary part and should otherwise be unrestricted and freely used.



American Civic Association

The first annual convention of the American Civic Association (merger of the American League for Civic Improvement and American Park and Outdoor Art Association) recently held at Cleveland, Ohio, brought together larger numbers of improvement workers than any previous gathering of similar character. Subjects under consideration ranged from the extensive grouping plans of public buildings in cities to the back yard betterment and good roads movement. The treasurer's report showed largely increased financial support of the Association. Among the most suggestive papers presented may be mentioned the "Review of One Year's Work," by Clinton Rogers Woodruff; an illustrated address surveying "Recent Municipal Improvements," by Frank Miles Day; J. Horace McFarland's "First Steps in Improvement Work," the addresses dealing with phases of work among children, library work, and reports of the women's activities.

The convention telegraphed the following resolutions to President Roosevelt and Governor-General Grey of Canada:

Whereas, the wanton destruction for commercial interests of Niagara Falls is imminent, as the result of action taken by the New York legislature, as it seems to us in contravention of the legal rights of the people of the United States and in violation of the highest welfare of the people of the entire continent—

Be it therefore resolved that, in the name of a common heritage, a common obligation, the American Civic Association

respectfully and most urgently urges the president of the United States and the governor general of Canada to appoint a joint commission to consider and report upon immediate measures to avert the impending disaster and preserve this great cataract in all its beauty and grandeur to the latest generation.

President McFarland was also empowered to appoint a committee in reference to working in behalf of proposed legislation to be taken up by Congress to make a reservation in the White mountains as well as one in the southern Appalachians. An old federal ordinance was discovered that gives into the hands of the government the control of Niagara River and it is on this ordinance that the association bases its hopes that President Roosevelt and Earl Grey will take action.

Officers elected were: President, J. Horace McFarland, Harrisburg; Vice-Presidents, George Foster Peabody, New York, Franklin MacVeagh, Chicago, and Hon. James D. Phelan, San Francisco; Secretary, Clinton Rogers Woodruff, Philadelphia; Treasurer, William B. Howland, New York; Chairman, Advisory Committee, Robert C. Ogden, New York. Department Officers—W. O. A. L., Mrs. Edward L. Upton, Waukegan, Illinois. Parks and Public Reservations, Andrew Wright Crawford, Philadelphia. Arts and Crafts, Mrs. M. F. Johnston, Richmond, Indiana. Children's Gardens, Dick J. Crosby, Washington. City Making, Frederick L. Ford, Hartford. Outdoor Art, Warren H. Manning, Boston. Factory Betterment, Edwin L. Shuey, Dayton, Ohio. Libraries, Frederick M. Cruden, St. Louis, Mo. Public Nuisances, Prof. Thomas H. MacBride, Iowa City, Iowa. Public Recreation, Joseph Lee, Boston. Railroad Improvement, Mrs. A. E. McCrea, Chicago. Rural Improvements, Ossian C. Simonds, Chicago. School Extension, E. T. Hartman, Boston. Press, Frank Chapin Bray, Chicago. Social Settlements, Graham Romaine Taylor, Chicago.

Woman's Out Door Art League Department: Mrs. E. L. Upton of Waukegan, Wis., president; Mrs. Sylvester Baxter of Malden, Mass., first vice-president; Mrs. D. O. Hubbard, treasurer.

Civic Progress Programs

I.

- Paper: Meaning and Necessity for Civil Service Reform.
 Report: By a Committee on the Present Status and Methods of Civil Service Reform in this City and State.
 Book Review: The Civil Service and the Patronage, Fish; History of Civil Service Reform, I. B. Oakley.
 Application: What Shall Be Done About It? What the Club Can Do, and What the Members Can Do.

II.

- Paper: Some Results Already Secured by the Extension of the Merit System.
 Address: Reciprocal Responsibilities of the Private Citizen and the Public Official.
 Report: By a Committee on the Relation of Civil Service Reform to the Schools (or whatever may be the particular interest of the club).
 Paper or Brief Statements: Civil Service Reform Organizations and Leaders.

III.

- Roll-call: Mention of current news illustrating the efficiency or inefficiency of public officials—municipal, state or national. If possible add a suggestion as to the probable bearing of the merit system upon each incident.
 Define: Civil service, civil service reform, merit system, spoils system, eligible list, "to the victor belong the spoils," tenure of office, civil service pensions, etc. Each word may be given a different member.
 Correlation: Brief statement of the relation of the Merit System and Civil Service Reform to Education, Pure Food, Industrial Legislation, Libraries, etc.
 Visits: (a) Personal interviews with local or state civil service commissioners; (b) Visits of inspection. See references.
 Question Box: Answers to questions submitted at previous meetings. Assignment of queries handed in at this meeting—to be answered by different members or to be forwarded to a civil service reform association or to the Bureau of Civic Coöperation.

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 Syllabus for the Study of the History of

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What is Civil Service Reform? C. J. Bonaparte, National Civil Service Reform League.

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Merit Principle in the Selection of the Higher Municipal Officers, R. H. Dana, Good Government League of Cambridge.

CIVIL SERVICE AND THE PATRONAGE

Civil Service—The Merit System—The Spoils System, E. Cary, National Civil Service Reform Association.

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Honorable Peter Sterling, P. L. Ford.
Senator Intrigue and Inspector Noseby, F. C. Sparhawk.

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Civic News, Grand Rapids, Mich.
City Affairs, Boston.
Postal Record, National Association of Letter Carriers, Washington.
Chief, New York. (Civil service employees.)

ORGANIZATIONS

National Civil Service Reform League: President, D. C. Gilman; Secretary, Elliot H. Goodwin, 79 Wall Street, New York.
Local and State Civil Service Reform Associations and Women's Auxiliaries:
Buffalo: Frederic Almy, 165 Swan Street, Buffalo, N. Y.
Cambridge: P. P. Sharples, 22 Concord Avenue, Cambridge, Mass.
Chicago: W. B. Moulton, Marquette Building, Chicago, Ill. (Resigned but successor not yet appointed.)
Cincinnati: William C. Herron, United Bank Building, Cincinnati, O.
Connecticut: Charles G. Morris, 139 Orange Street, New Haven, Conn.
Denver: Dr. Minnie C. T. Love, Majestic Building, Denver, Col.
District of Columbia: F. L. Siddons, Bond Building, Washington, D. C.
Indiana: Demarchus C. Brown, 125 Downey Avenue, Indianapolis, Ind.
Maryland: Dr. H. O. Reik, 412 Cathedral Street, Baltimore, Md.
Massachusetts: Arthur H. Brooks, 53 State Street, Boston, Mass.

Missouri: Hugh McKittrick, 915 Washington Avenue, St. Louis, Mo.

New Jersey: Thomas H. Brown, 586 Newark Avenue, Jersey City, N. J.

New York: Elliot H. Goodwin, 79 Wall Street, New York, N. Y.

Pennsylvania: Robert D. Jenks, Drexel Building, Philadelphia, Pa.

Wisconsin: George A. Chamberlain, 230 Grand Avenue, Milwaukee, Wis.

WOMEN'S AUXILIARIES

Maryland Auxiliary: Mrs. George Huntington Williams, 803 Cathedral Street, Baltimore, Maryland.

Massachusetts Auxiliary: Miss Mabel Lyman, 39 Beacon Street, Boston, Mass.

New York Auxiliary: Miss A. E. H. Meyer, Park Hill, Yonkers, N. Y.

Civil Service Committee, General Federation of Women's Clubs: Miss Georgia Bacon, chairman, 39 Dean Street, Worcester, Mass.; Mrs. Imogen Oakley, 1220 Spence Street, Philadelphia, Pa.; Mrs. J. S. Bartlett, Cheyenne, Wyo.; Miss Adele P. Vander Horst, 28 Chapel Street, Charleston, S. C.; Miss Anna L. Clark, Boonville, Mo.

Civil Service Advisory Committee, General Federation of Women's Clubs: Miss Perkins, Concord, Mass.; Miss Julia C. Lathrop, Hull House, Chicago.

Civil Service Committee, Massachusetts Federation of Women's Clubs.

OTHER ORGANIZATIONS

National Municipal League, North American Building, Philadelphia.

League of American Municipalities, John MacVicar, Des Moines, Iowa.

Indian Rights Association, Philadelphia, Pa.

United States Civil Service Retirement Association, Washington, D. C.

Civil Service Commission, Washington, D. C.: John C. Black, president; Alford W. Cooley, Henry F. Greene, commissioners; Frank M. Kiggins, chief examiner; John T. Doyle, secretary.

State and municipal civil service commissions or boards.

Merchants' Association, San Francisco, Cal.

Civic League, Kansas City, Mo.
Municipal League, Los Angeles, Cal.
City Club, New York.

WHAT TO DO

Buy a book, read it, loan it, speak about it, get it into the public library, have it noticed in a local newspaper, have it reviewed in the club, put it into practice.

Send ten cents in postage stamps to each of the civil service associations requesting literature for examination.

Coöperate in securing lecturers and meetings for discussion of civil service topics during January at which time the women's clubs are planning to hold hundreds of reform meetings.

News Summary

DOMESTIC

October 2.—Citizens Union of New York determines to devote its energies to the support of Jerome who intends to run as an independent candidate for the office of District Attorney. Secretary Taft arrives in Washington.

3.—General Jose M. Gomez, Liberal candidate for the presidency of Cuba, arrives in New York City; he declares that "liberty is dead in Cuba." President holds Cabinet meeting. Nevada insurance commissioner revokes license of New York Life Ins. Co. for the time that President McCall and Vice-President Perkins remain in office.

4.—William R. Hearst is nominated for Mayor of New York by Municipal Ownership League. John A. McCall, president of the New York Life Insurance Company testifies that \$476,927 was given to Andrew Hamilton within the last five years for the purpose of defeating legislation inimical to insurance interests.

5.—Tammany convention nominates Mayor George B. McClellan to succeed himself.

6.—Charles E. Hughes, Counsel of Legislative Insurance investigating committee, receives Republican nomination for Mayor of New York. He refuses to accept.

6.—President Roosevelt instructs Attorney General Moody to take action against the bridge monopoly at St. Louis.

8.—Yellow fever breaks out in Pensacola, Florida.

9.—The names of Lowell, Whittier and General Sherman are selected for the Hall of Fame. Sanitary Conference of American Republics opens in Washington.

14.—Congressman Williamson of Oregon, of land fraud notoriety, is convicted of conspiracy to suborn perjury and sentenced to ten months imprisonment and \$500 fine.

16.—Gloucester fishermen lay grievances in connection with New Foundland herring fisheries before the State Department.

17.—President Roosevelt issues an order that civil service employes may be discharged without trial when inefficient or guilty of misconduct. Chairman Shonts of the Panama Canal Commission makes favorable report of sanitary conditions in the canal district.

18.—Edmund J. James is formally installed as President of the University of Illinois. President Roosevelt on a tour of the Southern States speaks at Richmond, Va. A. L. Barber, ex-president of the National Asphalt Co., testifies in Washington that that company aided the Matos revolutionists.

20.—President Roosevelt is enthusiastically received in Atlanta. Philippine Commission pays \$3,225,000 for Dominican lands.

25.—Charles A. Flammer, Republican nominee for district attorney in New York City, withdraws from ticket in favor of Jerome.

26.—President Roosevelt ends his southern tour at New Orleans and sails for Washington on the cruiser *West Virginia*.

31.—President Roosevelt returns to White House.

FOREIGN

October 2.—International Tuberculosis Congress opens sessions in Paris. Gaynor and

Green, fugitives from the United States, implicated in the Carter contract steal, are finally extradited by Canadian authorities.

3.—Hungarian Ministers discuss universal suffrage with Emperor Franz-Joseph; Czechs and Germans engage in further rioting at Brünn.

5.—Professor Behring announces in Paris that he has discovered a cure for tuberculosis.

7.—Professor Behring tells Tuberculosis Congress of his cure; it is regarded as disproving the theory held by Professor Koch.

8. Riots in Moscow and Tiflis are reported. Official reports of Japanese casualties in recent war state killed 46,180, died of wounds 10,270, died of disease 15,300, total 72,450. It is reported from Shanghai that 10,000 natives of islands at the mouth of the Yang-tse River were killed by a typhoon in September.

9.—The Norwegian Storthing, rejecting a proposal to submit the Karlstad agreement to a referendum, itself accepts that agreement.

9.—Chinese merchants agree to suspend boycott on American goods pending Congressional legislation on Exclusion laws.

10.—Hungarian parliament is prorogued.

11.—British squadron is warmly welcomed at Yokohama.

13.—Both houses of the Swedish Rikstag approve the treaty of Karlstad.

14.—The Tzar and the Mikado formally sign the peace treaty. Strike of the electrical workers in Berlin is settled; men receive slight increase in wages.

15.—Red flag demonstrations are made in St. Petersburg.

17.—Andrew Carnegie is installed Lord Rector of St. Andrews University, Scotland. Baron Fejervary is reappointed Hungarian premier.

20.—Ashes of Sir Henry Irving are buried in Westminster Abbey.

23.—It is persistently rumored that Count Witte has been appointed premier of the Russian cabinet. President Loubet arrives in Madrid and is entertained by King Alphonso.

25.—Labor troubles in Russia become serious; a general railway strike is in progress resulting in the suspension of all traffic.

26.—Tzar will grant many reforms to appease Russian people; Witte is virtually in control of the government.

27.—Strike situation in Russia is even more menacing; conflict with troops in St. Petersburg is feared.

28.—Political leaders in Moscow decide to unite in the establishment of a government independent of the Tzar; strikes are spreading.

29.—The Tzar grants a constitution, gives legislative powers to representative assembly, and appoints Count Witte premier.

30.—Concessions granted by the Tzar include freedom of conscience, speech, union, and association, and inviolability of person; increased electoral rights extending franchise to classes of the population which otherwise would be unrepresented in the coming "douma;" establishing as an "unchangeable rule that no law shall be enforced without the approval of the state douma." The Tzar's official announcement of reforms is greeted with mingled en-

thusiasm and rioting. Rear Admiral Train and his son Lieutenant Train are mobbed by Chinese villagers near Nanking, China, became they accidentally injured a woman while pheasant shooting.

31.—Pobiedonosteff, the conservative head

of the Russian Church, resigns his position for the reason that he is out of sympathy with new reforms; his resignation is accepted. The Tzar orders the abandonment of arbitrary rule in Finland and the return to a constitutional form of government. Witte selects his cabinet.

Life-Long Subscribers

In September we offered a year's subscription to THE CHAUTAUQUAN to the person on our present list who could prove that he was the oldest continuous subscriber. The offer closed by limitation November 1, and it has been exceedingly gratifying to hear from an astonishingly large number of friends who have taken this magazine for ten, fifteen, twenty and twenty-five years. In this day of ephemeral publications it is a just source of pride to know that THE CHAUTAUQUAN has been preserved, in many cases bound and indexed, year after year in households all over the land. There is no gainsaying this evidence of the value of the magazine in the opinion of its readers. THE CHAUTAUQUAN was a pioneer in the popular magazine field; it was established in 1880, and is now in its 42nd volume. Few of the magazines of today have had a longer continuous existence, hence the compliment of continuous subscriptions is doubly appreciated.

We quote from a few of the letters which have come to us, since they give an exceedingly interesting exhibit of various ways in which THE CHAUTAUQUAN has proved itself worth while in the lives of different individuals:

STAMFORD, CONNECTICUT

"My subscription commenced with the first number in 1880 and has continued until the present, and I am intending to renew it for the current year. I have a complete file to date. I also began with the *Assembly Herald* with the second volume (1877) and have taken it continuously until the present year. I have the file for 1877 and I think of all the years since.

I was one of the earliest to join the Chautauqua Circle (C. L. S. C.) having learned from Dr. Vincent at the Round Lake Assembly in 1878 that the C. L. S. C. was to be started at Chautauqua Assembly which was to take place a few weeks later. I joined at my first opportunity and graduated in the class of '82 at Chautauqua. I have at present 28 seals on my diploma. THE CHAUTAUQUAN has a unique place among the monthlies and I cannot drop it from my list. I am very much pleased with the new departure this year in the grouping of subjects."

CLARKSVILLE, TENNESSEE

"I began reading THE CHAUTAUQUAN with the first copy, October, 1880, and am the proud owner of that year's numbers, with files and files of others. I have some of them bound. I did not begin reading the regular C. L. S. C. Course until after I married and came to Tennessee, but was a continuous reader of the magazine from the first. Sometimes, as last year, I have bought the books with some teacher to help her out. Since the death of my husband I have broken up my home, and board; last year the lady in whose house I board and myself bought the books together. We are doing the same way this year and our books have already come. We did not join the class last year but read here by ourselves. She is a busy housekeeper with children and does not answer the questions."

OSCEOLA, IOWA

"I have taken the magazine from October, 1880, continuously. Have one volume of each year and nine volumes of the first form of the magazine bound; also twenty other volumes and expect to have the rest bound in the near future. I think it is a library in itself. I could not get along well without it. I expect always while I live and am able to read to be on the list."

LODI, WISCONSIN

"Since October, 1880, from Number 1, I have been a regular subscriber, and unless a copy has been lost in the mail, or loaned and not returned, I have now every number in my possession. I am now a superannuated member of the West Wisconsin Conference, and a C. L. S. C. graduate of '84."

PARIS, KENTUCKY

"I am a member of the C. L. S. C. Class of '82, and have taken THE CHAUTAUQUAN from its first issue. With the exception of four years that I sent at the end of the year the magazine to one of our schools in the mountains of Kentucky, and a volume broken now and then by loaning to some of our club women and getting lost, I have all the other volumes. Many years are complete and it gets to be a problem what to do with the accumulation. I have subscribed generally for *The Herald* and CHAUTAUQUAN together. This summer I could not take *The Herald* I did not think I should miss it so much but I felt rather lonely without it. I have certainly enjoyed the Chautauqua publications. I have enough *Herald* clippings to make a large book. Wishing you great success in your work."

EAST CLEVELAND, OHIO

"My subscription began with the ante first (a sample issue) in 1880 and has been continuous. I have had all the books, sometimes duplicate sets of others, and all the garnet series, but many have been given to libraries. I may not be the oldest subscriber but nobody has more CHAUTAUQUANS and no one loves them more."

SYRACUSE, NEW YORK

"I began my subscription to the magazine with the first number, October, 1880, and have continued it up to the present time, with the exception of one year, when sickness in my family prevented me from attending to it. I have all the early years bound, and value them very highly."

MAYFIELD, NEW YORK

"My brother subscribed for the first number. We enjoyed them together until his death in December, 1881, and then I continued the subscription and have every number up to the present time. I have enjoyed them very much and think now I can scarcely get along without it."

WATERLOO, IOWA

"I have subscribed continuously since THE CHAUTAUQUAN came into existence. I have every number that has ever been published except November, 1899, and November, 1904. These were *loaned* and *lost*. I have always planned to send to Chautauqua for these but have neglected to do so. I have twenty-seven volumes bound, and used them so much that I found it necessary to make an index, covering the twenty-four years. I have also read every book required and many of the recommended ones, and own eighty as well as all of the garnet seal and ten cent text books beginning with October, 1878. Have been in a local class all of these years."

WOOSTER, OHIO

"I have taken THE CHAUTAUQUAN ever since it was published in 1880 and before that took the *Chautauqua Assembly Herald*. I have all the numbers barring a few that I loaned and were never returned. I joined the C. L. S. C. in 1878 when organized and graduated with the 'Pioneers.'"

FREDERICK, MARYLAND

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Frankly we were not prepared for such an array of claims to the oldest continuous subscription as came in upon us. The majority of the claims ran back to the year 1888, seventeen years ago. To the following persons whose continuous subscriptions date back to the first issue of the magazine we shall take great pleasure in sending THE CHAUTAUQUAN with our compliments for another year:

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VIEW OF WIND-BOX GORGE, UPPER YANGTSE

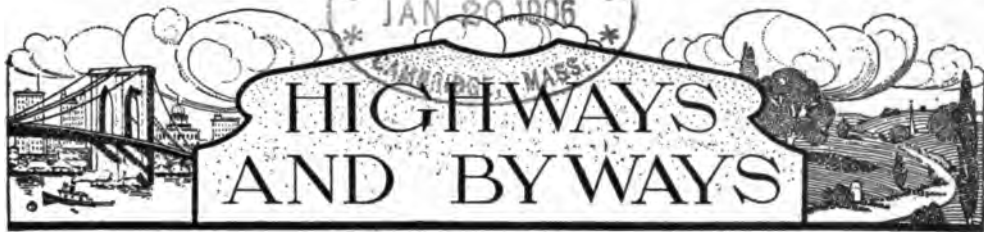
A Chinese house-boat can be seen sailing up the river.

THE CHAUTAUQUAN

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JANUARY, 1906
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CAMBRIDGE, MASS.

No. 5.



SOME months ago we referred to the agitation, on the Pacific coast, against Japanese immigration and the demand for an exclusion act aimed at Japanese. Since then the movement has subsided somewhat, but, on the other hand, the question has assumed acute interest in Hawaii, where there is much talk of the danger of "orientalization" and the supreme need of developing the mid-Pacific territory along the lines of American traditions and characteristics.

The planters of Hawaii have held meetings to devise ways and means of attracting American settlers and cultivators, and, also, of diverting white immigrants who would remain in the north Atlantic states, or drift westward, to the rich group of islands that has plenty of room and opportunity for European labor. Special guarantees and inducements may be offered to such labor as the result of the discussion now in progress there. To the Japanese there is considerable objection, not so much, perhaps, in their capacity as workmen on the plantations and farms, but as prospective citizens. The cry is that Hawaii may eventually become a Japanese possession, morally and politically speaking.

Recent reports show that there are now about 100,000 Japanese in the United States (including Hawaii). In 1904 14,264 of the islanders arrived here; in 1903 the number was about 20,000—the war with Russia accounting for the decrease in the former year. For 1905 the

figures will doubtless show a further decrease.

The question, however, is as to the probable Japanese immigration of the future and as to this a very interesting report has come to the Department of Commerce from one of its special agents in Japan. It appears that the Japanese government, far from resenting restrictions upon the admission of its subjects into this country, will actually welcome such restrictions, so long, at any rate, as they are not unreasonable and humiliating to Japanese dignity and self-respect.

The explanation of this strange attitude is simple. The Japanese are wanted at home and in the new spheres of influence recently acquired by the Mikado. Korea and Manchuria will need workmen, Japanese capital, and brains, and industry. Doubtless thousands of the poor and destitute Japanese would prefer American opportunities to those of Manchuria or even of Korea, but it may very well be the deliberate policy of the Tokio government to restrict the inevitable immigration to the new possessions of the empire, where the process of "Japanization" will be actively and energetically carried on under direct official guidance and supervision.

The Japanese and Australia

All political parties in Australia are agreed upon the need of protecting their commonwealth against the "yellow peril." This phrase, which may have no meaning in Europe or America, is full of signifi-

cance and suggestion to the Australians and New Zealanders. Their watchword is, "A white Australia," and what they fear is not so much military invasion as immigration and industrial penetration by yellow races, especially by the Japanese.

Within the past several months there have been indications of a change in the general immigration policy of the Australians. They feel now that they have carried restrictions too far; that they have produced the impression in Europe that even white settlers of the most desirable class were not welcomed in Australia, and that, in consequence of this general belief, even British emigration to that part of the empire, which is in need of population, skill, industry and capital, has practically ceased.

It has been decided to revise the immigration laws and eliminate all unnecessary and offensive restrictions. Even the powerful labor party has approved this course, and all it insists upon is that employers shall not be able to import large numbers of "scabs" or "blacklegs" during strikes. To this demand there is no opposition, and there is every reason to believe that Australia will open her door to white settlers from Europe. A reasonable educational qualification will doubtless be retained, however.

The change, it is admitted, will not affect the yellow races. The exclusion policy will be applied to these in the future as it has been in the past. But what of Japan, the ally of the United Kingdom? She has not liked Australian treatment of her emigrants, and she will hardly submit to continued discrimination. They have not been absolutely or formally excluded because of their color or race, but the law has been unfairly applied in their case. Thus in employing the educational test European languages have been recognized as the sole standard of education. Where an ignorant European laborer gains admission, an Oriental scholar and "gentleman" is in danger of being ex-

cluded. Of course such a system is humiliating and unjust, and it is understood that Australia has realized the wisdom of modifying it to avoid flagrant discrimination. The question is very difficult, as even the warm friends of Japan in England freely recognize. The *London Times*, for example, a strong advocate of the Anglo-Japanese alliance, wrote recently as follows:

Australia is undoubtedly capable of becoming the home of a large and flourishing British population. But there can be nothing more certain than that absolute *laissez faire* would make it the home of a preponderatingly yellow and brown population. Restriction and regulation, in some form or other, of the free economic activities of other races is necessary to the existence of our race in Australia. The object should be to make those restrictions as little invidious as possible, whether to our own subjects or to our allies, or, indeed, to any other people. In its essence there is nothing more insulting in limiting by legislation the work that may be done in Australia by Japanese immigrants than there is in limiting the importation of Japanese goods by a tariff. . . . The growth of Imperial unity must be based on compromise, not on verbal subterfuge. We must realize the nature of Australia's problems and modify our preconceived theories to suit them. On the other hand, Australia, in the interests of the Empire and her own progress, must learn to separate what is essential to the development of the white race and to the maintenance of her standard of living from what is unessential, so that she may retain the former and discard the latter.



Japanese as American Citizens

It is still an open question whether Japanese subjects residing in the United States may, under our naturalization law, acquire the status of citizenship. In the past the courts have strongly leaned toward the negative view, and public opinion generally sustained it. Even now the courts deny naturalization to Japanese on the ground that they are Orientals,



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SUCCESSFUL ANTI-MACHINE CANDIDATES OF THE RECENT ELECTION

a yellow race and within the class to which the Chinese belong.

Some judges, however, have shown a disposition to admit Japanese otherwise qualified to the privileges of naturalization and citizenship, and since the war and the recognition of Japan's claim to be regarded as a first-class power, not merely in the narrow military sense, but in the broad one of cultural rank and humanity and moral eminence, public opinion has sympathized with the liberal view.

After the praise and the tributes that the press and the people lavished upon Japan during the war, and in the face of England's alliance with her, it would, in truth, appear inconsistent and paradoxical to continue to treat intelligent and respectable Japanese as unfit for American citizenship. The Japanese government may be expected to take greater interest in the question than it did formerly, and the question will have to be definitely met and solved.

A Japanese, writing in *The Independent*, discusses naturalization in the light of facts that are not generally known. He calls attention to Japanese farmers permanently settled in this country. We quote from his article:

During the past two or three years

there have appeared in Texas several Japanese colonies whose aim is the growing of rice on lands of their own. Inasmuch as the time has been short since the Japanese rice growers commenced to till the soil in Texas, their colonies are not yet as well established nor as characteristic of their native land as the Russian colonies on the prairies of Western Kansas; yet the handsome crops gathered last autumn and the waving fields of golden grain now ready for the harvesting machines furnish evidence strong enough to render the Mikado's subjects in Texas extremely sanguine of their future prospects and to induce more settlers from Japan to pursue farming in the rice belt of that state.

The Japanese are strangers to the powerful machines and heavy teams used on American farms. They rely mostly upon human force, their implements being few and simple. Yet they till the land with indefatigable toil and unswerving patience, coupled with inherent dexterity and instinctive thoroughness. As a result their farms have literally a spick and span appearance, as scrupulously neat and clean as the people themselves, who are notorious for their orderly habits. Not an obnoxious weed is allowed to choke the young rice, nor is an implement carelessly abandoned in the field.

When they pursue farming on the wide prairies of America the Japanese substitute machine farming for hand labor, though they retain the characteristics in-

herent in their race, applying to the American mode of extensive cultivation their fastidious dexterity acquired from experience extending through hundreds of years.

As farmers they would constitute the most intelligent and intellectual element of rural communities. They desire to remain permanently where they have settled, applying for naturalization certificates, which would guarantee them the full rights of American citizenship.



The Chinese American Problem

Much apprehension was caused in this country when, several weeks ago, the first reports concerning the "Lienchow massacres" appeared in the press. The brutal murder of the American missionaries by a mob at the remote place named (and the circumstances of the tragedy were such that it is almost painful to read about them, so shocking and revolting was the savagery of the mob's methods of inflicting death) was a very grave matter, but even greater was the alleged fact that race hatred, especially hatred of Americans, and resentment at the exclusion law, had caused the atrocity. Such a feeling might lead to further mob violence, to anti-American and anti-foreign uprisings like the "Boxer rebellion" of the past decade. Indeed, disorders were at the same time reported from other parts of China, as was a renewal of the suspended boycott of American goods. All this was calculated to excite alarm throughout the United States.

Later intelligence has had a reassuring effect. The Lienchow murder, according to official Chinese statements to our State Department, was not caused by race prejudice and special hatred of Americans, but by a misunderstanding and a rather trivial quarrel between the population and the Presbyterian mission. A platform that had been erected for a native festival celebration encroached upon the mission grounds and during the controversy that followed the missionaries seized the "consecrated cannon" and thus unintentionally

offended the native religious sentiment.

Of course, this does not excuse the murders, and the Chinese government was prompt in offering full reparation, fit punishment of the mob's leaders, and adequate future measures for the protection of Americans. More could not be asked, and the State Department declared the incident closed. It is to be borne in mind that mob violence and ferocity is by no means unknown even in this country, and that Chinese subjects have more than once been the victims of such violence. We cannot sternly ask China to do more than we are able to do in a similar case.

In the meantime the fatal occurrence has emphasized the urgency of the general question of the relations between the United States and China. The boycott has not been entirely abandoned, and it is believed that if Congress should fail, at the session of 1905-6 to revise and liberalize the exclusion law—so as to limit the restrictive clauses to the coolie class and relieve merchants, students, tourists, etc., from all humiliating and burdensome admission tests—the boycott would be reimposed everywhere in China with intensified bitterness and redoubled vigor.

President Roosevelt and Secretaries Taft and Root have very definite ideas on the question, and they will recommend earnestly legislation along the lines indicated. There is some doubt, however, as to the attitude Congress is likely to assume, for the opposition to changes in the law in question is powerful and widespread. The American Federation of Labor, at its annual convention, "sounded a note of warning," attributing to selfish interests of certain employers the whole pro-Chinese agitation, and went so far as to question the reality of the boycott in China, upon American products. Organized labor fears that any modification of the exclusion law will be taken advantage of by Chinese laborers, who will come here, with false certificates or forged passports as "students" or "merchants."

The East and the West Again

Thoughtful men continue to discuss the profoundly interesting question of the relations and the differences between the East and the West. Edmond Demolins, a French sociologist, the author of that striking book, "To What Is Due the Superiority of the Anglo-Saxons?" has in a recent lecture in London discussed the influence of place, environment, climate and physical conditions generally on social structure and social development, and applied his general observations to the problem in question. To illustrate his thesis, he said:

Take, for example, the phenomenon of place and examine such a place as the steppes. They had to ask themselves whether the steppe had an action on work, the family, religion, the State; and at the same time whether these phenomena had an action on the steppe. The steppe imposed upon its population a certain form of work, the nomadic pastoral art. This involved certain consequences in regard to family organization. Take the families of Abraham and Jacob. There was a reason why Abraham and Jacob, and the Mongols, Tartars, and Arabs of today, had organized their families under the patriarchal *régime*. Their calling necessitated their mode of organizing their families. So common and simple a thing as grass, which at first sight might appear incapable of any influence upon public powers, really had a great influence upon them, through the intermediary of the nomadic pastoral art. It prevented the regular organization of public powers in the region of which he spoke. Abraham and Jacob were not only heads of families, but ministers of religion, marabouts; they were more than this, they were heads of the state, magistrates. Thus it would be seen that grass, the pastoral art, had a power of its own.

In the East, as in the West, physical conditions, according to M. Demolins, have determined social and governmental forms, customs, and laws. The most fundamental difference due to dissimilar conditions relates to the organization of society. In the East we see society with a corporate formation (in which the unit is

the family, and the highest ideal—the general welfare); in the West, for the most part, societies have a particularist or individualist formation; that is, the individual is practically everything, the whole being merely a means to his happiness, and restriction in the name of society's own organic needs being regarded as a necessary evil.

The superiority of the West, M. Demolins holds, is incontestable and due to personal initiative, to the importance of the individual, to the freedom he enjoys. Where, as in the East, he is subordinated to the family, to the community, to the state, stagnation is inevitable.

How does this theory explain the rise of Japan, whose ideals remain distinctly Eastern, where the family and the community are still supreme and the individual counts as nothing? The progress of Japan has changed many popular conceptions as to the East, and it promises to disturb further the traditional philosophy of the West. One thoughtful correspondent of the *New York Evening Post* writes as follows on the subject:

The true life and the inner thought of Japan are at present equally unknown to us. I am willing enough to admit that the peculiar history of the Japanese people has produced special characteristics well worthy of respect or reverence. This one may not only admit, but hold to be almost certain. But the virtues, no less than the defects, of Christendom, are themselves the outcome of a long and complicated history, and of traditions, political, moral, and religious, in which our allies have not shared. It is folly to assume that a people whom we scarcely know, possess, in combination with the noblest characteristics of their own, every virtue which we rightly hold to be the product of the philosophy, the jurisprudence, the ethics, and the religious ideals which make up the realization of Christendom. This unbounded admiration excited by the heroic efforts of the Japanese to protect the independence and extend the power of their country is certain in the long run, to promote imitation of Japanese habits and institutions.

But the matter does not end here.

Englishmen have hitherto tacitly assumed that progress is identified with Christianity, and also with ideals derived from Greece and Rome. But Japan is a country which, while claiming and obtaining



G. H. V. BULYEA
Lieutenant Governor
of the new
Province of Al-
berta.

a place among the great civilized powers of the world has been uninfluenced by the history and literature of Judea, of Greece, or of Rome. There is a sense, indeed, in which Christendom has less in common with the civilization of Japan than with the civilization of Mohammedan Powers. Is it not conceivable that the rise of this non-Christian State will tell in many ways on the thoughts of Christendom? Is it not certain that the

ethical and religious influence of Japan will in all European countries, or countries which derive their civilization from Europe, be vastly increased by the existence of that general disintegration of beliefs which is a marked phenomenon of our time?



Korea Now a Protectorate

The expected has happened in the backward and helpless "Hermit Kingdom." Her independence is a thing of the past. On November 18 the Korean Emperor with his ministers, was compelled by Japan to sign a treaty with her profoundly modifying the status of Korea and the relations of that country with the island-empire. By virtue of this treaty Korea is, in every practical sense, a dependency of Japan. Press reports say that force and bribery had to be employed by the Mikado's representatives at Seoul to obtain the signature of the Emperor and his ministers, but be this as it may, it is but fair to recognize that the fate of Korea was really determined at Portsmouth.

Nominally, Korea is still to be an independent power, but in reality she will be completely under Japan's control and influence. The new convention between them contains provisions for the following arrangements:

1. The appointment of Japanese administrators to govern Korea under the latter's Emperor.
2. The appointment of Japanese administrators at all treaty ports.
3. The transfer of Korean diplomatic affairs to Tokyo.
4. The control of Korea's foreign relations and intercourse by the Japanese.

It will require some time to give practical effect to these principles, but while some rioting has been reported, little serious trouble is apprehended by Japan in connection with her work of reorganization in the Hermit Kingdom. The great powers are entirely reconciled to the situation; they accepted it in advance. Existing treaties between them and Korea are not affected by the action of Japan, at least so far as any substantial right enjoyed by foreigners is concerned. It is true that Korea had a treaty with the United States whereby we are bound to protect her independence and safeguard her rights; but the logic of events has abrogated it, and no one suggests that it is either our duty or right to interfere with Japan's operations in Korea. The treaty is a "dead letter" and the friends of Korea who accuse Japan of bad faith and selfishness and aggression realize at the same time that our government can do nothing.

' There are now about 30,000 Japanese soldiers in Korea and many thousand coolies. Neither physically nor industrially, it appears, is Korea able to resist the civilizing and assimilative processes of Japan. But should trouble occur in the Mikado's own dominion—and many think that a period of depression and poverty and consequent unrest will follow the repatriation of the army—the Koreans may improve the opportunity to make

things uncomfortable for their "protectors" and guardians.

We have heretofore discussed the character of the Korean people and to American opinions it is interesting to add a typical Japanese characterization. Col. Yokura, Japanese military administrator at Newchwang is quoted (in translation) as having this to say about the natives of the benevolently assimilated kingdom:

The Koreans are a forsaken race, fallen from Heaven's grace. Not so much as a shred of manhood or patriotism can be found in the composition of the Korean. He would sell himself, his family and his country for a hope of his term on earth wallowing in ignoble luxury. He is the meanest and weakest specimen of human kind—a past master in the art of lying and intriguing. There was a time during the war when we had to drive off every Korean out of Manchuria—for espionage followed him in his footsteps. A country made up of imbeciles of this type has not the remotest chance ever to stand on its own legs. He will, like a drugged sot, lean upon any support that comes under his elbow. He finds very little to fear, much less to respect in the Japanese, who had so tamely given up the Liaotung peninsula ten years ago, who, being sticklers to the spirit and letter of the national word of honor, did the very best to help him to his feet. One might as easily reason him into wisdom as an asp into good companionship. The Japanese are too humane to awe him into silent fear, and at the same time not lavish enough to bribe him into flattery.



A Chinese Encyclopedia

Editor of THE CHAUTAUQUAN—Dear Sir: I have before me your letter to the registrar of Columbia University, inquiring whether the facts contained in the following paragraph, printed in some of the college papers, are correctly stated:

"The Chinese government has presented to the department of Chinese in Columbia University, a copy of the standard dictionary of the Chinese language. It consists of more than 5,000 native volumes, or the equivalent of over 100 volumes, the size of an English encyclopedia."

The facts are partly wrong. The Chinese Government presented to the Department of Chinese at the time of its foundation, about four years ago, a copy of the *T'u-shu-tsi-ch'öng*, a huge encyclopedia (not a dictionary) consisting of more than 5,000 native volumes, the compilation of which had been taken in hand by a commission of scholars under the Emperor K'ang-hi and completed in A. D. 1726 under his successor, Yung-chöng. According to the late W. F. Mayers, who made



HON. A. E. FORGET
Lieutenant Governor
of the new
Province of Sas-
katchewan.

special inquiries in connection with this work, only a hundred copies were printed at the time and since the copy now at Columbia University is one of the original edition, this is a great bibliographical curiosity indeed. Its contents, translated into English, would fill about one hundred volumes of Appleton's encyclopedia. This means probably that it is the largest printed work that has appeared in any literature of the world, if we except serials such as parliamentary papers, acts of Congress, etc. The work is now neatly bound in leather backed foreign style, representing in all 1,672 large volumes, and covers nearly two walls of the Chinese Department Library at Columbia University. The printing of this original edition was done with type cast of bronze. This was a new departure after the time-honored wood-block and constitutes a remarkable epoch in the Chinese printing industry. Movable type had been used centuries before that time, but this was apparently the first instance in which it was employed on a large scale. After the printing of this gigantic job, bronze type

was abandoned, because the temptation to pilfer was too great among the printing office employes to prevent the type from being disorganized, since



HAAKON VII

New King of
Norway.

bronze is the material from which money is made in China, something like silver with us. About a generation later movable wooden type was used for certain publications in the Imperial printing office, but since the wood had shrunk, this method, too, had to make room for the wood-block again, which held its sway in China down to our own

days, when two important novelties were introduced: photolithography and leaden type, the former for the reproductions of old prints and illustrations, the latter chiefly in the printing of newspapers and books connected with reform of every kind. The old wood-block is still patronized by conservative printers, but it seems doomed to disappear some day with the last pig tail worn in the Middle Kingdom. The large encyclopedia now in Columbia University is a living witness of a movement having set in under the advice of foreign missionaries nearly two centuries ago, which, in its final result, though merely a mechanical help, may prove an important stimulus in reform and progress. A reprint of the *T'u-shu-tsi-ch'öng* was published about twenty years ago with movable leaden type of smaller size in 1,620 volumes, and since it can be bought at Shanghai for a few hundred dollars, it would prove a valuable addition to any public library anxious to secure among its oriental treasures a work uniting in its volumes

the most important extracts from the entire Chinese literature down to the beginning of the present Dynasty.

FRIEDRICH HIRTH,

Professor of Chinese, Columbia University.



The Powers and the "Near East"

No sooner had the problem of the "Far East" been solved, for the present at least, by the Russo-Japanese peace treaty than the problem of the "Near East," of Turkish rule in Macedonia and other European provinces, of the whole Balkan situation, demanded the serious consideration of the Powers. The "sick man" was causing trouble again and threatening to reopen the whole dangerous question of the future of Turkey in Europe. Strictly speaking, the Powers, the so-called European concert, rather than "the sublime porte" were the active party. The Sultan wished to be let alone; the powers found that the situation in Macedonia called for vigorous and prompt interference.

The question was this: Prior to the Manchurian war Russia and Austro-Hungary, acting for the European concert, imposed upon the Sultan a program of Macedonian reforms. It was a very moderate and an inadequate program; but it was believed to be beneficial as far as it went. It was hoped that the outrages upon the Macedonian Christians would be stopped by the measures applied, and that the revolutionary organizations, native and foreign (especially Bulgarian), would find their provincial grievances removed. The gendarmerie was reorganized and placed under the control of foreign officers, but these officers were in a sense employes of the Turkish government and subject to its orders.

The situation in Macedonia has improved considerably, but the cessation of pillage and massacre is regarded by the Powers as merely the beginning of re-

form. The Sultan has not kept the promises which concerned the repatriation of the exiled peasants and the financial relief of other victims of outrage and misrule. The revenues of Macedonia have not been applied to the needs of the local population, and an abominable tax system has been maintained.

It is these facts which moved the European powers some months ago to propose to Turkey foreign control of Macedonian finances. By such control they hope to secure fairer taxation, honesty in the collection and use of the revenues and the application of the same to local needs. The Sultan declined to entertain the proposal. But it was pressed on him, and he resorted to his familiar strategy—procrastination, obstruction, the introduction of discord into the "concert," etc. Much time was consumed in this way, but finally the issue was definitely presented, and the government of Turkey had to say categorically whether or not it would accept the proposal of the powers.

It chose to say "No," and the Powers thereupon decided upon a naval demonstration to coerce the Sultan. A fleet was rather hastily formed, England, Russia, France, Austria, and Italy sending each one or more war ships to participate in the demonstration. Germany, though she had approved of the plan, for some reason refrained from actual participation, and her attitude seems to have encouraged the Sultan.

A mere show of force would scarcely have impressed or overawed Turkey, and the powers decided upon an act of war—the seizure of a port and a customs-house. The island of Mytilene (the ancient Greek island of Lesbos) was accordingly invaded and seized by the fleet, and the Sultan was, indirectly, informed that, if this measure should fail to bring him to terms, other possessions would be similarly treated.

The powers realized that their course was not free from great difficulty and

danger. They were not prepared to proceed to extremes, to provoke a war with Turkey. In the first place, the anger and fanaticism of the Mohammedan population in European Turkey had to be reckoned with. An assault upon the sovereign rights of their ruler might cause retaliation upon the Christians in Macedonia, Albania and elsewhere, and this was an awful risk to assume. In the second place, the collapse of Russia and the difficulties of Austro-Hungary, gave Turkey a great advantage, and the Sultan scarcely had reason to fear a serious attempt to drive him out of Europe. What if he should decide to defy the concert and bring about a war? Would Austria dare to send troops into Macedonia? Would Germany, which has cultivated friendly relations with Turkey, support such a campaign? Would Bulgaria and Greece remain neutral and passive, or would these ultimate rival claimants to Macedonia act for themselves. Bulgaria was explicitly warned by the Powers against direct or indirect intervention, but would the warning be heeded?



Italy and Her Railways

Last summer the Italian government, practically without opposition, "nationalized" the railways of the kingdom—all save some minor lines. All parties had apparently reached the conclusion that this great measure was necessary to the prosperity and industrial progress of the country. Why corporate ownership and operation failed so completely in this case, no one has properly set forth. Whatever the cause of the operation may have been it was performed with very little friction and inconvenience.

Still, many questions had to be met and solved—financial, administrative and industrial, and not the least important among them was the proper attitude on the part of the railway board (which is in turn controlled by the ministry of public works) towards the employes of the

lines. Some of these questions have been tentatively settled, others permanently. On the whole, the government has made satisfactory progress, though the complaints against its management of the lines are numerous and violent.

What is particularly objected to is the sort of service given. Trains are late, as a rule, and the delays are usually serious. They are, too, overcrowded and dirty, and the personnel is incompetent, arrogant and undisciplined. The stations are filthy and inadequate, and baggage-stealing is a very common occurrence. The engines, cars, roadbed, etc., are in the worst possible condition, and breakdowns are frequent. The inadequacy of the facilities may be judged from the fact that, for a given mileage Italy has only 3 freight cars against Germany's 7, England's 10, and France's 8.

The whole system needs reconstruction, for the private owners have allowed it to deteriorate badly, expecting nationalization and dispossession. The estimated cost of the indispensable improvements is by no means prohibitive for the present state of Italian credit and finances, however, and it will hardly be difficult to float a bond issue either in Italy itself or in the foreign money markets.

Letters have been appearing from tourists in English papers severely condemning the Italian railways and conveying the idea that government ownership, or at least, government operation, was at fault. This is unjust to Italy and to the policy of public ownership. Our own troubles in Panama show that even the greatest efficiency and the best will in the world will not achieve industrial miracles. Italy has gone through a period of depression and industrial warfare, and her present prosperity is of recent origin. At the end of a decade, perhaps, her experience will be sufficient to furnish practical arguments either for or against government railways.

March of Revolution in Russia

For weeks the great Russian empire has been in a state indistinguishable from anarchy. Since we last wrote on the situation the signs of improvement, of pacification, of the reestablishment of order and normal conditions, have been faint and uncertain and short lived.

It is true that the massacres of the Jews in the "Pale" ceased early in November. The government apologized to the civilized world for the atrocities, so amazing and disagreeable at this stage of human development, and dismissed some of the governors and other local authorities for their failure to suppress the savage rioters and for their ill-concealed sympathy with the mobs. But the events recorded since have demonstrated the impotence of the government—its inability to control the provincial satraps or to discharge the most fundamental functions of a modern state. Apparently it can trust no branch of the service. There is disloyalty in the army, deep disaffection in the navy, revolt in the civil departments, and distrust and suspicion everywhere.

The story of Russia since the Tzar's constitutional manifesto is a story of bloodshed, mutiny (as at Sevastopol and Kronstadt), agrarian uprisings and outrages, strikes and threats of strikes, and plots of counter-revolution and reaction.

Why has the manifesto brought civil war and terror and desolation to the unhappy empire, instead of the joy and regeneration and hope which all friends of liberty and progress had expected?

The manifesto was truly epoch-making. It put an end to autocracy and placed Russia among the constitutional governments of the world. It granted all that the Liberals and Zemstvo bodies had earnestly striven for. Moreover, it was accompanied or followed by political amnesty (which opened prison doors to thousands of patriotic men and women

and enabled hundreds of exiles to return), by promises of free speech, press and assembly, by autonomy for Finland, by a liberal suffrage project and other important reforms that a year or two ago must have seemed almost millennial and Utopian to progressive Russia as a whole. Why, in spite of all this remarkable progress, is Russia so agitated and demoralized?

The answer is that the Tzar's concessions came too late in one sense. They came after confidence in the government had disappeared. Not only the revolutionists, the social Democrats (a powerful party) and the radical liberals, but even the moderate liberals had lost faith in the Tzar, and—in the words of one of them—what they wanted was "specie, not promise to pay." They distrusted "paper reforms," and distrust extended to Count Witte, a known opportunist whose own hands "were none to clean," to quote another Russian Liberal.

For weeks Witte appealed in vain for support and coöperation to the body of Liberals, to the zemstvo workers, and the press. Prominent Liberals refused to take office with him, on the ground that they would lose their own influence without materially strengthening him. They demanded "guaranties" of all kinds—deeds in addition to words.

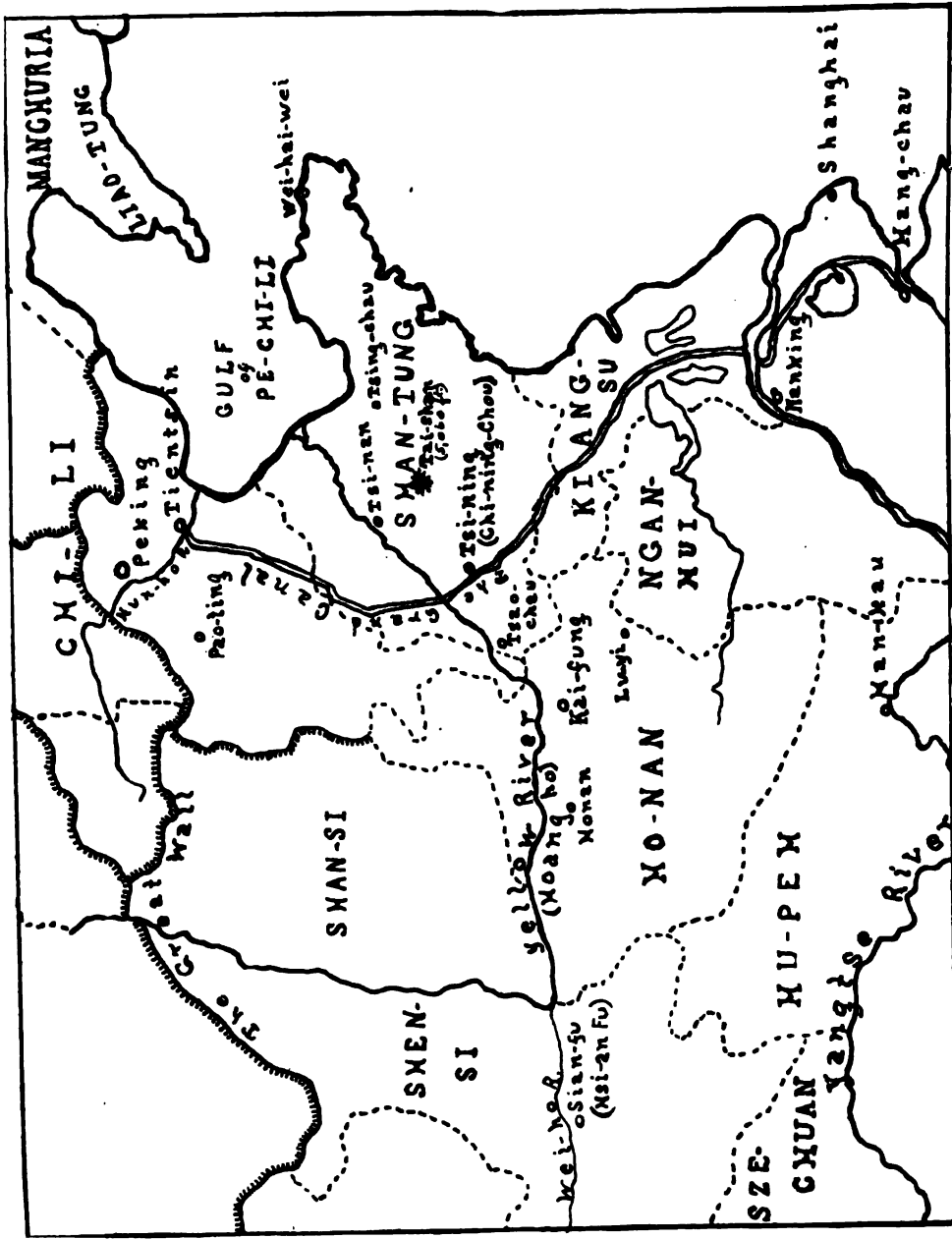
This attitude was extremely favorable to the success of the extremists, whom the Tzar's concessions did not satisfy, and who talked about the total abolition of the monarchy and the establishment of a "democratic republic," and who largely controlled the organized city workmen. On the other hand, it tended to encourage the fanatical reactionaries, the blind partisans of the old order, who hated Witte heartily and hoped to thwart him and drive him from power. And, owing to the weakness and vacillation of the Tzar,

there was reason in the stubborn resistance of the irreconcilable absolutists.

Under such conditions Witte's position has been almost desperate. His fall has indeed been predicted more than once, and it is believed that only the dread of terror and violence on an unprecedented scale has restrained the Tzar from dismissing the premier, proclaiming martial law and dictatorship, and suspending the promised national elections.

Be this as it may, the outlook remains clouded and the outcome highly uncertain. The government has made additional concessions. It has announced a remission of peasant land taxes amounting to over \$40,000,000; it has promised an extension of agricultural credit and the gradual transfer of vast crown and other lands to the peasant communes on easy terms; it has liberalized and simplified the suffrage scheme previously outlined; it has enlarged the power and sphere of the zemstvos; it has promised revision of the labor laws and the improvement of the conditions of government and private employes. What effect will these measures have?

It is gratifying to note that certain eminent Liberals have realized the danger of excessive distrust and are appealing to the educated elements to save Russia from counter-revolution by giving Witte at least provisional support. Even Father Gapon, who has returned to Russia, deprecates the tactics of the extremists and the reckless use of the political-strike weapon. But the majority of the Liberals continue to demand "guaranties," and nothing, apparently, will pacify them except the convoking of a constituent assembly to frame and proclaim a very liberal constitution. The mutineers, the strikers and the disaffected soldiers are all clamoring for a constituent assembly.



SKETCH MAP OF "CHINA'S ANCIENT HOLY LAND"



In China's Ancient Holy Land

By Harlan P. Beach, F. R. G. S.

ONE who is familiar with the shape of the Chinese woman's tiny shoe and who has before him a map of oldest China can hardly fail to note the similarity to it in shape of that strip of land which contains the portion of the empire which is richest in historic memories and holiest in the national esteem. The top of this shoe reaches almost to modern Peking and extends westward to the Yellow River. The back of the heel is laved by the Gulf of Chih-li, from which the sole stretches a trifle to the southwest as far as the western boundary of Shen-si. The line which forms with the sole the sharp toe of the shoe extends to this point from where the Great Wall crosses the Yellow River. The territory just described, with an extension of the sole as far south as the Yang-tzu Chiang, (Yangtse) constitutes the region with which this study has to do. Besides its historic interest, the territory happens to be the empire's most populous section—which means the most densely peopled stretch of its size in the world,—and thus it reminds one of the old woman of our nursery days, who not only lived in a shoe but who was also forced to face the same problem of overcrowding that China's Great Plain perennially confronts. Described by modern provincial names, the region which we

are to visit consists of the southern half of the Imperial province of Chih-li, the lower two-thirds of Shan-si just west of it, most of Shen-si, still further to the westward, and the southern extension of the shoe, comprising Shan-tung with its great camel-head shaped promontory and most of the province of Ho-nan, Hu-pei, An-hui, and Chiang-su.

In point of scenery northeastern China is not as interesting as the southern and western portions of the empire, and yet it has a fascination for the traveler which they lack. Much of the region is as flat as our own prairies, but in Shan-tung there are hills and mountains, while west of the Great Plain the region rises into extensive chains and the famous tableland of Shan-si and Shen-si. The mountains are devoid of trees, and even the shrubs and grass are kept down to diminutive proportions by the avaricious fuel gatherer, who does not think it beneath his dignity in the more populous sections to pull up grass roots to warm his chilly home. The very barrenness of distant mountain ranges adds a sublimity to the scenery, as well as permits the rich colors of the soil to stand out in great effectiveness. Denudation of the mountains also leads to the washing away of great portions of the mountain side, so that a forrential rain gives the range the

This is the second instalment of a series of articles entitled "A Reading Journey in China," which will appear in THE CHAUTAUQUAN during the months of December, January and February. The first instalment included "China, the Sphinx of the Twentieth Century," by Guy Morrison Walker, and "Across Chili from the Sea to Peking," by Mary Porter Gamewell.



WEIGHING BUNDLES OF REEDS USED FOR FUEL

The scarcity of fuel leads to complete denudation of mountains, even the grass being gathered to burn.

appearance of some Titanic struggle in which the Dragon has come off victorious, as witness the red scars left by his gigantic claws here and there against the horizon.

The scenery of the Great Plain cannot fail to interest the traveler, if one expects flooded portions along the Grand Canal and near the Yellow River, where swamps and reedy expanses present little that is picturesque. If one were transported on a magic carpet to the Great Plain in January, however, he would give the lie to such a statement; for a drearier, more poverty-stricken sight can hardly be found than the Plain in winter. In the densely populated sections stretches out a great expanse of utterly bare earth, reminding one of a macadamized street. In such a setting one sees every mile or so in every direction clusters of houses in whose tiny yards stand bare trees stripped of branches except near the tops, the lower ones having been torn off to satisfy

the winter fire. Between these villages of adobe houses, with their tiled or graphite covered roofs there seems to be sown a multitude of gigantic mole-hills. Inquiry reveals the fact that they are grave mounds scattered in numerous family cemeteries. If one were sceptical about the statement, it would only be necessary to look upon them in early spring at the time of the sweeping-graves festival, when all China seems to be literally hastening to the tomb, not in coffins but armed with spade and broom and offerings of food for the departed dead. A wealth of gold and silver bullion, servants, horses and carts, all done in paper, go up in smoke. White streamers float from every tumulus and clouds of incense rise heavenward and leave the landscape clad in a filmy haze. But in winter this alleviation of monotony is lacking, and one seeks in vain for any fence or hedgerow or well defined road even. Were it not for the perpetually sunny

skies,—barring the occasional winter dust storms that descend from the remote Desert of Gobi and the loess regions of the northern tier of provinces,—a winter on the Plain would be hardly endurable.

Let the visitor be suddenly placed in this Plain in midsummer, and he could scarcely believe his senses. Now he beholds a semi-tropical landscape, even though he may be in the latitude of Washington or

the almost universal system of planting a variety of crops in alternating lines gives rise to the mosaic features which so charm the distant beholder. To be sure the sun is fiercely hot in July and August, and daily rains or showers finally flood the lower grounds; but for luxuriance of growth and power to richly reward the husbandman, the Great Plain stands supreme in temperate climes.



THE "TEN"

A fabulous image painted on the wall confronting a Yamen entrance to remind the official that he is not to have an avaricious heart when going among the people.

even of Philadelphia. As one looks down on the beautiful scene from the fringing mountains west of the Great Plain, there appears a vast and most beautiful mosaic made up of luxuriant lines of low growing vegetables interspersed with giant sorghum and punctuated with the dense green of the so-called date trees and the lighter shades of the slippery elms and willows that stand in the villages and in a well-to-do family cemeteries.

Travelers are always interested when they learn that many of these tiny farmsteads have been continuously cultivated for some three or four thousand years, and they naturally ask for an explanation of such remarkable fertility. No single answer can be given, as a variety of factors enter into the case. Thus the Chinese are superb gardeners, and their holdings are so small that they cannot be called farmers in the Western sense of the word.

of surface; weeds are almost unknown; broadcast sowing is too wasteful a method of planting, and so wheat is planted in drills and is carefully hoed; every scrap of fertilizer, even to the refuse hair that the barber removes from the face, is sacredly given back to the soil; and when necessary, the garden plot is irrigated with water drawn in ingeniously woven wicker buckets from the many wells. The great secret of fertility, however, is found in the

the beds of streams, whence it is swept out into the Yellow Sea. Each year it is estimated that millions of tons of this upper soil are transported by wind into the Gulf of Chih-li. Though the soil is thus renewed, it is gradually wasting away, and the time will come when the land will be as dependent upon fertilizers as in America.

It is the same loess formation, together with the rich mineral deposits of



ONE METHOD OF IRRIGATING RICE FIELDS

loess formation which covers most of the Plain and the higher lands of the north-eastern provinces. This is a fertile earth resembling loam but is differentiated from it by its porous and tubular structure. It covers high and low grounds alike, sometimes to the thickness of a thousand feet. It is very fertile, and manure is not needed when a fresh surface is exposed. It happens that the season for plowing or spading coincides with the time of high winds; so that each year a thin upper layer is carried by the gales to ravines and

Shan-si and Shen-si, that make the cradle of the Chinese race so attractive to foreigners. The loess has a perpendicular cleavage, which gives rise to the singular terraces of Shan-si and the grotesque shapes which isolated ridges assume. Where it is crossed by roads, the grinding cartwheels leave the dust nearly a foot deep, until the first dust storm comes along and sweeps it hundreds of miles away to the Plain. This process repeated for a thousand years has transformed many of those roads into canyons.



IN THE IMPERIAL PALACE GROUNDS, PAO-TING-FU

The writer has traveled in some of them that were fully sixty feet deep and not more than twenty feet wide. Where such roads are cut into mountain sides, he has often looked down the chimney of the cave houses of the terrace below, or stepped across the road into the homes excavated into the side of the terrace on which he was traveling. The visitor sees little of the coal and iron mines of this richest mineral province of China, yet beneath him lie the most remarkable deposits in the world. Not only are the iron and coal of most excellent quality, with an abundance of flux conveniently near, but the coal measures are thick and horizontal; so that the mines of the future in Shan-si will be entered by railway lines on the level, with no expense for hoisting machinery.

Visitors to the region which we are studying could not fail to note the marked difference between the Chinese seen in the Occident and those who swarm in

North China. Probably ninety-five per cent. of those whom we see in America come from a portion of China's southeasternmost province that is not larger than some of our American counties. Northern Chinese are much taller on the average, and were it not for their slightly oblique eyes and unobtrusive noses, they might be taken for decidedly brunette Americans. Unlike the Cantonese, dwellers in the North live in a district where rice gives place to wheat, where the enervating heats of summer are at least alleviated by most bracing winters, and where the more strenuous life produces stronger men. Yet the Chinese familiar to us is usually superior to his brother in the North in manual skill and in the fine arts, even if he is less attractive in physique and in a certain air of independence. Indeed the differences are so marked that it is easy to believe the theory that originally Central China was another Mediterranean and that on



CHINESE WOMAN CARRYING BABY

its northern shores dwelt this hardier race with Aryan traits and possibly a strain of Aryan blood, while on its southern side lived men of another race whose traits ally them more nearly to the inhabitants of the Indo-Chinese peninsula.

But we must hasten on to a study of those two features of the region under consideration which differentiate it from other sections of China to be studied in this series. We are in what is called the cradle of the Chinese race. This is only relatively true, since it is almost capable of demonstration that the northern Chinese were in the dim ages preceding authentic history immigrants from a western and more favored clime, possibly from that center of civilization lying below or to the east of the Caspian. Be his origin what it may, traditions reaching back to the time of Abraham or beyond reveal the immigrant in the yellow-soiled bend of the Yellow River and in its lower reaches. He is not a shepherd, even though some of the Chinese ideographs suggest such a calling. Thus the word for "righteous" is made up of the ideograph for "sheep" and "I" or "my,"—have a right to my own sheep; and the

word for beautiful is composed of the ideographs for sheep and great, with a possible suggestion of the time when a fat sheep was the Chinaman's criterion of beauty. He was an agriculturist, as he has mainly been during the subsequent four thousand years. Without trying to unravel the tangles of early Chinese history, it may be said with a fair degree of assurance that forty centuries ago—nearly a thousand years before the earliest assured event in Greek history, the Dorian invasion, and a century before Abraham was born—we find in North China, in the modern provinces of Shan-si, Shen-si, and Ho-nan, a people with institutions, government and religion, with a fairly well developed literature and a knowledge of the sciences and arts. In this region it is possible for such questions as the following to be put to candidates for literary degrees: "Fire-arms began with the use of rockets in the dynasty of Chou (B. C. 1122-255); in what book do we first meet the word *p'ao*, now used for cannon?" "The Sung dynasty (A. D. 960-1278) had several varieties of small guns; what were their advantages?" Here, too, another im-



FLOUR MILL AND VERMICELLI FACTORY

portant factor in modern civilization, the compass, seems to have been first used about 1100 B. C., when magnetic needles were given to ambassadors from a southern country to enable them to find their



A COUNTRY CIRCUS

Strolling performers stop in the open fields for audience to gather around them.

way home. With the perverseness which marks many things Chinese, these needles always point to the south and are known as "indicating south needles," or "south pointing chariots," alluding to an ancient arrangement by which the needle was mounted on a pair of minute and easily moving wheels. To name a third important invention, in the ancient capital of Hsi-an Fu, seven hundred years before Gutenberg announced the discovery of printing, the famous emperor T'ai Tsung caused the Thirteen Classics to be engraved upon one hundred and thirty-seven slabs of granite. No sooner was it completed than the idea of making this standard version accessible to scholars throughout the empire led to the multiplication of copies through rubbings that were taken, and those colossal granite type-forms are still used for a like pur-

pose. In 932 one Fêng Tao invented the present method of printing from blocks, while the inventor of movable type, Pi Shêng, made his discovery in 1000 A. D.

In this same old China the sciences received much attention. Six hundred years before alchemy, the forerunner of chemistry, began to be studied in Europe Chinese alchemists were trying to find the elixirs that would bestow immortality and change baser metals into gold. If legends may be believed, an astronomical board was in existence twenty-two hundred years before Christ. Apparently it was no sinecure to belong to it, since two of its professorial members are said to have been put to death for failing to foretell an eclipse. At any rate, at that early period they had fixed the length of the year more exactly than had the Romans in Numa's time. Decimal arith-

metic seems to have been in use 2,000 years before Christ, and in 1125 B. C. it formed the basis of China's oldest arithmetic. This venerable volume by Chou Pei contains a treatise on right-angled triangles, though the history of geometry in the Occident dates from Thales of Miletus, nearly five hundred years later. The oldest philological work in the world first saw the light in Ho-nan, probably at Lo-yi, eleven centuries B. C. Though it was added to some three centuries after Christ, it is still in use, and the descriptions of the work of artisans, its pictures of ancient tools, etc., show that three milleniums have not improved much upon early processes and models.

Leaving the realm of archaeology, let us visit a few of the many interesting places of this wonderful region. And first Hsi-an Fu in Shen-si may claim our



A CHINESE HOUSE OF THE POORER CLASS

notice. To reach this city requires about a month of travel, if the Peking-T'ao-yüan road is followed. The railway may be taken as far as Huai-lu Hsien,—a railroad under French supervision and very poorly furnished in the matter of even first class carriages. The station stops are interesting. Here stand in all their glory the station guards with rifle on shoulder ready to assert the majesty of railroad law. A host of hucksters, mainly sellers of eatables, besiege the car windows and it seems to be a principle with most travelers to buy at each stop. A well dressed Chinese desiring to show his friendliness, may buy a cucumber nearly

a yard long and present it with his compliments. If you dislike green cucumbers with the skin on and decline, your would-be host calls back the huckster, returns the purchase and thus saves his cash and his face.

The journey after leaving the railway is taken either in native carts or in the more aristocratic mule litter. The litter is simply a roofed box swung on poles between two mules. The former is like an old-fashioned Saratoga trunk, minus the front end and mounted on a pair of truck-wheels. From one to four horses or mules constitute the motor power and furnish unending labor for the carter, since they are attached tandem by a needlessly complicated tangle of ropes. Into this vehicle one packs personal baggage, foreign food, and bedding, and then seats himself crosslegged in the midst on the cart floor. The vehicle is springless, the road is only an uncertain collection of ruts, and gravity does its fell work the while. The only way in which to enjoy cart riding is to sit bolt upright, cling to the sides of the cart, keep your head in the middle, and never mind the frequently recurring blows which the head receives,—or else walk beside the cart.

The month of ups and downs, of dust and heat, or cold, of early rising and futile attempts to retire early at night, is relieved by the sight of distant mountains and wonderful loess terraces, of fields of poppy most gorgeously arrayed and sombered by groups of opium gatherers who go from plant to plant and scrape off with their thumb nail the exuding juice from which the poison is made. Up on the tableland stone is sometimes used for houses instead of the burned brick or adobe of the plain. Yonder, one above another on the hillside, a cluster of houses would make one believe himself in New Mexico, gazing upon a Zuni pueblo. Occasionally monuments are passed, some mounted on the back of great stone tortoises, others in the form of gateways that



POPPY FIELDS IN BLOOM

lead nowhere. Good mandarins who cared for the roads, model wives who refused to survive their husbands, or maidens who to better serve their aged parents remained unmarried,—these are some of the reasons for such structures. Once and again the traveler passes through villages where desolation reigns. The roofs are dilapidated, windows are paperless, no one is selling vegetables on the street, the few wretched inhabitants have faces that are drawn and leather-like, while every eye is glazed and dull. It is all due to China's curse—opium. Again and again has the writer asked groups of such villagers how many of them were slaves to the drug, only to hear the final confession that “eleven out of every ten” used it.

The Chinese inn, both in the plain and on the upland, is a never ending source of interest to Occidental travelers. A large square enclosure, or an extended oblong with successive courts, is sur-

rounded by low one-storied buildings where guests of every degree are temporarily domiciled. In the midst is a motley array of camels, horses, mules, donkeys, cows, pigs, and vehicles of every description. Except in the southerly part of our district, most of one's room is taken up by a brick platform-bed, with flues running from a fireplace in front through the bed. A few sorghum stalks produce an abundance of smoke and a modicum of heat for the weary traveler. If one eats Chinese food, all goes as merry as a marriage bell; but if foreign food must be cooked, it sets the whole inn by the ears, since the “foreign devil” is said to eat yellow oil, and to an average Chinaman butter is an abomination—as much so as the few rats and dogs that they occasionally eat are to the Occidental. In this court bedlam reigns until ten or so, when the wrangling of the “till manager” and his guests dies away, the opium smokers are in the

arms of Morpheus, and even the braying of animals, the grunt of the camels, and the shouts of the village watchmen die away. But John is up betimes, and the traveler may be well on his way three hours before dawn in winter. Ah, how appetizing the hot sweet potatoes of the itinerant vendor in a village smell, and how quickly they disappear when the hunger of the tableland is on one!



PICKING TEA

But we are approaching one of the venerable capitals of this age-old empire. We have descended from our last mountain into the Hsi-an plain where for miles extends a great expanse of most uninteresting landscape, relieved here and there by a temple or a mud village. Yonder is the object of our journey, standing out like a low range of hills against the sky, with ancient archer towers for peaks. At no point are these walls less than thirty feet high, and near the gates seventy feet is the rule. For more than four thousand years men and women have been thronging through these portals and trafficking in these ancient streets, just as they are doing today. "During the long centuries Hsi-an has been besieged and taken and sacked and rebuilt times without number. Within its walls kings have been assassinated and dynasties overthrown; but the old city has lived on. It is this eternity of things

that for a modern from Europe or America gives to Hsi-an a strange fascination." Hsi-an has its Broadway; but jewelry, carvings, jade ornaments are less in evidence than silk, cotton cloth, and tea. Everywhere there are proofs of its importance as a fur center, while on its Wall Street are banks galore. It should be remembered that this city and the province of Shan-si are producers of most of the bankers of the empire and that the overflow is found in Japan and even so far afield as our own Denver. The two memorials of the past which are most famous here are the forest of monuments upon which the Classics are engraved, already mentioned, and the Nestorian Tablet, which is one of the oldest Christian monuments in Asia. About a mile outside the western gate of the city is a small and dilapidated Taoist temple, in the midst of whose ruins are three tablets mounted on stone tortoises. The central one of these, surmounted by a Greek cross, is a stone that has testified for the Christian faith since the days of the glorious T'ang emperors. In that heyday of Nestorian missions, Olopun arrived in the Empire (A. D. 635), "having beheld the direction of the wind and braved all dangers and difficulties."

But other scenes invite us eastward to the Holy Land of China. To reach the province of Shan-tung we may retrace our steps, or turn to the southeast until we strike the Peking-Hankow Railway and then ride northward in comparative luxury as far as the station nearest K'ai-feng Fu. This city has been an ancient capital, and is near other still older seats of government. The common name of China is Chung Kuo, or Middle Kingdom, and K'ai-feng and these adjacent capitals were literally the centers of the powerful feudal states of the time, which were ruled by the emperor resident in the "Middle Kingdom." As we cover the twenty miles or so between the railroad and K'ai-feng, one realizes what an im-

mense amount of labor has been expended on "China's Sorrow," the errant Yellow River. General Wilson estimates that the embankment erected to prevent the overflow of the river near the old capital contains about a million cubic yards of earth for each mile! Though K'ai-fêng is some six miles south of the river, the fine dust has collected in great sand dunes, those next to the city reaching almost to the top of its walls. As we press toward its gates, we must be impressed by the hundreds if not thousands of wheelbarrows, drawn by a donkey and pushed by a man, which are the prevailing vehicle here. It is this region that Milton describes as—

"the barren plains

Of Sericana, where Chineses drive
With sails and wind their cany waggons light."

This is no figment of the imagination, since many of the barrows have sails at-

here of an ancient colony of Jews, which still has a remnant of three or four hundred. As Dr. Martin wrote after visiting the colony some years ago: "A rock rent from the side of Mount Zion by some great national catastrophe and projected into the central plain of China, it has stood there while the centuries rolled by, sublime in its antiquity and solitude. It is now on the verge of being swallowed up by the flood of paganism, and the spectacle is a mournful one."

Leaving behind us K'ai-fêng's high brick wall with its crenelated parapet, its buttresses, turrets, ponderous gates and outlying moat, we turn northeastward and proceed over the monotonous plain until finally the mountains of western Shan-tung loom up on the horizon like land seen from the deck of a ship. Reaching and skirting these foothills, we finally pass between detached hills to Chi-ning



A SMALL RIVER SHOWING CONGESTION OF TRAFFIC

tached which are used when the wind is favorable.

K'ai-fêng Fu is decidedly anti-foreign, so much so that the railway syndicate offered one of the missions money sufficient to build an excellent medical missionary plant, if they would occupy the place for ten years and thus remove prejudice. This has at length been done, though not at the expense of the railway. The most interesting fact connecting K'ai-fêng with the West is the existence

Chou, a large city on the Grand Canal. The city itself needs no further description, as it differs from others in no important particular, not even in its evident decay. The first glimpse of the Canal, which is one of the proofs of China's greatness, is decidedly disappointing. It should be remembered, however, that this stupendous piece of engineering, which stretches from Peking to Hang-chou Fu, some six hundred miles, has now passed almost into disuse as a through



CHINESE JUNKS

Note the eyes painted on the bows of the boats so that they may see to go.

route of travel. Its unnecessariness as a means of conveying tribute rice to Peking and the multiplication of coast steamers, as well as changes in the course of the Yellow River, have led to neglect that has resulted in silting up and disrepair. It is still used by an annual fleet of government vessels which make the journey with great difficulty, even at high water. Centuries ago, especially when it reached its completion under Kublai Khan, it surpassed any canal that has ever been constructed in the West. Its locks are not like ours, but are sluices constructed of stone with grooves into which are let heavy timbers which are put in or removed according to the state of the water, and over which boats are drawn by heavy windlasses. In its southern reaches it is still much used, and that which constitutes its northern portion, the Wei River, is a great artery of trade.

If one is on pony back, two days of

riding to the northeast will bring one to Ch'iu-fu Hsien, the home and burial place of China's Throneless King, Confucius. This Mecca of the Chinese is inhabited by direct descendants of the great Sage who lived from 551 to 479 B. C. Some of them are of the eightieth generation, and yet their genealogies are as unquestionable as if of only the eighth generation. Inside the parapets, moats, and gates of the city are the ducal residence, the temple, and the tablets that are so sacred in Chinese eyes. The chief centers of attraction, however, are the great temple near the great gate, and the cemetery where the remains of Confucius lie. The lofty yellow-tiled roof of the former looks like gold in the sun's rays, and the marble pillars with the exquisitely carved dragons coiled at the top are most striking. The image of Confucius within is eighteen Chinese feet in height and is colored as in life. His tablet bears the

words, "The seat of the spirit of the most holy ancient sage, Confucius," while the following are some of the numerous inscriptions in the vaulted roof: "The model teacher of all ages," "His holy soul was sent down from heaven," "With heaven and earth he forms a trinity."

To reach the graveyard one passes out of the north gate of the city through an avenue of cedars which to the Chinese typify undying fame. The avenue is known as the Spirit Road, "meaning that the spirit of the Holy Man, when invoked with proper rites, passes through these trees back and forth between tomb and temple." That part of the ten-acre cemetery which is occupied by Confucius' tomb, or rather his tumulus which is almost as large as a hill, lies toward the city. A paved court and a granite column are the only additions that the art of man has added to this vast mound; but an old tree planted by his beloved Tzu-kung and near it a tablet marking the site of a hut where this devoted disciple spent a six years' vigil near his departed master speak

to Socrates. This will be impossible as also a visit to the tomb of one of the most famous of China's women, "The Mother of Mencius," about eight miles from his city on a peaceful hillside. She it was who is celebrated in the hornbook memorized by more persons than any other in the world in the lines,

"Of old Mencius' mother selected a residence,
And when her son did not learn, cut out the
half-wave web."

The allusion is to the fact that being left a widow and finding that their home near a cemetery led the boy to think only of death and funeral ceremonies, she removed to another home near a butcher



A FUNERAL CAR CARRIED ON MEN'S SHOULDERS

volumes as to the grip this marvelous teacher had on his contemporaries.

It would be interesting to journey thirty miles southward from this holy ground to Tsao Hsien, the home of Mencius, who is to Confucius what Plato is



PAPER HOUSES

Used at Chinese funerals and burned at grave. Supposed to give dignity to the deceased as he enters the other world.

shop. Here the boy was in a fair way to become callous to suffering and death, and so a third home was selected near a school where the surroundings were favorable for his growth. Unfortunately Mencius was like other boys in being idle. To teach him his peril she resorted to the object lesson of cutting across a web of cloth which she was weaving, thus showing the dangers of a lack of continuity. It is a greater pity still that no one can



TYPES OF CHINESE PAGODAS

point with any certainty* to the home of

*The tradition which states that he first saw the light in the village of "Oppressed Benevolence,"—we translate the Chinese place names to indicate the doubtfulness of the story,—in the parish of "Cruelty," in the district of "Bitterness," in the state of "Suffering," sounds too Bunyan-like to deserve much credence.

China's Pythagoras, Lao-tzu, who was Confucius' senior by half a century. Yet we know that he lived in what is now the eastern part of Ho-nan, and so belongs to this Holy Land.

We must not leave classical China without getting a glimpse of her most sacred mountain, which lies sixty miles to the north of Confucius' city. This ancient T'ai Shan, Great Mountain, was mentioned in the Classics as being a place of worship for the famous monarch Shun in 2254 B. C. and from that date down to the present day it is the resort of pilgrims of every faith. Some of the pilgrim groups are pathetic to see, as this one, for instance, which a French missionary describes as being made up of old women, the youngest of them seventy-eight and the eldest ninety. They had come a distance of three hundred miles to "re-mind their god of the long abstinence from flesh and fish they had observed during the course of their lives and solicit as a recompense a happy transmigration for their souls." The trip to the summit, 5,100 feet above the sea, is most interesting, despite the nondescript affair upon which coolies carry the traveler and the swarming beggars who shock and anger one by turns. Millions of feet have made the toilsome ascent before you, not to exult in the magnificent panorama which there greets the eye, but to find what is promised above the entrance to the great temple at the mountain's foot, "T'ai Shan is decreed to give happiness," and to realize the name of the street upon which this temple faces, "Way to Heaven." The Occidental will most admire the view from the summit. To the north lie range after range of hills, sleeping in grandeur and solitude. In the other directions one sees the great expanse of the Shan-tung plain,—an ocean of grain in its season. Here and there one can trace the Wan River by its glinting waters and by the many silvery brooks that plunge into the main stream. What wonder that with

nature and religion, such as they know, prompting them, the Chinese are so under the spell of the old mountain that in February from five to ten thousand pilgrims of every age and condition in life will daily toil up the nearly six thousand steps that lead from the plain to the summit, despite weariness and cold. As a friend has written: "One hundred and fifty generations have come and gone since the great Shun here offered up his yearly sacrifice to heaven. Fifteen hundred years before the bard of Greece composed his epic, nearly one thousand years before Moses stood on Pisgah's mount and gazed over into the promised land, far back through the centuries when the world was young and humanity yet in its cradle, did the children of men ascend the vast shaggy sides of this same mountain, probably by this same path, and always to worship."

What they ignorantly worship is today being made known unto them in this holy, ancient land. In 1904 in the most holy province of Shan-tung alone there were two hundred and seventy-one Protestant missionaries living in twenty-three of its cities and towns and shepherding 14,226 communicants. Other portions of the region are also supplied, though inadequately, with Christian workers. T'ai-k'ang Hsien, within a few miles of the capital where Shun held his court, is a mission station, and so are K'ai-fêng Fu, Hsi-an Fu, and Ho-nan Fu which occupy the approximate or actual sites of ancient capitals. Beautiful Chi-nan Fu, now the capital of Shan-tung and from 1100 to 230 B. C. capital of the influential feudal State of Chi, is also occupied by the heralds of a better hope and an abiding faith. That city, which is only a day's journey north of T'ai Shan and from which we take the train for the German port of Tsingtao, is itself a parable of the new day that is dawning on China's most ancient and holy land. The hills around it remind one of the mountains around

Jerusalem; three copious springs near the western gate furnish an abundance of pure water for the large population and a surplus which recalls the prophet's vision of the waters which proceeded eastward from the temple to sweeten the Sea of Death (Ezekiel 47:1-10); while the manifold activities of the missionaries residing there are in fulfilment of the broad program found in Jesus' commission to the Twelve (Matthew 10:1-10). The region that we have been studying has a glorious past; it has enjoyed the ministrations of three of the world's greatest sages; but its teeming millions need something more than the newly built railway and the science and civilization of the West: its preëminent need is Jesus and the lives and examples of men who have His spirit and His desire to save. "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

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RIVER BOAT USED FOR TRAVELING ON THE YANGTSE

Up the Yangtse to Tibet

By Mary Porter Gamewell

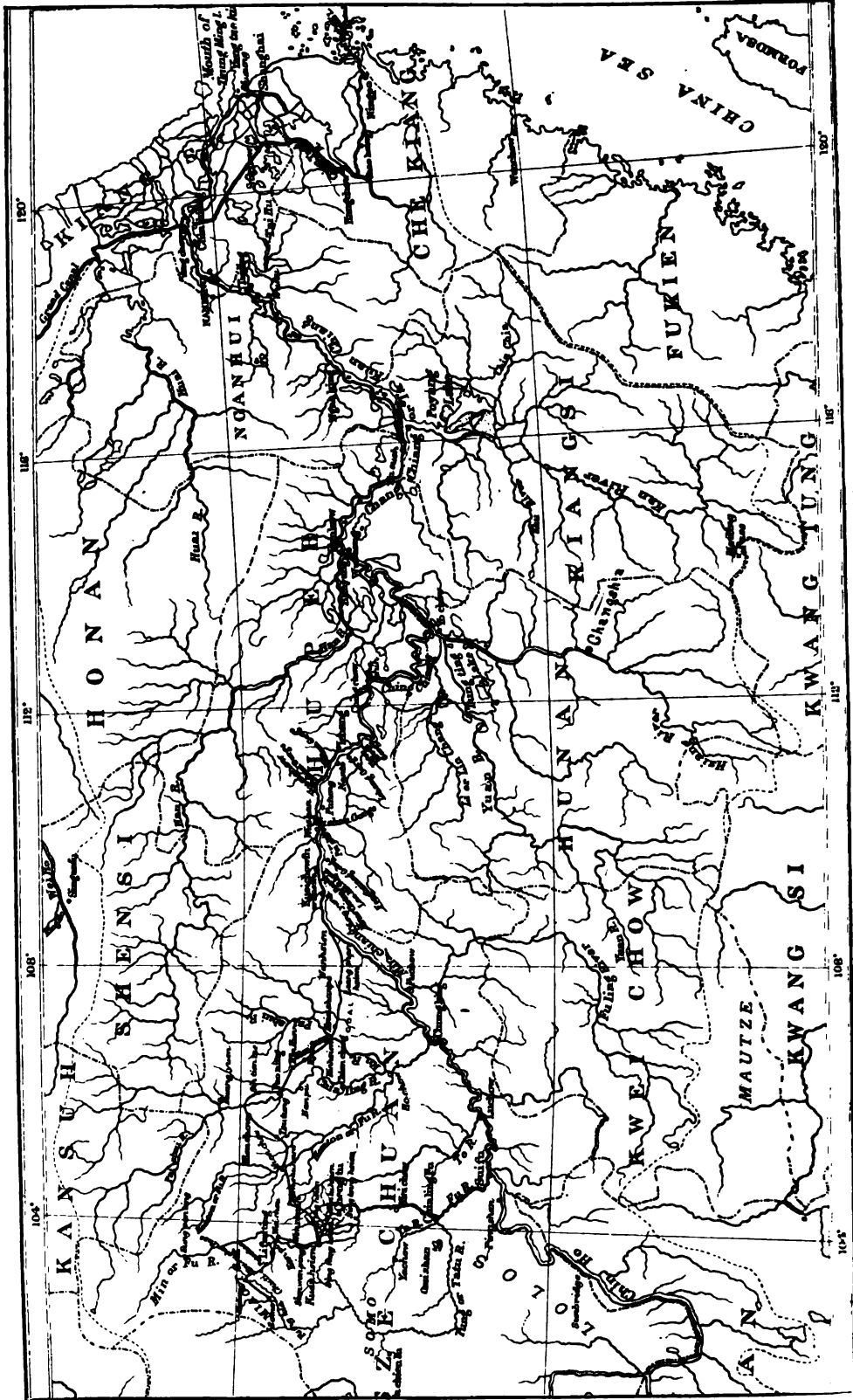
THE great mass of the Yangtse's yellow water met us, in the arms of the Pacific Ocean blue, thirty miles from China's yet-out-of-sight coastline. It seemed very appropriate that a river, whose waters could make such an impression upon the great deep, should be called "Son of the Ocean;" although the authorities say that this is not a correct translation of Yangtse and that the name was derived from one of the provinces which the river drains. Our vessel steamed from the blue into the yellow water over a line clearly defined upon the quiet sea. After a few hours we sighted the coast and soon thereafter made our arrival at Shanghai.

Shanghai is not upon the banks of the Yangtse, but twelve miles up the Wusung river, which is a mile wide where it

empties into the Yangtse. The ocean liners are too large for the Wusung, so passengers are transferred to tugs which carry them up the Wusung to Shanghai.

The native city of Shanghai and the foreign settlement lie only two or three miles distant from each other. The native city has a circuit of about three miles. The six gates in its walls lead into extensive suburbs. The city is located in a wide and fertile plain, which is intersected by numerous waterways connecting it with Su Chow and other rich cities on the Grand Canal. Besides, the great Yangtse gives the city commercial connection with even distant Szechuan and other western provinces, as well as with the more accessible provinces, whose commerce it and its tributaries command.

Shanghai streets, like the streets of



MAP OF THE YANGTSE VALLEY



A STREET IN SHANGHAI

most southern cities in China, are about eight feet wide and paved with stone slabs. The streets are usually crowded with people, and the whole city is unspeakably filthy.

In great contrast with the native city is the so-called foreign settlement. In the latter, the municipalities of the different foreign nations unite in making, and keeping in beautiful order, broad thoroughfares known as Nanking Road, Peking Road, Seward Road, and other names geographical and otherwise. Parks, clubhouses, fine hotels, bands of music, extensive business houses, beautiful church buildings, a fine boulevard on the river, called the Bund, the shipping of the Bund, the Consulates with flying colors, carriages, automobiles, electric lights, and other modern appointments of the modern city, impress the voyager with the fact that on this far off shore he has found a gem of a city which in beauty and enter-

prise equals the finest cities of his home land. Rickshaws, wheelbarrows and sedan-chairs, however, mingle with bicycles, automobiles and carriages, and remind one that he is in the Orient, the land of cheap labor.

Most visitors to Shanghai wish to visit Suchow, which lies northwest from Shanghai, and is easily reached from Shanghai by either the Wusung or Huangpu river. Suchow is considered by the Chinese their finest city. It is connected by numerous waterways, including the Grand Canal, with the commercial centers of the richest provinces. The environs are highly cultivated. The Chinese have a saying, "To be happy, one must be born in Suchow, live in Canton, and die in Liauchow; for in the first are the handsomest people, in the second the most costly luxuries, and in the third the best coffins."

A coffin, by the way, is not the ghastly



CANAL IN THE CITY OF SUCHOW, CHINA

object in China that it is considered in the West. A man will purchase his coffin while he has money to command a good one, and will think nothing of having it standing around in his home waiting for him. Not only so, after a man is in his coffin, it is not at all uncommon for his family to keep the corpse sealed in its coffin for years, waiting to accumulate money enough to give the body a fine funeral. We know a man whose father died while he was a child. The widow kept the body until the child grew up, and had had his education; then before the young man should go abroad to receive his physician's degree, he stopped at home long enough to bury his father. This act of the son was a bit of filial piety.

Filial piety ramifies and modifies domestic economy, political economy, and everything else that has to do with human relations in China. It produces some odd results in some of its operations as for instance, when a man gave all his attention to getting his father's corpse out of the burning home, and in the meantime, his

wife and children were burned to death. We have been told that there is a penalty in China for letting one's father's corpse burn. Of course, if the law teaches the lesson implied by fixing such a penalty there may be some excuse for the misdirected activity. Then the Chinese have a saying, that if a man lose a parent he can get another, but he cannot get another parent. This man made the government cover care of the corpse as well as the care of the living parent.

At Shanghai our party made preparations for a long journey, for we were bound for Chungking in Szechuan, where the empire-province lies on the border of Tibet.

To be sure, one thousand miles of journey would be made in a luxurious river steamboat; but beyond that weeks of journeying in native boats, we should be dependent upon our bedding and food supplies. Fish, meat, fruit, vegetables, butter and milk, in short, such supplies, as well as portable stoves



CONFUCIAN TEMPLE AT NANKING AS SEEN FROM THE CANAL

Nanking. The name means "southern capital." Nanking was made China's capital at two different periods. First for A. D. 317-582, and again from 1368 to 1403, when Hung-Wu, who founded the Ming dynasty, established his court there. In 1403, Yung Loh, son of Hung-Wu, seized the throne and removed the capital to Peking.

The wall of Nanking is thirty-five miles long, and encloses cultivated fields as well as the buildings and streets of the city.

The tomb of Hung-Wu is near the wall of Nanking, and its approach is marked by colossal stone figures of men, horses, elephants, camels, and other animals, such as guard the avenue to the Ming tombs, northwest of Peking.

The Porcelain Tower in Nanking was once celebrated the world over. It was built by Yung Loh for the Empress, and was nineteen years in building. It was completed in 1430 and blown up by the Taipings in 1856.

The concourse of scholars called together by the examinations, and its large

libraries and bookstores, help give Nanking its place as a literary center. It is considered one of the first places of learning in the empire.

In 1852, the Taiping army struck the Yangtse at Hankow, which it captured, then swept with fire and sword down the river, to the ruin of Nanking, Chinkiang, and other cities which lay in the route of the victorious army. The movement was led by Hung Lui Chuen, who in a mountain village in the south, fell in with a native evangelist, who had been a pupil of China's first Christian missionary, Dr. Morrison. From him he received religious tracts, to which he gave little attention until ten years later. In the meantime he had fits and visions. The visions he was led to connect with the subject of the tracts. He sought the missionaries and was converted. Then Hung Lui Chuen taught others and, after a while, had a following. He and his followers were persecuted and therefore took to arms. Victory attended his army. Then he became convinced that he was divinely

appointed to rule China, and when he took Nanking and set up his capital there in 1853, he seemed on the high road to the fulfilment of such a destiny. His soldiers sang hymns and his officers preached sermons to their troops. He sanctioned robbery, took to himself many wives, and in many other ways ordered both his teaching and example to suit the temper of his following. He kept the seventh day as Sabbath. He promulgated the Ten Commandments. He banished the books of Confucius from the civil examinations, and substituted the Scriptures.

When the British and French marched against Peking in 1860, the Emperor fled, and when Lord Elgin's Embassy sought to make a treaty with China after the taking of Peking, the Taipings were still in strong positions in the Yangtse valley. Dr. W. A. P. Martin, who accompanied the Embassy in the capacity of interpreter writes, in "A Cycle of Cathay," that Lord Elgin, finding the Emperor fled, thought

seriously of opening negotiations with the rebel chief, but was deterred by the Catholic influence. There are many and varied opinions as to what were the nature and possibilities of the Taiping rebellion. But undoubtedly the insurgents were



TEMPLE FRONT, NANKING



"TOPE" OF THE INDIAN PATTERN NEAR YANGCHOW, CHINA

Forty feet in diameter at the bowl and over 200 feet high. There is said to be but one other tope of this kind in China.

disposed to throw off the bondage of antiquated ideas and customs, and seemed to have an ability to assimilate new ideas. Success followed the arms of the Taipings, until General Gordon, since famous as the Hero of Khartum, took command of the Chinese Government troops, and finally overthrew the army of the insurgents. Thus was lost, first by diplomacy and again by a foreigner's interference, what Dr. Martin calls "an opportunity such as does not occur once in a thousand years."

From Nanking our course bent southwest and brought us to Kiukiang, on the south bank of the river and in the province of Kiang-si. This province has an area greater than that of all New England. There is a celebrated spot among its beautiful hills where Chu-lu, the great commentator of Confucius, lived in the twelfth century, and which is visited by



THE CAMPUS OF NANKING UNIVERSITY (METHODIST)

many of the Chinese *literati*, who make pilgrimages to this ancient home of their revered teacher and philosopher.

At Kiukiang one may find most beautiful porcelain, some of which is peculiar to that region. Not far from Kiukiang are porcelain manufactories which were established in 1004, and the best porcelain of the country is procured there.

Still steaming up stream, we arrive at Hankow,* on the north bank, in the Hupei

*Hankow takes pride in its great "bund" some two hundred and fifty feet wide and a half mile long with its lofty river wall ascended by flights of stone stairs forty feet from low

province, and possibly visit Wuchang, the city's twin sister on the south bank, which is the capital of the province. The river Han joins the flood of the Yangtse at Hankow. At times the melting snow causes the river to rise forty or fifty feet, and its increased volume greatly augments the force of the Yangtse's powerful current which is here a mile wide.

We met the veteran missionary Grifwater. The Yangtse is both the pride and the terror of the city as its summer flood often means the sweeping away of many frail houses and even necessitating the use of boats on the bund between houses and offices.



WAN FUH CHIAO, BRIDGE OF TEN THOUSAND HAPPINESSES, NEAR YANGCHOW, CHINA

A similar bridge at this place was destroyed (about 1857) to prevent the Taiping soldiers from advancing further.

feth Johns, D. D., at Hankow.* It is he who declares that he has investigated scores of riots against foreigners in China, and has always been able to trace them to the headquarters of the government's officials. The people are peaceable, and they are usually only curious or indifferent in their attitude toward the

foreigner. In many cases they show themselves friendly; but they are subject to superstitious fears, and are ignorant. It is always the *literati* and official class who hate and oppose foreigners; and when it serves their purpose to have an uprising—great or small—against foreigners, all they have to do is to put into circulation



GOVERNMENT EXAMINATION HALLS AT NANKING

[*Hankow is the great tea market of China, but the quality of its tea having deteriorated of late years, the British trade has been diverted largely to India. Thirty years ago 93 per cent of the tea used in Britain came from China. Now with increased consumption, 89 per cent. is imported from India. But the Russians have established themselves firmly at Hankow and their factories of "brick tea" supply much trade for the Russian market. The importance of kerosene oil, to quote the famous traveller Mrs. Isabella Bird Bishop, has increased by leaps and bounds:

America is taking the lead, and importation is greatly diminishing the production of the native illuminating oils. This kerosene oil, imported from Russia, America, and Sumatra, to the quantity, in 1898, of 16,955,000 gallons, goes from Hankow through six provinces. It is one among the agents which are producing changes in the social life of China. I have seen the metamorphosis effected by it in the village life of the Highlands of Scotland and Korea,

where the saucer of fish oil, with its smoky wick, and the dim, dull *andon* have been replaced by the bright, cheerful paraffin lamp, a gathering point for the family, rendering industry and occupation possible. Chinese rooms are inconceivably dark, and smoking, sleeping, and gambling were the only possible modes of getting rid of the long winter evenings among the poorer classes till kerosene oil came upon the scene.

Hankow has eight regular guilds, which are banks and cash shops, rice and grain dealers, clothiers and mercers, grocers and oilmen, iron-masters, wholesale dealers in copper and metals, dealers in Kiangsi china, and wholesale druggists, Hankow having one of the largest and best drug markets in China. . . .

There is much that is admirable in these guilds, and their trades-unionism, combinations, and systems of terrorism are as perfect as any machinery of the same kind in England. In any matter affecting the joint interests of a trade, the members or their delegates meet and consult. The rules of guilds are both light and severe, and no infringement of them is permitted without a corresponding penalty; these penalties vary from a feast and a theatrical entertainment being inflicted on the guilty person to expulsion from the guild in a flagrant case, which means the commercial ruin of the offender.—*From the Yangtse Valley and Beyond.*]



RIVER AND COAST JUNK, NEAR HANKOW, ON THE YANGTSE RIVER

stories and suggestions which appeal to the superstitious fears of the people, and thus arouse them to deeds of violence.

Dr. Johns had an experience which illustrates his statement. He saw a man circulating an inflammatory placard among a crowd he was addressing. When confusion followed and violence to his person was threatened, the doctor made his way to the magistrate and demanded protection. While in the magistrate's office, among the "runners" and other "hangers-on" that throng every official's premises, Dr. Johns discovered the very man who had carried the placard into the crowd, and who had incited the trouble which followed. If the official had not sent the man on his errand of mischief, the man knew, nevertheless, that his act was in accord with the magistrate's wishes.

The Chinese are a peace-loving and law-abiding people as a rule, and easily

governed. The Chinese Government is magnificently organized and has a marvelous grasp upon all the details by which it manages to direct, control, suppress, and humor into patient obedience, the country's vast population of four hundred millions. There is good reason to believe that foreigners have met no peril in China which the Government might not have averted if it had been disposed to do so.

In excuse for the Government, it may be said that the intrigue and "bluff" by which Russia settled herself in fortified positions upon the Liao Tung peninsula; the grasp and blows of the "mailed fist" at Chiaochow; the subtle and often boldly open encroachments of the Roman Church, backed by the French Government; and the conviction that a Western nation forced upon China a deadly drug from which the rulers were trying to save the people,—these and other deeds of the

West, could not do otherwise than stir resentment and hate. And when the Government is powerless to vent its hate in a pitched fight with the object of its hate, naturally its animosity finds vent through underhanded channels, and leads by subtle suggestions to open deeds of violence on the part of the people. In that case the Government, though really responsible, may disclaim responsibility.

Then again, though Chinese officialdom is terribly corrupt, among Chinese statesmen there have always been just men, with talent for leadership and a growing appreciation of China's need, whose minds were friendly towards progressive ideas from the West. These men might have been influenced to the great advantage of both China and the West, if the approach of the West had more often been patient and kind, instead of arrogant and intolerant.

From Hankow our course bent southwest, and brought us to Yochou, where the Yangtse touches the northern boundary of Hunan province. The people of

this province are reputed to be turbulent and bold. Soldiers recruited from Hunan are known as "Hunan Braves;" but this appellation does not indicate that any great honor is accorded those "braves." For in China, public opinion finds its ideals and highest ambitions in literature, philosophy and civil office. The pomp and glory of war do not appeal to the Chinese mind. A cultivated Chinese gentleman once made the pertinent inquiry, "Why is it not more superior to lead the world in art, literature and philosophy, than to be known as a conqueror by force of arms?" Meaning, what is there in the glory of arms to appeal to the people, capable of high attainments in intellectual pursuits. Though soldiers have been only tolerated in the past, as an evil necessary to the suppression of other evils—such as rebellions or barbarian invasions—whenever China fully arouses to the demand for an army which shall be able to meet successfully the armies from the West, she will find in her people material for an army whose valor will match



KIUKIANG, A CITY OF CENTRAL CHINA



THE TWO METHODIST EPISCOPAL HOSPITALS IN CHUNGKING, WESTERN CHINA

The new General Hospital (for men), with a capacity of two hundred beds, is on the left, and the William Gamble Memorial Hospital (for women), with a capacity of eighty beds, is on the right.



DOCTORS STONE AND KAHN OF KIUKIANG, CHINA, WITH THEIR NURSES AND BIBLE WOMEN

The group stands in front of the Elizabeth Skelton Danforth Memorial Hospital. The physicians are graduates of the University of Michigan.

that of the best armies of the world.

When Great Britain took Wei-Hai-Wei on the coast of China, she pursued her usual policy and organized a company of native soldiers, with British officers in command. When the Allies met the Chinese Imperial army in hard-fought battles around Tien-Tsin and finally stormed and took the city in the summer of 1900, preparatory to the march on Peking, the Chinese troops, officered by British gentlemen, fought shoulder to shoulder with the British. The fight over, one day some one talking carelessly made the usual claim that the Chinese are cowards, whereupon an officer, who had led that valiant band of British-uniformed Chinese, spoke for his men with all the ardor of British love of fair play. He said, "I hold that when men follow their leaders up a bullet-swept street, and right over the very barricades from which the bullets are pouring, they are no cowards; and that is what our Chinese troops in British uniform did."

Changsha, the capital of Hunan, lies up the Siang River, which is a tributary of the Yangtse. Changsha has a population of about one million, and is interesting from the fact that the Dragon Boat Festival has its origin here.*

Proceeding up the Yangtse to within forty miles of Ichang, one catches sight of the mountains whose wild waters, deep gorges, and magnificent views give decided change from the monotony of scenery which prevails below Hankow, where the country, both north and south of the river, is comparatively flat.

At Ichang, the head of steam navigation, we chartered a native boat for the trip to Chungking which lies beyond the gorges and the rapids six hundred miles

*The story is that Ch'u-P'ing a famous minister of one of the feudal princes in the fourth century B. C., being unjustly dismissed from favor, committed suicide by drowning. His death gave rise to an annual spring festival, known as the Dragon Boat Festival when an imaginary search for his body is made in every available stream of water throughout the Eighteen Provinces.

farther up stream. The boat was eighty feet long, with four passenger cabins, ten feet by eight feet, and a crew of forty-two men, including the captain and pilot. The price fixed for the boat was about one hundred and sixty dollars, which sum was supposed to cover the food and wages of forty-two men for one month, to pay for extra men at the rapids, to provide large quantities of bamboo ropes to be used in pulling our boat over the rapids, and, besides, to give the captain his profits.

The first day from Ichang brought our



WIND-BOX GORGE ON THE UPPER YANGTSE

boat into the gorges and the beginning of troubled and dangerous waters. Three propelling forces were provided for the boat. There was a great sail to catch a favoring breeze when the waters permitted sailing; there were heavy-handled, broad-bladed oars, hung on pivots on each side of the deck forward of the passenger cabins, and eight lusty men ready to stand at the same; there were hundreds of feet of bamboo rope in massive



IN THE BLACK ROCK GORGES OF THE UPPER YANGTSE

coils, waiting the call of the "trackers." The pilot took charge of a forward rudder—a massive oar forty feet long, projecting thirty feet over the bow. A dip of this oar many times saved our boat from capsizing. Close by the pilot was a drum, which, beaten according to the order of the pilot, was to direct the trackers; they must find foothold on the cliffs that shadowed the swirling waters, and, with ropes often one-fourth of a mile long, pull the boat over the rapids. Men in small boats were to watch where the sharp rocks near the banks might catch and sever the sagging ropes.

The vertical walls of some of the gorges rise a thousand feet from the water and seem to overhang the narrow stream which they enclose. Through these gorges the wind fairly howls at times; then the boats wait for it to subside before they can sail through. If there be no wind, the oars are brought into requisition. Beyond the gorges, the tow-path

sometimes leads several hundred feet above the river, along precipitous mountains, and across the face of cliffs, where there appears to be hardly foothold for a goat. At each rapid, there is a little settlement of trackers, who are employed to aid each boat crew in passing the rapids. Often as many as one hundred extra men are needed for each boat. The boats tie up or anchor below the rapids and wait their turn. It sometimes happens that the boats are so numerous that the last comers have to wait several days for their turn.

Contrasted with the monotony we had experienced on the lower Yangtse, we had interest and excitement enough when our turn came to be pulled over the rapids of the upper Yangtse. Long tow-lines were thrown to the trackers. The drum signaled and the boat swung into the current. Then we saw the men bending almost to the ground, as they tugged at the long ropes, but the boat moved so slowly

against the rushing, roaring waters, that it seemed not to move at all. At last, after a half-hour of tugging trackers, roaring waters, rolling drum, and shouting pilot, our boat passed the two or three hundred yards of rapids, and swung into calmer waters, to repeat the experience at each one of the series of rapids which infest the waters of the upper Yangtse.

For two weeks our course lay over turbulent waters, through narrow gorges, under frowning precipices, and in the shadow of lofty mountains. A member of our party remarked that she felt oppressed by the continual grandeur of it all—as though she were passing through Hades.

As we neared Chungking, the mountains receded somewhat, and a more restful hill country filled the foreground. One day, a month after we left Ichang, we swung around a bend of the river in sight of the city. The vast and solemn solitudes out of which we had come left us with an impression of having arrived at the end of the world, with the habitations of men left far behind, and the great city, with its frowning wall encircling the rocky spur on which the city lay, seemed an unreal thing, a vision.

Chungking has a population of two hundred thousand. It stands upon its rocky foundations between the Yangtse and Chaling rivers, just where the latter sends its waters into the flood of the Yangtse. Many trade routes converge here, and it is the distributing point for the imports which supply the demands of the populous and wealthy province of Szechuan.

The people of Chungking impress one as kindly, easy-going, pleasure-loving, and well-to-do. But here, as elsewhere in the province, opium is working havoc. Large tracts of land which ought to be growing grain are given to the cultivation of the opium-yielding poppy. Mr. Gamewell, after a trip through Szechuan, writes, "I stood on the hills in March, when the poppy was in bloom, and saw as far as the eye could reach in every direction, the fields covered with the flowers of the deadly poppy." Though Szechuan is a province of great fertility, the poppy has so taken up the fields that rice must be imported to feed the people. Hardship is increased by the high freight rates caused by difficult transportation. It was the high price of rice which caused the suffering which was used to incite the



CHUNGKING, WEST CHINA, AS SEEN FROM THE COUNTRYSIDE

Note the multitude of gravemounds in the foreground.



A BOAT VILLAGE ON THE MIN RIVER

riot of 1886. On the night of the riot, Mr. Gamewell made an appeal to the magistrate who had been very friendly. The magistrate, forced by the stress of affairs out of his usual reserve, exclaimed vehemently, "We have in this establishment two hundred men, *and they are two hundred opium smokers!* On whom can I depend?"

Chengtú, the capital of Szechuan, is distant from Chengking three hundred and fifty miles overland. There are no roads for wheeled vehicles between Chungking and the capital. The journey must be made on horseback or in sedan chairs. Our party chose the latter, and were carried in chairs over a road which is paved with stone all the way.

Travelers say of Chengtú, that it is a beautifully kept city, and the cleanest city in China. With its population of three hundred and fifty thousand, it lies in the midst of a plain eighty miles long and forty miles wide, which is considered one of the most populous portions of the

globe. The inhabitants of this plain are said to number 3,500,000. Many large cities, distributed over the plain, are in sight from the walls of Chengtú. The soil of this teeming plain is remarkably fertile and yields rich harvests. Like many other provinces of the Empire, Szechuan has apparently unlimited resources of mine and field and possibilities of immense wealth when modern methods shall give her full command of all her resources.

As to modern methods, one comes upon some astonishing developments in out-of-the-way places in this marvelous Empire of a marvelous people. For instance years ago a traveler found the Chinese at their salt wells using natural gas to evaporate the water from the salt. The more one travels in China, the more one feels that if he affirms of anything that it cannot be found in China, he has only to travel farther, to find himself in error.

We in the North had never heard of the Chinese using cow's milk or that they ever made butter. In Szechuan we found the



SALT WELLS, TZI-LUH GIN, SZECHUAN

Many of these wells are more than 3,000 feet deep.

milkman driving his cows from door to door, milking for each patron the quantity of milk called for; and we found butter, also. The butter was made in Tibet, packed in skins and brought into Szechuan where it is used in considerable quantity.

We made our return trip to the coast in a season when only extraordinary pressure would induce one to venture on the waters of the upper Yangtse. The autumn and winter months are considered the safe season for navigating the river above Ichang. When the snows on the mountains begin to melt, the water pours into the narrow channel of the river in great floods, rising sometimes within a few minutes, sixty feet above its ordinary level. Boats cannot travel at night and therefore tie to the banks or cliffs as the case may be. There have been boats so tied which have been swamped by the descent of a wall of water, which came rushing through the darkness so swiftly

that the boatmen had only time to hear the roar of the on-rushing terror before it was upon them, and their boats, tied fast, went under. Other dangers make perilous and finally impossible the navigation of the upper Yangtse in the flood season (spring and summer months). What in low water were rapids, in high water are whirlpools so numerous and so powerful that the boats cannot escape them.

A great riot destroyed our homes and threatened our lives. After keeping us in his Yamen for two weeks the magistrate sent us at two o'clock in the morning of a summer day on board a boat, and with a strong guard saw us off on our perilous journey. The floods were coming, and the season was at hand when boatmen would refuse to risk their boats upon the waters. As it was we were put upon a freight boat because the deck, where we must bestow ourselves, was several feet below the level of the deck



CHINESE OFFICIALS BEFORE THE GREAT GATE OF THE EXAMINATION HALL, CHENTU

of a passenger boat ; therefore, our weight would not make the boat so top-heavy and we would be in less danger of capsizing. Running away from threatening death, death seemed chasing all about us. I knelt on our deck and so brought my eyes on a level with the deck in front, where our men were standing to the oars. I could see shallow currents running on top of other currents and the water seemed to be going in every direction at once. Then came whirling the great black depths of the whirlpools! It was brave work our gallant oarsmen did. Standing face to the prow they rowed, the wind slapping about them and howling wildly. With great skill and precision they bent, might and main, to the oars. For an instant's relaxation, each man sat on the great beam-handle of his oar ; then with a spring, every muscle in action, they bent again to the oars just in time to save us from disaster.

So we went through the whole day. Our hearts glowed with admiration and

clove to those sturdy men of brawn and wondrous skill and courage on whose skill and faithfulness our lives depended. My face was quite near the feet of one of the two hindmost men. I watched their rhythmic tread as they kept step with the regular pat, pat of all the other feet. After a while the man, looking over his shoulder, shouted above the howling wind and asked, "Are you afraid?" I shouted back, "With such men as you at the oars how could I be afraid?" Simple hearted as he was, brave and skilful, his face broke into a broad smile and he shouted my reply to the man in front of him, and he in turn shouted it to the next, and he in turn shouted it to the next, until the word had gone the rounds of the whole lot. Each man as he heard it beamed upon me with a smile of good will, which good will was manifested all the rest of the way down the river. Such is the power of a word of appreciation and so akin to all mankind are those brave boatmen of the upper Yangtse.

These men on the boats of the upper Yangtse are the only picturesque Chinese whom I have seen. To begin with, they have no queue in sight. The queue is wound around the head and covered with a turban. Many of the boatmen are from Hunan, that province of the turbulent and bold and brave. The queue was imposed upon the Chinese as a sign of their subjugation, when the Manchus overthrew the government nearly three hundred years ago. These men of the upper Yangtse have never been reconciled to the queue. They dare not cut it off for that would be treason to the government, and their heads also might be cut off. So they hide the queue under a turban, and the effect is very pleasant. They bind their legs from ankle to knee with long bandages to save from strain, or rupture of blood vessels, in hard climbing. Their trousers end at the top of the bandages, and they wear sandals woven of straw



NATIVE WHEELBARROW ON THE CHENTU PLAIN, WEST CHINA

upon their feet. The combination, finished with short jacket girded tight with a sash, is picturesque and attractive.

Our men brought us from Chungking to Ichang in four days. We had taken

just four weeks for the journey up stream from Ichang to Chungking. The difference speaks volumes concerning the currents on which we rushed to our destination.

Doubtless the boatmen are still urging their skilful way over the waters of the upper Yangtse. But mighty changes are developing rapidly all along the lower



THREE TIBETANS

reaches of the river and pushing surely and permanently into the innermost parts of the great Empire. Those who are acquainted with affairs in China know what a marvelous thing it is that, within the past year or two, the government has established postoffices all over the provinces. In Peking there are reading rooms where all who wish may find information from the West on science and other subjects, as well as the latest news. Schools for instruction in science and language are springing up in great number. Newspapers are multiplying. In Peking alone there are six different publications. Chinese leaders are saying, "If we would



SCENE IN THE HARBOR OF ICHANG, THE HEADQUARTERS OF STEAM NAVIGATION ON THE UPPER YANGTSE RIVER

In the boat shown in the foreground is the "sacrificial cock." According to Chinese custom the cock is killed and some of the feathers and blood stuck on the front of the boat as an offering to the gods in the hope of ensuring a prosperous voyage.

be a great people women must be educated," and some are sending their daughters into mission schools. The government has sent a commission abroad to study methods with reference to introducing further reforms into the Empire. Now is the day of a great awakening of a people who have the characteristics that make a great people. And now is the opportunity of Christian nations to make the awakening as glorious as it is great.

End of February Required Reading for Chautauqua Literary and Scientific Circles, pages 403-438.



REVIEW QUESTIONS

IN CHINA'S ANCIENT HOLY LAND

1. What are the geographical features of "oldest China?"
2. What provinces does it include?
3. What striking contrasts appear in the Great Plan in winter and in summer?
4. What is the secret of the great fertility of the plain?
5. What is true of the roadways of the region?
6. What possibilities for mining has it?
7. Describe the difference between Northern and Southern Chinese.
8. Show how early China had developed various important inventions.
9. What progress did the Chinese make in the sciences?
10. Describe some features of a journey to Hsi-an Fu.
11. What peculiarities has a Chinese inn?
12. Describe Hsi-an Fu.
13. What trouble is caused by the Yellow River?
14. What interesting sights may be seen at Kai-feng?
15. Give an account of the Grand Canal.
16. Describe the home and burial place of Confucius.
17. What is told of the influence of the mother of Mencius?
18. Describe a visit to Tai Shan.
19. What progress has been made by Christianity in Shan-tung?

UP THE YANGTSE TO TIBET

1. What is the situation of Shanghai?
2. How does the foreign compare with the native quarter?
3. What is the Chinese estimate of Suchow?
4. Where is Szechuan?
5. How has commerce on the Yangtse changed with the coming of the foreigner?
6. What provinces are touched in the journey from Shanghai to Ichang?
7. What are some of the external peculiarities of Nanking?
8. Describe the Taiping rebellion.
9. Why had this rebellion universal significance?
10. What associations have Kiang-Si and Kiukiang?
11. What quality is ascribed to the people of Hunan province?
12. Describe the equipment of a native boat for the journey through the Yangtse rapids.
13. What are the dangers of this trip?
14. What great industry flourishes at Chung Kiang?
15. What are the characteristics of the great plain surrounding Chengtu?
16. What peculiar dangers attend a descent of the Yangtse in the spring?
17. Describe the picturesque costume of the boatmen.
18. What indications of new points of view does the traveler find in China?

SEARCH QUESTIONS

1. How does the province of Szechuan compare in size with European countries?
2. What city is called the "Manchester of China" and why?
3. What was the "Ever Victorious Army?"
4. What is a Sinologue?
5. What is Taoism?
6. Who were the Nestorians?
7. To what country was the term Cathay applied and by whom?



Selections from Chinese Literature

The following selections from Chinese prose literature are taken from the volume by Herbert A. Giles entitled "Gems of Chinese Literature" (London). As will be seen, they cover a period from the sixth century B. C., the time of Confucius, to the eleventh century A. D.

The poems are selected from a volume entitled "The Book of Chinese Poetry" (London) translated by C. F. R. Allan. The original known in China as the Shih Ching ("Classic of Poetry") forms one of the "Five Classics" which every Chinese scholar must know. The poems were composed before the time of Confucius and consist of ballads, songs, and hymns illustrating manners and customs of the various feudal states of China.

K'UNG FU-TZU.

(CONFUCIUS)

B. C. 551-479.

EXTRACTS FROM THE DISCOURSES.

Let loyalty and truth be paramount with you. Have no friends not equal to yourself. If you have faults, shrink not from correcting them.

Learning without thought is labor lost. Thought without learning is intellectual death.

Yu! shall I teach you in what true knowledge consists? To know what you do know, and to know what you do not know—that is true knowledge.

A man without truthfulness!—I know not how that can be.

In mourning, it is better to be sincere than to be punctilious.

He who offends against God (Power higher than man) has none to whom he can pray.

Riches and honours are what men desire; yet except in accordance with right these should not be enjoyed. Poverty and degradation are what men dread; yet except in accordance with right these should not be avoided.

The faults of men are characteristic of themselves. By observing a man's faults you may infer what his virtues are.

If a man hears the Truth in the morning, he may die in the evening without regret.

(Chi Wên thought thrice, then acted. The Master said) Twice will do.

Those who know the Truth are not equal to those who love it; nor those who love it to those who delight in it.

(A disciple having asked for a definition of charity, the Master said) LOVE ONE ANOTHER! (Having further asked for a definition of knowledge, the Master said) KNOW ONE ANOTHER!

The Master said—

Rare are they who prefer virtue to the pleasures of sense.

The commander-in-chief of an army may be carried captive, but the convictions even of the meanest man cannot be taken from him.

(A disciple having enquired about serving the spirits of the dead, the Master said) You are not even able to serve living men. How then should you serve spirits? (Having further enquired about death, the Master said) You do not even understand life. How then should you understand death?

(Some one asked Confucius, saying, Master, what think you concerning the principle that good should be returned for evil? The Master replied) What then will you return for good? No: RETURN GOOD FOR GOOD; FOR EVIL, JUSTICE.

(A disciple having asked for a rule of life in a word, the Master said) Is not Reciprocity that word? WHAT YOU WOULD NOT OTHERS SHOULD DO UNTO YOU, DO NOT UNTO THEM!

LIEH TZU

4th and 5th Centuries B. C.

DREAM AND REALITY

A man of the State of Chêng was one day gathering fuel, when he came across a startled deer, which he pursued and killed. Fearing lest any one should see him, he hastily concealed the carcass in a ditch and covered it with plantain-leaves, rejoicing excessively at his good fortune. By-and-by, he forgot the place where he had put it; and, thinking he must have been dreaming, he set off

towards home, humming over the affair on his way.

Meanwhile, a man who had overheard his words, acted upon them, and went and got the deer. The latter when he reached his house, told his wife, saying, "A woodman dreamt he had got a deer, but he did not know where it was. Now I have got the deer; so his dream was a reality." "It is you," replied his wife, "who have been dreaming you saw a woodman. Did he get the deer? and is there really such a person? It is you who have got the deer: how, then, can his dream be a reality?" "It is true," assented the husband, "that I have got the deer. It is therefore of little importance whether the woodman dreamt the deer or I dreamt the woodman."

Now when the woodman reached his home, he became much annoyed at the loss of the deer; and in the night he actually dreamt where the deer then was, and who had got it. So next morning he proceeded to the place indicated in his dream,—and there it was. He then took legal steps to recover possession; and when the case came on, the magistrate delivered the following judgment:—"The plaintiff began with a real deer and an alleged dream. He now comes forward with a real dream and an alleged deer. The defendant really got the deer which the plaintiff said he dreamt, and is now trying to keep it; while, according to his wife, both the woodman and the deer are but the figments of a dream, so that no one got the deer at all. However, here is a deer, which you had better divide between you."

When the Prince of Chêng heard this story, he cried out, "The magistrate himself must have dreamt the case!" So he enquired of his prime minister, who replied, "Only the Yellow Emperor and Confucius could distinguish dream from reality, and they are unfortunately dead. I advise, therefore, that the magistrate's decision be confirmed."

CHUANG TZU

4th Century B. C.

LIFE, DEATH AND IMMORTALITY

Chuang Tzu one day saw an empty skull, bleached, but still preserving its shape. Striking it with his riding-whip, he said, "Wert thou once some ambitious citizen whose inordinate yearnings brought him to this pass?—some statesman who plunged his country in ruin and perished in the fray?—some wretch who left behind him a legacy of shame?—some beggar who died in the pangs of hunger and cold? Or didst thou reach this state by the natural course of old age?"

When he had finished speaking, he took the skull, and placing it under his head as a pillow, went to sleep. In the night, he dreamt that the skull appeared to him and said, "You speak well, sir; but all you say has reference to the life of mortals and to mortal troubles. In death there are none of these. Would you like to hear about death?"

Chuang Tzu having replied in the affirmative, the skull began:—"In death, there is no sovereign above, and no subject below. The workings of the four seasons are unknown. Our existences are bounded only by eternity. The happiness of a king among men cannot exceed that which we enjoy."

Chuang Tzu however, was not convinced, and said, "Were I to prevail upon God to allow your body to be born again, and your bones and flesh to be renewed, so that you could return to your parents, to your wife, and to the friends of your youth,—would you be willing?"

At this, the skull opened its eyes wide and knitted its brows and said, "How should I cast aside happiness greater than that of a king, and mingle once again in the toils and troubles of mortality?"

INDEPENDENCE.

Chuang Tzu was one day fishing, when the Prince of Ch'u sent two high officials

to interview him, saying that his Highness would be glad of Chuang Tzu's assistance in the administration of his government. The latter quietly fished on, and without looking round, replied, "I have heard that in the State of Ch'u there is a sacred tortoise, which has been dead three thousand years, and which the prince keeps packed up in a box on the altar in his ancestral shrine. Now do you think that tortoise would rather be dead and have its remains thus honoured, or be alive and wagging its tail in the mud?" The two officials answered that no doubt it would rather be alive and wagging its tail in the mud; whereupon Chuang Tzu cried out, "Begone! I too elect to remain wagging my tail in the mud."

DREAM AND REALITY

Once upon a time I dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. I was conscious only of following my fancies (as a butterfly), and was unconscious of my individuality as a man. Suddenly, I awaked; and there I lay, myself again. I do not know whether I was then dreaming I was a butterfly, or whether I am now a butterfly dreaming that it is a man. Between a man and a butterfly there is necessarily a barrier; and the transition is called Metempsychosis.

THE KING'S MESSENGER.

Brilliant bright the blossoms glow
On the level heights and the marshlands low.

The Royal Messenger am I
At the King's command I can swiftly fly.

Equipped with all that a man may need,
Alert, determined to succeed.

Three teams of horses, young and strong,
I have, to whirl my car along.

My steeds are white, or grey, or pied;
Well skilled am I each team to guide.

We gallop till the sweat-flakes stain
With large wet spots each glossy rein.

Each man I meet without delay
Must tell me all he has to say.

The realm I traverse till I bring
The counsel sought for by the King.

T'AN KUNG

3rd and 4th Centuries B. C.

BAD GOVERNMENT

When Confucius was crossing the T'ai mountain, he overheard a woman weeping and wailing beside a grave. He thereupon sent one of his disciples to ask what was the matter; and the latter addressed the woman, saying, "Some great sorrow must have come upon you that you give way to grief like this?" "Indeed it is so," replied she. "My father-in-law was killed here by a tiger; after that, my husband; and now my son has perished by the same death." "But why, then," enquired Confucius, "do you not go away?" "The government is not harsh," answered the woman. "There!" cried the Master, turning to his disciples; "remember that. Bad government is worse than a tiger."

"SAMPSON AGONISTES."

[An officer in the land of Wei, from the west or Li Country, who in time of misgovernment is set to dance instead of being employed as his talents deserve.]

They set me to dance with an easy grace

At noon in the palace court.
I brandish a feather before my face,
Or else with a fan I sport.

Though my thighs are so strong that the wildest
steed.

When I hold his reins, will stand,
I must dance, and when flushed in the dance
my meed

Is a draught from the duke's own hand.

The hill-grown hazels I long to see,

And the flowers, which the streamlets lave,
In the West, where a warrior bold like me
Is a warrior, not a slave.

T'AO YUAN-MING

365-427 A. D.

THE PEACH-BLOSSOM FOUNTAIN

Towards the close of the fourth century A. D., a certain fisherman of Wuling, who had followed up one of the river branches without taking note whither he was going, came suddenly upon a grove of peach-trees in full bloom, extending some distance on each bank, with not a tree of any other kind in sight.

The beauty of the scene and the exquisite perfume of the flowers filled the heart of the fisherman with surprise, as he proceeded onwards, anxious to reach the limit of this lovely grove. He found that the peach trees ended where the water began, at the foot of a hill; and there he espied what seemed to be a cave with light issuing from it. So he made fast his boat, and crept in through a narrow entrance, which shortly ushered him into a new world of level country, of fine houses, of rich fields, of fine pools, and of luxuriance of mulberry and bamboo. Highways and traffic ran north and south; sounds of crowing cocks and barking dogs were heard around; the dress of the people who passed along or were at work in the fields was of a strange cut; while young and old alike appeared to be contented and happy.

One of the inhabitants, catching sight of the fisherman, was greatly astonished; but after learning whence he came, insisted on carrying him home, and killed a chicken and placed some wine before him. Before long, all the people of the place had turned out to see the visitor, and they informed him that their ancestors had sought refuge here, with their wives and families, from the troublous times of the House of Ch'in, adding that they had thus become finally cut off from the rest of the human race. They then enquired about the politics of the day, ignorant of the establishment of the Han dynasty, and of course the later dynasties which had succeeded it. And when the fisherman told them the story, they grieved over the vicissitudes of human affairs.

Each in turn invited the fisherman to his home and entertained him hospitably, until at length the latter prepared to take his leave. "It will not be worth while to talk about what you have seen to the outside world," said the people of the place to the fisherman, as he bade them farewell and returned to his boat, making

mental notes of his route as he proceeded on his homeward voyage.

When he reached home, he at once went and reported what he had seen to the Governor of the district, and the Governor sent off men with him to seek, by the aid of the fisherman's notes, to discover this unknown region. But he was never able to find it again. Subsequently, another desperate attempt was made by the famous adventurer to pierce the mystery; but he also failed, and died soon afterwards of chagrin, from which time forth no further attempts were made.*

THE PHEASANT.

It flies with an easy untroubled flight,
This fearless pheasant. I watch and say,
"With its martial crest and its plumage bright
'Tis the type of my husband now far away."

I think, as my eyes with the tears are wet,
Ere my noble husband returns again,
That many a sun must arise and set,
And many a moon must wax and wane.

But ye know, ye princes, who rule the state,
There is never a man as pure as he,
With a soul so clear of all malice and hate,
From greedy desire of gold so free.

HAN WEN-KUNG

768-824 A. D.

THE CROCODILE OF CH'AO-CHOU

On a certain date, I, Han Yü, Governor of Ch'ao-chou, gave orders that a goat and a pig should be thrown into the river as prey for the crocodile, together with the following notification:

"In days of yore, when our ancient rulers first undertook the administration of the empire, they cleared away the jungle by fire, and drove forth with net and spear such denizens of the marsh as were obnoxious to the prosperity of the human race, away beyond the boundaries of the Four Seas. But as years went on, the light of Imperial virtue began to pale; the circle of the empire was narrowed; and lands once subject to the divine sway passed under barbarian rule.

*The whole story is allegorical, and signifies that the fisherman had been strangely permitted to go back once again into the peach-blossom days of his youth.

Hence, the region of Ch'ao-chou, distant many hundred miles from the capital, was then a fitting spot for thee, O crocodile, in which to bask, and breed, and rear thy young. But now again the times are changed. We live under the auspices of an enlightened prince, who seeks to bring within the Imperial fold all, even to the uttermost limits of sea and sky. Moreover, this is soil once trodden by the feet of the Great Yü himself; soil for which I, an officer of the State, am bound to make due return, in order to support the established worship of Heaven and Earth, in order to the maintenance of the Imperial shrines and temples of the Gods of our land.

"O crocodile! thou and I cannot rest together here. The Son of Heaven has confided this district and this people to my charge; and thou, O goggle-eyed, by disturbing the peace of this river and devouring the people and their domestic animals, the bears, the boars, and deer of the neighborhood, in order to batten thyself and reproduce thy kind,—thou art challenging me to a struggle of life and death. And I, though of weakly frame, am I to bow the knee and yield before a crocodile—No! I am the lawful guardian of this place, and I would scorn to decline thy challenge, even were it to cost me my life.

"Still, in virtue of my commission from the Son of Heaven, I am bound to give fair warning; and thou, O crocodile, if thou art wise, will pay due heed to my words. There before thee lies the broad ocean, the domain alike of the whale and the shrimp. Go thither, and live in peace. It is but the journey of a day.

"And now I bid thee begone, thou and thy foul brood, within the space of three days, from the presence of the servant of the Son of Heaven. If not within three days, then within five; if not within five, then within seven. But if not within seven, then it is that thou wilt not go, but are ready for the fight. Or, may be,

that thou hast not wit to seize the purport of my words, though whether it be wilful disobedience or stupid misapprehension, the punishment in each case is death. I will arm some cunning archer with trusty bow and poisoned arrow, and try the issue with thee, until thou and all thy likes have perished. Repent not then, for it will be too late."*

SHU TUAN HUNTING.

With a team of four bay horses
Shu is going to the chase.
Note his skill in chariotteering;
Mark his coursers' even pace.

With his hands upon their bridles
You may see his steeds advance,
Step by step in even cadence,
Like the dancers in the dance.

From its place no courser swerving—
So the wild geese in the sky
Never mar the shapely wedges
Of their phalanx, as they fly.

Now the hunters reach the reed beds,
And apply the torch and flame,
That the fire up blazing fiercely
May affright and start the game.

Little chance has any creature
To escape the mighty Shu,
With such skill to shoot his arrows,
With such horses to pursue.

See there rushes forth a tiger,—
Gleaming teeth, eyes flaming red—
With bared arms Shu grips the monster,
Lays it down before us dead.

Though this forms our ruler's trophy,
Never try such sport again;
Lest you perish in your rashness,
From such dangerous feats refrain.

Now Shu lays down his quiver,
And unstrings his trusty bow;
For the hunt is o'er, and homewards
Pace his steeds with motion slow.

LIU TSUNG-YUAN

773-819 A. D.

NOT TOO MUCH GOVERNMENT

I do not know what Camel-back's real name was. Disease had hunched him up behind, and he walked with his head down, like a camel. Hence, people came to give him the nickname of Camel. "Capital!" cried he, when he first heard his sobriquet; "the very name for me." And thereafter he entirely left off using

*The crocodile went.

his proper name, calling himself "Camel-back."

He lived in the village of Peace-and-Plenty, near the capital, and followed the occupation of a nursery-gardener. All the grand people of the city used to go and see his show; while market-gardeners vied with each other in securing his services, since every tree he either planted or transplanted was sure to thrive and bear fruit, not only early in the season but in abundance. Others in the same line of business, although they closely watched his methods, were quite unable to achieve the same success.

One day a customer asked him how this was so; to which he replied, "Old Camel-back cannot make trees live or thrive. He can only let them follow their natural tendencies. Now in planting trees, be careful to set the roots straight, to smooth the earth around them, to use good mould, and to ram it down well. Then, don't touch them, don't think about them, don't go and look at them; but leave them alone to take care of themselves, and nature will do the rest. I only avoid trying to make my trees grow. I have no method of cultivation, no special means for securing luxuriance of growth. I only don't spoil the fruit. I have no way of getting it either early or in abundance. Other gardeners set with bent root, and neglect the mould. They heap up either too much earth or too little. Or if not this, then they become too fond of and too anxious about their trees, and are forever running backwards and forwards to see how they are growing; sometimes scratching them to make sure they are still alive, or shaking them about to see if they are sufficiently firm in the ground; thus constantly interfering with the natural bias of the tree, and turning their affection and care into an absolute bane and a curse. I only don't do these things. That's all."

"Can these principles you have just now set forth be applied to government?"

asked his listener. "Ah!" replied Camel-back, "I only understand nursery-gardening: government is not my trade. Still, in the village where I live, the officials are forever issuing all kinds of orders, as if greatly compassionating the people, though really to their utter injury. Morning and night the underlings come round and say, 'His Honour bids us urge on your ploughing, hasten your planting, and superintend your harvest. Do not delay with your spinning and weaving. Take care of your children. Rear poultry and pigs. Come together when the drum beats. Be ready at the sound of the rattle.' Thus are we poor people badgered from morn till eve. We have not a moment to ourselves. How could any one flourish and develop naturally under such conditions? It was this that brought about my illness. And so it is with those who carry on the gardening business."

"Thank you," said the listener. "I simply asked about the management of trees, and I have learnt about the management of men. I will make this known, as a warning to government officials."

THE PARTING OF CHUANG CHIANG AND TAI KUEI.

[Chuang Chiang, the wife of Duke Chuang was childless, but her cousin Tai Kuei bore to the Duke a son who became heir to throne. This heir, Duke Huan, was murdered by his half brother who seems to have retained Chuang Chiang as Dowager Duchess, sending Tai Kuei, the mother of his murdered brother, back to her home.]

She, who for many years has been my friend,
A gentle one and kind, and most sincere,
Departs for her own country, and an end
Has come to all I once considered dear.
Decorous was her person; though one love
We shared, no jealous doubt nor angry hate
Could e'er disturb her; nay she rather strove
My zeal and care for him to stimulate.
Far did I journey southwards, ere 'good byes'
Were uttered. Then she left me, and in vain
I gazed at her departing, for my eyes
Were blinded by the tears that fell like rain.
I watched the swallows in their flickering
flight;
They too go southwards when the summer's
o'er.
They will return when spring is warm and
bright;
But my beloved friend comes back no more.

THE LAMENT OF LADY MU.

[Mu (about B. C. 700) was the sister of two Dukes who in turn ruled the kingdom of Wei. When one of these brothers was overthrown she tried to reach her brother-in-law duke of Ch'i, with the following result.]

I had started, I urged my horses. I drove at
their topmost speed,
My brother to comfort and soothe in his
trouble and bitter need.
But a noble was sent to pursue me. He fol-
lowed fast on my track,
He crossed the rivers and hills, till he caught
me and turned me back.

My purpose was thwarted because ye pre-
sumed that a woman's wit
Must be foolish and rash, for such things as
statecraft and rule unfit.
But 'tis ye, who are rash and foolish, too stupid
to understand
That none of your schemes can equal devices
which I had planned.

I meant to cross the wheat fields, and appeal to
my brother the king;
If he only knew my trouble, assistance he'd
surely bring.
I will gather nepenthe lilies, oblivion from them
I'd borrow,
Or climb to the mountain summit alone, and
forget my sorrow.

THE ORPHAN.

[The commentators say that the grief of the subject of this poem was occasioned by the fact that owing to the misgovernment of the kingdom, he was unable to perform the last offices of affection, and bury his parents with proper rites. His morbid self-reproaches are perfectly characteristic of Chinese thought.]

Amidst the woods a plant is found;
Its shoots are succulent and sweet.
But when it hardens in the ground,
'Tis tough and coarse, unfit to eat.
I too, was harmless once and mild,
Affectionate, with guilt unstained;
But when I ceased to be a child,
My parents' kindness I disdained.

Why did I carelessly repay
My father's toil, my mother's pain?
She bore me; now they're ta'en away,
And I shall see them ne'er again.
Shame on the cup that does not keep
The jar with store of wine supplied.
As orphan I must live and weep;
'Twere better far that I had died.

My father gone! There is no other
To be so kind, so true a friend.
Nor this alone, I lose my mother;
On whom like her can I depend?
I leave the house abroad to roam;
My sorrow still beclouds my mind.
When wearied out I seek my home,
I cannot leave my grief behind.

Oh, father, you begat your son;
Mother, you bore him on your breast.

Ye petted, fed the unthankful one;
Ye cared for him, ye took no rest.
Within your arms I lay—a load—
How can I hope to e'er requite
The kindness you on me bestowed?
Like Heaven above, 'twas infinite.

Some respite from my pains I seek.
I climb the rocky southern hill.
The mountain side is bare and bleak,
The blustering gales are fierce and chill.
Would I were as my fellows, gay
And free and happy, every one;
But I am to remorse a prey,
Because my duties were not done.

THE SATI OF YEN HSI AND HIS TWO BROTHERS

[Sati is the custom which requires friends of the dead to be sacrificed at his funeral. It never took very deep root in China. This ballad it will be noted condemns the practice.]

'Tis spring. Through the groves the orioles
dart
In their rapid and restless flight.
Their yellow wings flash, as upon the sprays
Of the mulberries they alight.

Who followed the Duke to the other world,
Through the gloomy gates of the grave?
'Twas the warriors three of the Tzu Chü clan,
Yen Hsi and his brethren brave.

As they passed to the tomb, each face grew pale
And a terror wrung every breast.
We felt that heaven, grown deaf to our prayers,
Was slaying our noblest and best.

Each one of the three, in the time of war,
Was a match for a hundred men.
And a hundred lives we would gladly give
For one of them back again.

CHOU TUN-I

IO17-IO73 A. D.

THE LANGUAGE OF FLOWERS

Lovers of flowering plants and shrubs we have had by scores, but T'ao Yuan-ming alone devoted himself to the chrysanthemum. Since the opening days of the T'ang dynasty, it has been fashionable to admire the peony; but my favorite is the water lily. How stainless it rises from its slimy bed! How modestly it reposes on the clear pool—an emblem of purity and truth! Symmetrically perfect, its subtle perfume is wafted far and wide; while there it rests in spotless state, something to be regarded reverently from a distance, and not to be profaned by familiar approach.

In my opinion, the chrysanthemum is the flower of retirement and culture; the poeny, the flower of rank and wealth; the water-lily, the Lady Virtue *sans pareille*.

Alas! few have loved the chrysanthemum since T'ao Yuan-ming; and none now love the water-lily like myself; *whereas the poeny is a general favorite with all mankind.*

A VISIT TO THE COUNTRY OF GENTLEMEN*

The following Chinese satire belongs to the time of the T'angs (600-900 A. D.). A young and accomplished scholar, T'ang Ao, decided to go abroad with several friends in search of knowledge and amusement. Arriving at the "Country of Gentlemen," they noticed over the city gate the legend,

"Virtue is man's only jewel!"

None of the inhabitants seeming to understand that there was anything strange in their name, T'ang and his friends concluded that it had been given them by adjacent countries in view of their consideration for others and went out to observe the ways of this unusual people:

By-and-by they arrived at the market-place, where they saw an official servant† standing at a stall engaged in making purchases. He was holding in his hand the articles he wished to buy, and was saying to the owner of the stall, "Just reflect a moment, Sir, how impossible it would be for me to take these excellent goods at the absurdly low price you are asking. If you will oblige me by doubling the amount, I shall do myself the honour of accepting them; otherwise, I cannot but feel that you are unwilling to do business with me to-day."

"How very funny!" whispered T'ang to his friends. "Here, now, is quite a different custom from ours, where the buyer invariably tries to beat down the seller, and the seller to run up the price of his goods as high as possible. This certainly looks like the 'consideration for others' of which we spoke just now."

The man at the stall here replied, "Your

*From "Historic China," by Herbert A. Giles (London).

†A class very much dreaded by shopkeepers in China for their avarice and extortion, usually called "runners."

wish, Sir, should be law to me, I know; but the fact is, I am already overwhelmed with shame at the high price I have ventured to name. Besides, I do not profess to adhere rigidly to 'market prices,' which is a mere trick of the trade; and consequently it should be the aim of every purchaser to make me lower my terms to the very smallest figure. You, on the contrary, are trying to raise the price to an exorbitant figure; and, although I fully appreciate your kindness in that respect, I must really ask you to seek what you require at some other establishment. It is quite impossible for me to execute your commands."

So they went on wrangling and jangling, the stall-keeper refusing to charge any more and the runner insisting on paying his own price, until the latter made a show of yielding and put down the full sum demanded on the counter, but took only half the amount of goods. Of course the stall-keeper would not consent to this, and they would both have fallen back upon their original positions had not two old gentlemen who happened to be passing stepped aside and arranged the matter for them, by deciding that the runner was to pay the full price but to receive only four-fifths of the goods.

T'ang and his companions walked on in silence, meditating upon the strange scene they had just witnessed; but they had not gone many steps when they came across a soldier* similarly engaged in buying things at an open shop window. He was saying, "When I asked the price of these goods, you, Sir, begged me to take them at my own valuation; but now that I am willing to do so, you complain of the large sum I offer, whereas the truth is that it is actually very much below their real value. Do not treat me thus unfairly."

A little farther on our travellers saw a countryman who had just paid the price of some purchases he had succeeded in making, and was hurrying away with them, when the shopkeeper called after him, "Sir! Sir! you have paid me by mistake in finer silver than we are accustomed to use here, and I have to allow you a considerable discount in consequence. Of course this is a mere trifle to a gentleman of your rank and position, but still for my own sake I must ask leave to make it all right with you."

"Pray don't mention such a small matter,"

*If possible a more deadly foe to Chinese tradesmen than the runners above mentioned. These ill-paid, and consequently brutal, vagabonds think nothing of snatching pastry or fruit from the costermongers' stalls as they walk along the streets. Hence the delicacy of the author's satire.

for ever issuing all kinds of orders, as if ting the amount to my credit for use at a future date when I come again to buy some more of your excellent wares."

"No, no," answered the shopkeeper, "you don't catch old birds with chaff. That trick was played upon me last year by another gentleman, and to this day I have never set eyes upon him again, though I have made every endeavor to find out his whereabouts. As it is, I can now only look forward to repaying him in the next life; but if I let you take me in in the same way, why, when the next life comes and I am changed, may be into a horse or a donkey, I shall have quite enough to do to find him, and your debt will go dragging on till the life after that. No, no, there is no time like the present; hereafter I might very likely forget what was the exact sum I owed you."

"Ah," said T'ang, when he had witnessed the finale of this little drama, "truly this is the behaviour of gentlemen!"

CHINESE EXAMINATIONS

Reference has already been made in our "Reading Journey in China" to the halls where the famous Chinese Examinations are held. The following are specimens of the subjects required at one of the triennial examinations held in a provincial capital when twelve thousand candidates competed for sixty-one places. Three days are allowed for work upon the subjects assigned for each "bout." Mr. Herbert A. Giles in his "Historic China," from which the following is taken, says:

There is no limit to age, and history records one instance of the success of an old man of eighty-two. In the present case, the youngest successful competitor, who stood thirty-fourth on the list, was only nineteen; while the oldest, who came out fourteenth, was no less than fifty-three years of age.

Bout I. (On the "Four Books" of learning.)
For Prose Essays:—

- (1). Tzu Kung said: Suppose the case of a ruler conferring extensive benefits upon the people, and able to assist all.
- (2). This rule (of conferring honours on three generations of ancestors) was extended to the prince, great officers, scholars, and people.
- (3). To hold a middle course without deviation is as bad as holding to an extreme.

For a Poem:—

The azure precipice was half concealed in a mass of rolling clouds.

Bout II. (On themes from the "Five Canons.")
For Prose Essays:—

- (1). Of suspended bodies none can exceed in brightness the sun and the moon.
- (2). The articles of tribute from this province, in the time of Yü (B. C. 2205), were Ch'un wood, yew trees, cedars, grindstones, whetstones, arrow-head stones, and cinnabar. Also wood of the Kwan, Lu, and Hu trees.
- (3). O my husbandmen! the harvest is all gathered in. Let us go to the town and build our houses.
- (4). The Marquis of Ch'i, the Duke of Sung, the Marquis of Ch'in, the Marquis of Wei, and the Earl of Ch'ing had a meeting at K'uen.
- (5). In the time of the Hsia dynasty the Imperial drum was placed on feet; during the Shang dynasty it was supported on pillars; and in the Chow dynasty it was suspended.

Bout III. (Miscellaneous.)

Questions on:—

- (1). The text and various readings of the "Five Canons."
- (2). Discrepancies in the standard histories of the empire.
- (3). The merits and demerits of works on agriculture published under preceding dynasties, prefaced by the remark that The Government of a country is founded upon its agriculture, and the produce of the fields is the people's heaven.
- (4). The ancient geography of the province.
- (5). The authorship, date, and literary value of certain celebrated collections of essays.

During this severe ordeal of nine days in all, strange scenes are occasionally enacted within. Sometimes a candidate collapses from sheer exhaustion; sometimes one is found hanging from the beam overhead, or lying in a pool of blood with his throat cut across. One year, the Grand Examiner appointed to Foochow conducted the proceedings with the usual decorum until the third day of the First Bout, when suddenly His Excellency's reason gave way. He tore up a number of the essays already handed in, and scattered the pieces flying all over the dais appropriated to his use. He rushed down among the alleys of cells which the candidates were just leaving, and bit and cuffed everybody who came in his way, until finally secured by order of the Assistant-Examiner, and bound hand and foot in his chair. On one occasion, a bachelor of arts presented himself, to be examined for the higher degree, dressed in woman's clothes, with his face highly rouged and powdered, as the custom is. He was immediately arrested by the guard, and the poor fellow was then found to be hopelessly insane. His first degree was taken from him, and he was quietly sent home to his friends.

On another occasion, a candidate handed

in a paper on which was nothing but a drawing of a huge turtle (forming part of a Chinese term of abuse), with the significant legend underneath—"Call me this if you catch me here again!" In a further instance, a man of some property occupied himself for the first three days in carefully drawing up his last

will and testament. His mental equilibrium had been disturbed under the excitement of the moment; and when, after a few days' nursing, he regained a clearer view of human affairs, he discovered, to his infinite chagrin, that his previously earned degree of bachelor had also been taken from him.

The Vesper Hour *

By Chancellor John H. Vincent

LAST month our Vesper Hour was occupied by reflections upon the significance and value of the Christian Sabbath. May your Chancellor continue this theme for the Vesper Talk this month?

He will begin as Mentor, and say: By all means honor the Sabbath. Make a simple program for the day. Be really serious-minded and the day will make its own program. Make it a day of rest in contrast with the six days of labor, and you will be more likely to do seven days' work in six days. Make it a day of thought on other lines than those that occupy your mind from Monday until Saturday night. The suspension and relaxation will result in new energy. Make it a day of reverent recognition of God and eternity, the holy laws of righteousness and the relations of man to his neighbor.

Oliver Wendell Holmes sings:

"Yes, Child of Suffering, thou mayst well be sure

He who ordained the Sabbath loves the poor."

Browning, in Pippa Passes, makes Pippa sing:

"Thou art my single day God lends to leaven
What were all earth else, with a feel of heaven."

Longfellow puts it well:

"Day of the Lord and truce to earthly care!
Day of the Lord as all our days should be!"

Emerson says:

"The Sunday is the core of our civilization,

dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society."

The profound, the brilliant, the saintly Robertson, of Brighton, whose insight into spiritual philosophy was as direct and penetrating as his practical surrender to its teachings was complete, says:

"I am more and more sure by practical experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature and that as long as man is man the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled."

The true Christian Sabbath is not a day for penance, for suffering, for enforced solitude. It was made for man to do man *good*. It was made for *bodily* rest from the fatigues of manual labor: for *mental* rest from the pressure of business problems; for *social* rest from the excitements of intercourse with busy people: for *political* rest from the contests and controversies of municipal and financial and national life. The Sabbath is in the legislation of all lands and the more we study the subject the more plainly appears the reasonableness, the righteousness, the necessity of a day made for man—for man made in the image of God.

Our exciting age, the tension of the times, overworked bodies, overtaxed brains, anxieties about business and do-

*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

mestic life and responsibilities of every kind require some social regulation to compel recuperation.

How fully are these requirements met by the Sabbath stillness, the subduing power of sacred music, the impressive solemnities of public worship, the joy and love of home life, the growing memories, hallowed by love, that draw our souls toward heaven!

It is a day for personal self-scrutiny and for the cultivation of unselfish sympathy; a day for the softening of one's soul so likely to become hardened by the pressure of business, the sordidness of man, the frivolity of life.

It is a good habit, this Sunday habit. It tends to self-control and self-direction. That which is best for us is not always most agreeable. It is *not* a bad thing to teach a boy in the decencies and proprieties of table manners however strong the protests of the animal within him. It is not a bad thing to repress the fury of his temper and his unreasoning insubordination. A firm grip, a withdrawal of coveted and otherwise legitimate pleasure, a physical demonstration of law and righteousness—these are wholesome lessons for the young brute who has wrapped up in him a man's reason, a potential conscience and the germs of sainthood. Let us have less carelessness and less lawlessness. Let us have a Sabbath law and a Sabbath life at home.

Such is the Sabbath—a symbol, like the flag of the nation, like the rainbow after the storm. It is but a shred of time, but it is weighted with the treasures of eternity.

A man says to me, "I doubt the teachings of the Bible. I doubt the high claim made for the Bible. I doubt the so-called *facts* of the New Testament."

I wonder if my sceptical friend is really honest and earnest. I will tell you how I find out as to his honesty and earnestness. The questions involved are so im-

portant and so vital that, if he be both honest and earnest, he will not only *wish* to investigate but he *will* investigate. And I have a crucial test of his honesty. It is his answer to *one* question: "How do you spend Sundays?" Tell me his "program of a day,"—of that day God has given to remind man of the loftiest things of life,—and I shall have a test of his honesty as a sceptic. Does his program include *leisure* for reverent reading of the Holy Scriptures? Does it embrace attendance with conscientious fidelity on some form of *public worship*? Does it use an hour at least for the reading of some strong book on the *current religious questions* of the age? Does it make provisions for *candid conversation* with some one who thinks much on such themes? Does it include a little effort in teaching somebody or comforting somebody,—even if it is only in the simple service of a Sunday School teacher or as a visitor at some place of sorrow?

Answer these questions concerning the program of a day, and I tell you if his doubt be *honest* doubt, or a thin veneer (that in a Christian professor he would call hypocrisy), over (as touching the religious aspect) a selfish, careless, aimless life.

Let us as sons of men, sons of God, keep with reverent care and with the joy of love this holy day, this Sabbath that was made for man.

The Sabbath is the *Children's Day*, when the home circle may be complete as God's providence permits, when sweet memories are planted to fill the latest years of life with fragrance. Children need the influence of the Sabbath with its *positive* religious ministries. And if we who are no longer children were to give up ourselves more to the religious interests of childhood on the Sabbath, we should do a needed work for the next generation and understand better the Master's "Except ye be converted and become as little children ye shall not

enter into the kingdom of God." And our children would be safer in the conflict of life for the faithful forecast and warning.

"What is life, father?"

'A battle, my child,
Where the strongest lance may fail,
Where the weariest eyes may be beguiled
And the stoutest heart may quail.
Where foes are gathered on every hand,
And rest not day nor night
And the feeble little one must stand
In the thickest of the fight.'

The Sabbath is the *Student's* day, on which the thinker may turn for a time from his ordinary themes to the sublimer world of thought and find new inspiration for his daily endeavor.

The Sabbath is the *doubter's* day, on which he may fairly and frankly investigate the most momentous questions of God and duty and destiny. Benjamin Franklin said to the infidel, Tom Paine, "Man is bad enough with Christianity. He would be far worse without it. Therefore do not unchain the tiger."

The Sabbath is the *poor man's* day, when he can have leisure to reward the love of wife and children, go with them to the house of God and enjoy to the full what Longfellow calls "the dear, delicious, silent Sunday to the weary workman both of brain and hand, the beloved day of rest."

The Sabbath is the *rich man's* day, when if he will he may throw off the burden of anxiety and prove to his family that there are some things he prizes as much as stocks and estates and silver and gold and the excitement of speculation—a day when he may transfer some of his treasures to the heavens and fix his heart on things above, where moth and rust cannot corrupt nor thieves break through nor steal.

The Sabbath is the *mourner's* day, on which eyes that weep in bitter bereavement may look upward and listen intently until they hear a voice say, "In my father's house are many mansions."

The Sabbath is the true *All-Saints'*

day when, rising above the littleness, the rivalries, the limitations of this life, we may look through the Sabbath skies to the innumerable company in the city of God on Mount Zion, the heavenly Jerusalem, and sing:

"City of God, how broad and far outspread
thy walls sublime!
The *true*, thy chartered freedmen, are of every
age and clime.

One holy Church, one army strong, one steadfast high intent,
One working band, one harvest song, one King omnipotent!

In vain the surges angry shout, in vain the drifting sands;
Unharm'd upon the eternal rock the Eternal City stands!"

Therefore as long as knowledge is better than ignorance, wisdom weightier than folly, righteousness worthier than sin, freedom better than bondage, earnestness nobler than frivolity, the whole people of greater value than a favored few, the soul more to be prized than the body, and eternity than time, let us prize highly, guard carefully, and keep holy, the Sabbath Day, the day of the Son of Man, the day of the sons of God.

Dear Reader: Will you excuse a personal reference and an item of personal experience. Sometimes personal experience corroborates and sustains theory. The Sabbath Day in my father's house was always strictly observed—early rising, early breakfast, family prayer before breakfast, then a ride or walk of more than two miles to Sunday School, then public service, then an after-meeting of some kind, an afternoon Sunday School, and, after supper, an Even Song at home.

For fifteen years that I can remember to this day, full of religious services, it was my mother's invariable custom to take her children into her own room, after the Sabbath day's feature of sacred song or Scripture, and there, seated together in the twilight or moonlight, or the darkness, she would talk in a tender way about duty and eternity, about our faults, about her anxiety concerning us, about

faith and truth and God. Then we knelt together and she prayed.

Living as she did seven days in a week in calmness, in self-control and the spirit of prayer, when she brought us her children to the Mercy Seat on the Sunday evening, it was as though heaven had been opened to us; and do you wonder that the day—the Sabbath—has always

been hallowed to me and made a means of grace and of faith in the verities of the Christian Church, a faith that doubt can never seriously disturb?

Thanks be to God for the Sabbaths of time—foregleams, foretastes of that celestial Sabbath day, the reunion and rest without cloud and without shadow and without end!

Barbara at Home*

By Mary E. Merington

THE last day of November had drawn to a close and dark night brooded over the mountains.

From the northeast came a bleak and biting wind that set little sand-spouts whirling down the country roads or caught the dust in angry handfuls and flung it pitilessly into the eyes of those who needs must be abroad.

At the window of her father's comfortable home stood Addie Fletcher peering into the outer blackness and pouting at the rude gusts that slapped at her through the glass. "Nobody'll turn out such a night as this," she answered to some one who had spoken from the other end of the room.

"Don't you believe it," said the voice cheerfully. "There'll be a round dozen of them here, an' if you've got any sense you'll go upstairs right away and dress up in something bright and warm-looking before they get here. Put on your red cashmere and your black velvet bows, an' when your pa' comes in I'll have him start a good fire in the parlor."

Addie clung despondently to the window for a minute or so, and then scuffing

across the carpet like a naughty child, she opened the door and went upstairs.

Before she was ready to come down there was a sound of footsteps on the road and her sister had run and opened the door. In rushed the wind with a scream that set the doors slamming from fright, while the hearts of the lamps leapt up in a startled flame to the tops of their chimneys. Then out again it madly flew and getting behind three muffled figures that were coming down the path, threw itself upon them and drove them panting over the threshold. When the door was shut and the three people were disengaged from their bewildered wraps the first arrivals proved to be Mr. and Mrs. Lathrop and Barbara; and by the time that Addie had come downstairs and the travelers had recovered their wits and their breath, Mrs. Fletcher's round dozen of guests had swelled to nineteen.

"I call this fine!" said Judge Hanson when the meeting was called to order, and he looked round with a beaming smile. "Nineteen out on a night like this."

"Call the circle 'The Upidees'," suggested David Johnstone, "with Excelsior for the motto."

"What has the committee done about a name?" asked the president.

*The story entitled "Barbara" which appeared in *THE CHAUTAUQUAN* for July, 1905, by Miss Merington, created a character whose further experiences will be of special interest to Chautauquans.

"We have a short list for you to choose from," responded the chairman of the committee.

"Let's hear it," said the Judge.

The list was read, names and mottoes were voted on and the result of the ballot was that the club was christened "The Circle of the Two Scipios," with "*Otium sine literis mors est*" for the motto. "Why the *two Scipios*?" queried Jim Henderson when the name was told to him on his arrival later in the evening. "*Sero venientibus ossa*, bones for those who come late," answered Mrs. Lathrop; "look in the encyclopedia for the reason. It is a good one."

"Ain't this fireplace lovely," murmured Mrs. Banks, "and it feels so homelike to be settin' in this big ring in front of it."

"Father built it," said Mrs. Fletcher. "He was an Englishman and said you couldn't have a home without a hearth and that he wasn't going to sit in a room with a stove or a black hole in the floor and no fire to look at."

"The fire is a magnet; it draws everyone socially about it," murmured Mrs. Hanson.

"True indeed, dear lady," said Mr. Lathrop; "and *focus* is the Latin word for hearth; the *foculus* was the sacrificial hearth."

"Doesn't *fuel* come from the same root?" asked Barbara.

"Yes indeed, and so do *foyer*, and *curfew* and the musical *con fuoco*. *Con fuoco* is with fire or spirit. *Curfew* is the old *couvre feu* or *cover-the-fire*, that ordinance which William the Norman enforced to prevent his Saxon subjects from gathering round the fire and planning resistance to his yoke. The French have a way of rubbing down sharp consonants and of using only soft vowel sounds; they took the Latin *focalis* and made it *foaille* and we have called the word *fuel*. If we compare the Greek word *phos* which we have in *phosphorus* with the Latin *focus*, we shall find

that the two words are blood relations."

"It is home where'er the heart is," is what we used to sing when I was a boy," said Mr. Fletcher. "But it is my belief there's a misprint in that version and that it should read, 'It is home where'er the hearth is;' I always feel lost now without a fire of blazing logs before me, if I happen to be away on a winter's night."

"Home, sweet home, as Tom Paine said," interpolated Addie. "John Howard," snapped in a somewhat snubbed younger sister. "John Howard was the prison man," retorted her superior senior. "John Howard Paine, stoopid," explained an elder brother. "Keep quiet and listen."

"Mr. Theodore Beecham, a college B. A., is present and has something to tell us," said the president. Mr. Beecham rose and after a few remarks proceeded to say that his friend Mr. Henderson's account of *KAM* and its derivatives had so much interested him that he had looked up some of the *c* and *k* and *h* words and that in doing so he had come across another set of terms of even greater interest; that he was but a tyro where philology was concerned but that such as his paper was he was happy to be permitted to read it: *KI*, he said, is an old Aryan root which means *to lie, to rest*; from this the Greeks made *koiman*, to put to bed or to sleep, and the place in which they rested at night was the *kome* or village; when they lay down in eternal sleep it was in the *koi-meterion* or *cemetery*. At a *komos* or banquet the guests lay down or rested while they listened to an *odé* or lyric song; or they ate the honey of Hymettus and drank the wine of Hybla while a *komedý*, a festive spectacle, was being performed with singing and dancing. *Comus* ruling the revels.

By pronouncing *k* with a guttural sound, there is an easy transition from *kome*, a village, to *home*, a resting place; and from *home* are formed a score of *homely* words: *homeless* the sad plaint of the ragged vagabond; *homeward* the re-

turting shipman's joyful cry; *home-spun* worn by *home-keeping* youths; *home-thrusts* delivered with *home-felt* energy. A *hamlet* is a little collection of homes and such towns as *Birmingham* started as small knots of homes. Home, home, sweet home.

But *koiman* did not suffice for the Greeks; they produced another verb, *keimai*, I lie still, I rest, and from this our language is enriched with *quiet*, and *quite*, *quittance*, *requite*, *requiem* and all derived words; *quietus*, *acquiesce*, *quit*, their kindred spring from the same stock.

"Ye kind to others, but ye *coy* to me," says the wicked Lorel to Earine. *Coy* is a doublet of *quiet* and is easily seen in *koiman*.

Now the Latin word for *quiet* is *quies*; imagine this written as *civies*, then is the word *civis* or *ciuis* recognizable as a member of this family; for it must be remembered that u was written v in olden Roman times and that is how we get our double u or two vvs in our alphabet. *Civis* was a villager, or an inhabitant of a *hive* or resting-place, and from *civis* and kindred words we get *civil*, *civilian*, *citizen*, *city*, *citadel* and a long list of other familiar terms.

Breathe roughly in pronouncing *civis* and the H in *hive* is accounted for; the laborer in the hive was the *hind* who was *hired* to do his work; when he sought the protection of the *hive* to escape an angry master, he would *hide*.

This is the human comedy, the *comédie humaine*; life begins in the *home*, be it for *coy* maiden, or for unlettered *hind*, and it ends when we lie down to rest in the *quiet cemetery*.

The speaker's voice was sweet and full, and his closing sentences were delivered with so much feeling that even after he sat down no one moved or spoke; all sat watching the bright sparks that flitted in endless procession up the dark chimney. After a few minutes Mrs. Fletcher made a sign to her two girls and they slipped

out of the circle to reappear with glasses of steaming lemonade. This broke the silence "*Was hael*," said Judge Hanson, lifting high his tumbler and bowing to his host and hostess. "*Be hale* and in *health* these many years to come."

"*Hail* to ye," responded George Fletcher, "and to this *whole* company of merry *wassailers* sitting round the *Yule* log."

"Hold on," interrupted Mr. Lathrop. "*Yule* does not come in there."

"Why not?" said Mrs. Fletcher, "that blazing hickory log is big enough and I'm sure it is near enough to Christmas time."

"The log and the season are all right," answered the reverend objector, "but I take exception to Fletcher's etymology."

"His etymology is all right, sir," said Jim Henderson; "I helped him look it up. There is an old root, *guil* or *huil*, that means *entire*, *flawless*, perfect as a *wheel*, and *Yule* is the time of the winter solstice when the sun turns and wheels to the north; the sign of Christmas in the old clog-almanacks, is a wheel."

"That's all right, my boy," answered Mr. Lathrop, "but how about the authorities who say that the root is akin to the Icelandic *yula*, to howl, to make a noise; or the Greek *iugmos*, an outcry, or the Gothic *oel* which means a feast?"

"Which is the right root, then?" queried Barbara.

"I don't know, my dear: each dictionary gives some new authority to prove all the others wrong. You pays your money, and you takes your choice. I incline to the Icelandic and am sure *wheel* is wrong."

"And in my opinion the wheel carries the day," said his wife. "Tell us some more about it, you wiseacres."

"As I was saying when interrupted," remarked Mr. Fletcher with a mock air of injured dignity, "*hale* means *whole*, and *holy* means *wholly*, or vice versa, and *heiliger* is the German for *holy* or saintly, and *Heligoland* is the holy land, and *halloves* are saints, and a *halie-day* is a *holy-*

day which is kept as a *holiday*, and a *hollyhock* is a flower from the real Holy Land, and a *halibut* is a *holy but* or flounder which is eaten on a Friday, and *heal* means to make *whole*, and *health* is *wholeness* of body and mind, and—don't interrupt, mother, it makes me nervous and I'm not half through. By my *halidom* when I'm wound up there's no end to what I don't know. And when I *hail* you I ask after your health, and I'm *hail-fellow-well-met* with all my neighbors, and *Was Hael* means *Be whole*, and you must pronounce it *wossle*, and Rowena started it when she gave the cup to Vortigern, and he up and said, 'Drinc hael,' as polite as you please when he took it, and a *wheel* is as unbroken as the ring which symbolizes eternity, and *whole* and *hale* are doublets though not the kind you wear, and *whole* ought to be spelled *hole*, and *holy-stone* has all sorts of origins but may be was used of a Sunday, and *Holywells* had miraculous curing powers—" "For mercy's sake, George," cried his wife, "do stop or you'll have a fit"—"and according to the plan so frequently alluded to at these meetings, breathe hard and choke in your throat and you get your c's and k's and x's all mixed up like, and for *hale* or *hallows* you say *kalos*, and there you have the Greek for beautiful which is perfection, and with that for a start you write down *kaleidoscope* in your

finest *calligraphy*, and you sing hymns to *Calliope*, and go through a lot of *calisthenics* to make you healthy and beautiful, and at the *kallynteria* the old Greeks used to beautify the statues of Athena, and *hollie-point* lace is out of fashion in the churches now, and *Holyhead* has nothing to do with holly—and Holy Smoke—that's all you'll get from me tonight."

His auditors whose mouths were beginning to gape, broke into a loud and hearty laugh when he suddenly stopped at this point and saying, "How's that for a Memory Gem?" sat down and mopped his forehead. Under cover of their merry noise he whispered, "Did any of your other pupils ever beat that for a recitation, Barbie?"

"Beat that! There was never one that approached it. It went off like a pianola performance of the Fifth Symphony. You did yourself proud, Mr. Fletcher, and this shall not be your last appearance in public."

"At his age to carry on so," giggled Mrs. Banks; "and in a littary club of all places."

"If he hasn't taken away your appetites I guess we will go and eat a hot luncheon now," said the hostess as she led the way to the dining-room. "Jim, you sit right down by Addie and Mr. Beecham, you can look after Miss Cortwright."

(To be Continued.)



ORPHEUS AND EURYDICE, BY GEORGE FREDERICK WATTS

Classic Myths in Modern Art

THE spell of the old Greek myth makers is upon us even in this twentieth century. For our modern poets and artists still find in the stories of the far off golden age themes which kindle their imagination. Among all of the old myths possibly the story of Orpheus makes the strongest appeal to human sympathies and one of the most exquisite expressions of this myth in ancient art is the beautiful relief now in Naples Museum representing Orpheus, Eurydice and Hermes. Orpheus "has turned and looked and the doom of an irrevocable parting is sealed. Orpheus "has seemingly paroxysm of grief, but tenderly, sadly they look their last at one another, while Hermes, guide of departed spirits, makes gentle signal for the wife's return."*

Not since the Greek sculptor carved his story of the myth has it been adequately treated in art until the great

English painter, George F. Watts again put it before us with the subtle spiritual interpretation which characterizes all of his work.

Here we have not a material Hermes leading away a Eurydice who still seems to belong to the upper world, but instead the artist has suggested the mysterious forces of the under world, for Orpheus feeling the gentle touch of Eurydice upon his shoulder and turning impulsively toward her becomes conscious only of a vanishing, shadowy form which disappears from his sight even as he looks upon her. This power of entering into the spirit of a subject is again shown in Watts' masterly handling of another Greek myth of a very different type—the frightful Minotaur of Crete—the nightmare of ancient Athens whose fifty youths and maidens were demanded each year as tribute to the monster by King Minos in revenge for the death of his own son sent by the King of Athens against the Mar-

*A History of Greek Art. Tarbell.



ULYSSES DERIDING POLYPHEMUS, BY J. M. W. TURNER



THE WINE OF CIRCE, BY SIR EDWARD BURNE-JONES

athonian bull. Archæology has recently brought to light for us the ruins of the palace of Minos and ancient Greek coins attest the hold which the ancient myth of the Minotaur had upon the people of those far away times. Watts' portrait of the Minotaur certainly leaves for us little to be desired. We recoil instinctively from

"Come, dear playmates, maidens of like age with me, let us mount the bull here and take our pastime, for truly, he will bear us on his back, and carry all of us! And how mild he is, and dear, and gentle to behold, and no whit like other bulls! A mind as honest as a man's possesses him, and he lacks nothing but speech." Whither bearest thou me, bull-



THE MINOTAUR, BY GEORGE FREDERICK WATTS

the terrible creature who with savage eyes and hungry mouth looks forth from the edge of his rock-cut labyrinth. Contrast with this ferocious monster, Watts' conception of the myth of Europa. One can quite fancy the words attributed to the maiden:

god? What art thou? How dost thou fare on thy feet through the path of the sea-beasts, nor fearest the sea?" *

In "Perseus and the Graiae" Burne-Jones gives us a very characteristic bit of

*Translated by Andrew Lang: Theocritus, Bion and Moschus.



PERSEUS AND THE GRAIAE, BY SIR EDWARD BURNE-JONES

his work. The Three Graiae as he portrays them can hardly be called "three hoary witches" as the old myth conceived them. Their perplexity as they search for the one eye which they share between them seems to lack the intensity which one would expect under the circumstances, and Perseus suggests a medieval knight more than our ideal of a Greek hero. Yet there is an atmosphere of unreality and mystery about the picture which gives it charm and easily transports us into the realm of the imagination. "Circe and her leopards" has more of the classic touch and Burne-Jones knows how to weave the spell of enchantment into his picture for the fierce beasts are plainly under the complete sway of their inscrutable mistress who breathes an atmosphere of indefinable power.

The Iliad and Odyssey have suggested many subjects for the draughtsman and the colorist. Turner's great painting in the National Gallery at London entitled "Ulysses deriding Polyphemus" is based upon the incidents in the ninth book of the Odyssey which Pope translated as follows:

Now off at sea and from the shallows clear
As far as human voice could reach the ear,
With taunts the distant giant I accost:
Hear me, O Cyclop! hear, ungracious host;
'Twas on no coward, no ignoble slave,
Thou meditat'st thy meal in yonder cave.

Cyclop! if any, pitying thy disgrace,
Ask who disfigur'd thus that eyeless face,
Say 'twas Ulysses; 'twas his deed, declare,
Laertes' son, of Ithaca the fair;
Ulysses, far in fighting fields renown'd
Before whose arm Troy tumbled to the ground.

Thus I; while raging he repeats his cries
With hands uplifted to the starry skies.



EUROPA, BY GEORGE FREDERICK WATTS

In the foreground we see the galley of Ulysses and high overhead the great hands of the fantastic giant as he stretches them forth while he prays to Poseidon for the overthrow of Odysseus. Mr. John C. Van Dyke in his critical estimate of Turner says of this picture,

Turner here touches the final note in the loom of his fancy's coloring. Under a cope of sky flecked and agitated with cloud and flying vapor, whose fluent expanse is kindled with crimson by the rising sun, which flings its golden and amber beams shooting transparence through the whole, and charming the air with a mellow radiance, the gorgeous galley of Ulysses, issuing like an apparition from the deep embosomed splendor, glides arrogantly away from the Cyclop's abode, mingling its luminous sails with the lavish pomp and ripe magnificence above, and its nymph-encircled keel with the crystal flood beneath. In the original Ulysses

may be made out high on the poop of the boat, near the mizzenmast, brandishing a torch with a gesture of bravado. But it is not so much this insignificant detail that counts as the fact that it is the vessel itself which personifies the hero in its defiant attitude, with its mizzenmast pointing, like a finger in derision, at the shadowy recumbent figure of the giant; its foremast (laden with jeering sailors), with its flying cordage, as though to lash the monster; while the mainmast with its angrily flapping sail and red flag aloft, seems to flaunt it triumphantly in sailing away. It is in the boat that the artist seeks to express the taunt of Ulysses.

Mr. Van Dyke refers to Turner's skill in producing color effects in this picture:

With its rising sun barred with orange clouds, its far-reaching cirrus-flecked sky, its mysterious cobalt of the distant sea, its blood-red and golden waves in the foreground, its red-flagged ship, and its spectral figure on the mountain-top. You



HYPERION, BY GEORGE FREDERICK WATTS

may laugh at it as nature, if you please, but you cannot laugh at it as art. In its nobility and serenity it is as classic as Æschylus, in its decorative splendor it is as Gothic as Shakespeare. . . . The book of nature and the book of art he understood better than almost any landscape artist of any time. He simply insisted that nature should play a subordinate part to art and express his meaning—speak his way of seeing things. And there we have the personal element in art so predominant in the artistic make up of Michael Angelo.

Hyperion, Son of Heaven and Earth, husband of Thea and father of Aurora, belongs to that dim period of the twilight of the gods where greater and lesser divinities fought out their battles for supremacy. The bright personality of the glorious young sun god appealed strongly to the imagination of Keats and in his "Hyperion" we find ourselves entering into the problem of life as even in the dawn of created things it baffled Hyperion and his fellow divinities. Watts has given us the splendid young god in all his strength, suggesting Keats' lines:


"Blazing Hyperion on his orb'd fire
Still sat, still snuff'd the incense, teeming up
From man to the Sun's God."



CUPID AND PSYCHE, BY BOUGUEREAU


Relating to Chautauqua Topics

It is reported that the new treaty negotiated between China and Great Britain regarding Tibet recognizes China as the paramount power in Tibet, and the Chinese text is made the official language of the treaty. It is also said that there is a probability that the Grand Lama, who has been in refuge in Mongolia, will return to Lhasa under Chinese auspices, and will place himself entirely at the disposition of the Chinese Amban in foreign affairs. To render the position of the Chinese Amban at Lhasa more important, it is reported that he will have a guard of troops organized on the new system adopted from the Japanese and that a Chinese garrison of several thousand men will occupy certain points in Tibetan territory on the road from Szechuen, leading to Lhasa.—*The Advance*.




The city of Herculaneum contained many splendid villas, and herein it differed from Pompeii. Pompeii was a commonplace provincial town devoted exclusively to commerce; it was not the resort of the wealthy and cultured Romans. It was essentially illiterate. No manuscript can be proved to have been found there. It is true a wax tablet with writing has been found; yet this contains—receipts of auctions. Herculaneum, on the other hand, was the favorite resort of wealthy Romans, who built beautiful villas there, as in our times people from modern Rome settle for the summer at Sorrento and Castellamare. We have reason to believe that the Balbi, Agrippina, Servilia, the mother of Brutus and mistress of Cæsar, Piso, and many others had their villas at Herculaneum. Not all these prominent Romans were specialists, and their houses must have contained libraries with standard works of classical literature. We may thus hope to find all the missing masterpieces of


Greek and Roman literature: the poems of Sappho, the whole works of Menander, the missing tragedies of Æschylus and Sophocles and Euripides, the lost books of Livy, and perhaps notes bearing upon the earliest periods and the origin of Christianity. The prospect is so vast and momentous that we can hardly allow ourselves to dwell upon it.—*Professor Charles Waldstein, in Harper's Magazine for April, 1905.*



Wu Ting Fang, formerly Chinese minister to this country, is reported to have become totally deaf as a result of the explosion of the bomb thrown by a fanatic when the Chinese commissioners were leaving Peking to visit foreign countries.



Mr. M. Anesaki, professor of the philosophy of religion in the Imperial University of Japan, contributes to a recent number of *The Hibbert Journal*, London, an article on the relation of Christianity to Buddhism. Professor Anesaki believes that the two religions are not mutually exclusive but are complementary. Buddhism is intellectual; Christianity emotional. The fundamental of both religions, the belief in an incarnate God, he considers the same. Professor Anesaki believes the future progress of humanity dependent upon the respect of the one religion for the other. The exclusiveness of the Christian attitude he regards as highly unfortunate.



Residences for diplomatic or consular purposes are owned by the United States at Tokio, Japan; Bangkok, Siam; Seoul, Korea; Tangier, Morocco; and Tahiti, Society Islands. For the purchase of ground and the erection of suitable buildings for legation purposes at Peking, China, Congress has appropriated the sum of \$160,000.00. The buildings are now almost completed.



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A PECULIAR PEOPLE

For four months past we have been studying the classical spirit as it has shown itself in Italy and we have traced the connection of Italy with Greece and the Orient on the one hand and with the modern world on the other. At the same time we have taken in contrast with these Western developments, a survey of the "Spirit of the Orient" getting somewhat into the secret of the causes of the great diversity between the East and the West. During the second half of our year we are to continue these fascinating contrasts from another point of view. We step back now into the Greek world and see how it also touched the Orient though far more closely than Italy and how it diverged from it, how it not only laid its hand upon Italy but has molded our modern age as well. We have been filled with admiration for the genius of Italy. We shall feel the genius of Greece even more. Professor Butcher, of Edinburgh, in his delightful "Harvard Lectures on Greek Subjects" delivered in 1904 gave the key to the Greek genius in these words:

"Two nations, Greece and Israel, stand out from all others in the history of the world, and form a striking contrast as representing divergent impulses and tendencies of human nature, different ideals of perfection. In this, however, they are alike, that each felt itself to be a peculiar people, marked off from the surrounding races by distinctions more ineffaceable than those of blood—by the possession of intellectual or religious truths which determined the bent and meaning of its history. This history, as it was gradually unfolded, became

to each an unfailing source of inspiration. The records and famous deeds of the race were invested with ethical significance. In interpreting them each people gained a deeper consciousness of its own ideal vocation. From the heritage of the past they drew fresh stores of spiritual energy. Exclusive indeed they both were, intensely national; between Greeks and Barbarians, between Israel and the Heathen there could be no intimacy, no union. For many centuries the work of the Hellenes and of Israel went forward at the same time, but in separate spheres, each nation unconscious of the other's existence. Had they crossed one another's path, they would have aroused mutual hatred and suspicion; the Jews would have been barbarians to the Greeks, the Greeks idolaters to the Jews. Yet this very spirit of exclusiveness was one of the conditions which enabled each to nurture and bring to maturity the life-giving germ which it bore within it. In process of time each people burst the narrow limits of its own nationality, and in dying to itself, lived to mankind . . . till at length the principles of Hellenism became those of civilization itself, and the religion of Judea that of civilized humanity. . . . To the Hebrews it was committed to proclaim to mankind the one and supreme God, to keep alive his pure worship, to assert the inexorable moral law in a corrupt and heathen world. For the Greeks the paramount end was the perfection of the whole nature, the unfolding of every power and capacity, the complete equipment of the man and of the citizen for secular existence. . . .

Each people is at once the historical counterpart and the supplement of the other. Each element, by contributing its own portion to our common Christianity, has added to the inalienable treasure of the world."



A PAGE FROM THE MEMBERSHIP BOOK

It is not necessary to be familiar with all the details of Greek history to enjoy the great masterpieces of Greek literature or to appreciate the noble qualities of Greek art, yet it is always desirable to place any event which we are studying,

in its historic setting. Greek enthusiasts who have the time may, with great profit, dip into some of the great Greek histories, Grote's or Holm's. Some may prefer to review the history by means of some convenient school text book. But there are still others who want to quicken their memories and get a fresh point of view by a much shorter road and for these the page of "Significant Periods in Greek History" in the Membership Book will give the desired background. Get the significance of each period clearly in your mind and you will find that your studies in Greek Ideals and in Greek Art drop into their right relations quite naturally.



CLASS OF 1906

The enthusiasm of the 1906's is constantly shown in the quality of letters received by the class officers. Among the inquiries for class pins which, by the way, come from states as widely separated as Massachusetts, Illinois and California, is the following letter which shows how truly the C. L. S. C. spirit is felt by members who perhaps never see a fellow classmate. The letter is from California:

"I received the pin in good shape, also your kind letter. No, I do not expect to be at Chautauqua to graduate, nor have I ever been there. I should like above all things to be with you all but will only be able to be with you in thoughts. I will enclose twenty-five cents to help the 1906 Class toward their share of assessment on the C. L. S. C. Alumni Hall. I only wish it was more, but I am fifty-seven years old, not very strong, and only ninety-six dollars a year income, so you see my purse is limited."

The interest which the Class feels in its Alumni Hall fund is further shown by a letter from an Ohio member who has already contributed to the Class fund, but writes now to ask how affairs are pro-



WILLIAM CHANNING
BROWN, PRESIDENT
OF 1909.

gressing. She is anxious to have as much of the fund raised as possible before next summer so that the remainder can be disposed of speedily and the class be free to develop its social qualities. Alumni Hall, the C. L. S. C. club house, has progressed so far that the building committee last summer voted to reduce the assessment from \$350 to \$250. The Class of '06 gets the benefit of this change and will easily raise the amount. Every member especially those who come to Chautauqua or expect to come in the future will want a share however small in the class-room, and it will be well to send the amount at once to the treasurer, for the two hundred and fifty dollars will come very easily from a class as enthusiastic as '06. The class has already bought its banner, a photograph of which will be published in next month's Round Table. The address of the treasurer is Miss Irena I. F. Roach, 261 Fourth Avenue, Lans. St., Troy, N. Y.



WILLIAM C. LAWTON
(See page 466)



THE CLASS OF 1909

Members of the youngest class in the C. L. S. C. will welcome this letter from their president, who skilfully guided them through the problems of Class organization at Chautauqua last summer and inspired an enthusiasm which promises a bright future for the "Dante" Class.

To the Class of 1909:

My dear friends and class-mates:

I send you most hearty New Year's greetings!

By this time we are well started on our delightful and stimulating course of reading. As we travel through the ancient Italian cities or read the poetry of Greece, as we study the habits, customs and re-

ligions of the Orient there is great delight in the feeling that each one is a member of a well organized class of students, and this the Class of 1909. Four thousand men and women in our own class are reading and enjoying this course with us and we but take our honorable place in the whole and do our share with the rest. All honor to men and women who can reach and sustain the class spirit in a high and noble enterprise! We will dream of our class room in Chautauqua and of our reunions in Alumni Hall. A glorious thing it is to be a member of the C. L. S. C. Class of 1909.

But far more serious is the real significance of our fellowship. In our study together and in the broadened sympathies, affections and associations of the C. L. S. C. life we are forming a unity which makes above all things for character and good citizenship. These unities save and civilize our country. Character and good citizenship make a nation great. It is thus a patriotic bond which unites us.



From a vase painting.

THESEUS SLAYING THE MINOTAUR—
WINGED DAIDALOS ESCAPING FROM
MINOS

Ariadne holding the thread stands behind
Theseus.

And lastly the religious sanction. What a warming of the heart comes with this study of other races and times. To reach out our hands in sympathy and affection to men of old, to study great human actions and heroic events of all times and peoples, to learn to love men as men, men of history, men of today, men of tomor-

row, is there not some touch of the religion of humanity here, a love for the human race as God's, a glory in being ourselves a part of this race, a part of the great family of God?

And so can we not strike hands at this New Year with devout thankfulness for all of cheer and hope which comes into our lives and start fresh possessing a new confidence in God and a strong reliance upon Him, a new faith in the Christ life and a resolve to follow that life, a confident love for each other and a promise to be charitable and kindly with all men? This is our great opportunity. If there be some one of this class who is discouraged in the work I send special greetings to him. We all give you our hands to help. We do this thing together and we are going to stand together; friend be of good heart and don't give up. Let me greet you again, my fellow comrades and class-mates. We are in a high enterprise, let us live up to its possibilities.

Very cordially and heartily yours,

WM. CHANNING BROWN,

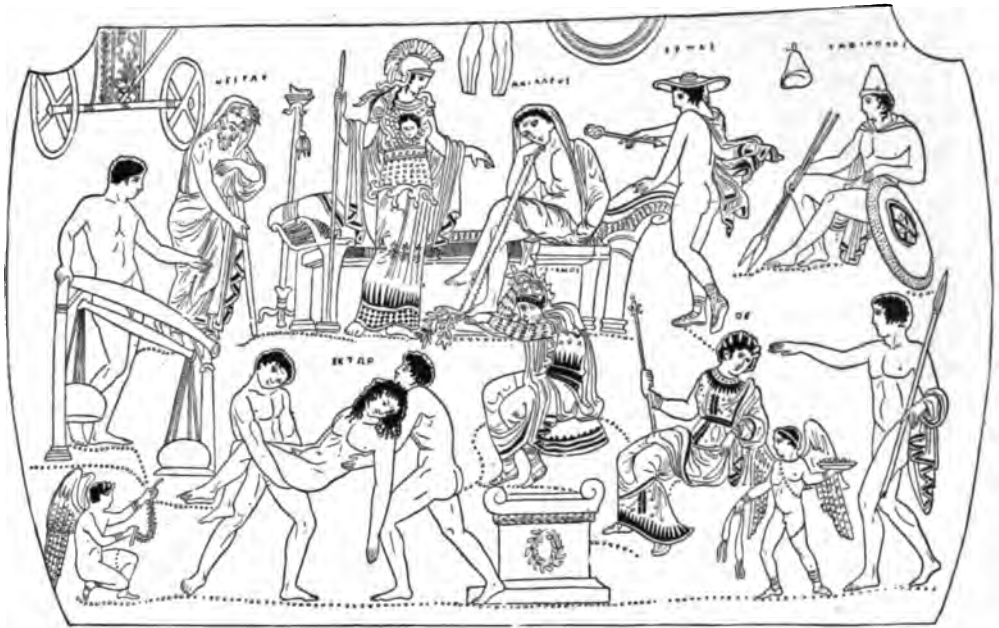
President.



SOME FAMOUS TRANSLATIONS OF HOMER

We realize how widespread a fascination Homer has exercised over English poets and scholars when we attempt to make even a partial list of the translators of the Iliad or Odyssey. Chapman, Pope, Cowper, Worsley, Palmer, Bryant, Butcher, Lang, Leaf and Myers. Each in turn has fallen under the spell of the poet and has striven to bring out some quality of his verse which has eluded all his fellow translators.

Chapman led the way with his translation full of the "conceits and mannerisms" demanded of a poet of the Elizabethan time. Pope's audience in the Age of Queen Anne expected "dignity and correctness" in his version. Then there were attempts to put Homer into ballad form. Other poets sought to express the romantic element and the musical qualities of his verse. And lastly we have the Odyssey rendered by Palmer into "rhythmic" prose and the Iliad by Lang, Leaf and Myers in prose which aims to



From an ancient vase painting.

RANSOM OF HECTOR

give the simple truth without modern ornament. It may be interesting to our readers to compare three of these translations and see the different flavor which each takes from the Greek original. The passages selected describe the coming and going of the Winds summoned by Achilles to kindle the funeral pyre of Patroclus:

She having thus said departed and they arose with a mighty sound, rolling the clouds before them. And swiftly they came blowing over the sea, and the wave rose beneath their shrill blast; and they came to deep-soiled Troy, and fell upon the pile, and loudly roared the mighty fire. So all night drave they the flame of the pyre together, blowing shrill. . . .

But at the hour when the Morning Star goeth forth to herald light upon the earth, the star that saffron-mantled Dawn cometh after, and spreadeth over the salt sea, then grew the burning faint, and the flame died down. And the Winds went back again to betake them home over the Thracian main, and it roared with a violent swell. . . . —Lang, Leaf & Myers.

She said, and parted; and out rusht, with an unmeasured roar,
Those two Winds, tumbling clouds in heaps,
ushers to either's blore (blast)
And instantly they reacht the sea; up flew the waves; the gale
Was strong; reacht fruitful Troy; and full
upon the fire they fall.
The huge heap thundered. All night long from

his chok't breast they blew
A liberall flame up;

But when the Day-star lookt abroad, and prom-
ist from his hill
Light, which the saffron Morn made good,
and sparkled on the seas,
Then languished the great pile, then sunk the
flames, and then calm Peace,
Turn'd back the rough Winds to their homes;
the Thracian billow rings
Their high retreat, ruffled with cuffs of their
triumphant wings. —Chapman.

Swift as the word she vanished from their
view;

Swift as the word the Winds tumultuous flew;
Forth burst the stormy band with thundering
roar,

And heaps on heaps the clouds are tost before.
To the wide main then stooping from the
skies,

The heaving deeps in watry mountains rise:
Troy feels the blast along her shaking walls,
Till on the pile the gathered tempest falls,
The structure crackles in the roaring fires,
And all the night the plenteous flame aspires.

'Twas when, emerging through the shades of
night,

The morning planet told the approach of light;
And, fast behind, Aurora's warmer ray
O'er the broad ocean pour'd the golden day;
Then sunk the blaze, the pile no longer burn'd,
And to their caves the whistling Winds re-
turn'd;

Across the Thracian seas their course they
bore;

The ruffled seas beneath their passage roar.

—Pope.

Professor Lawton who has selected for us the passages from Greek literature which express some of its "Ideals" has been since 1895 classical teacher and lecturer in Adelphi College, Brooklyn, N. Y. He has made many contributions to periodical literature besides editing "Three Dramas of Euripides" and Pope's Homer. He is the author of "Art and Humanity in Homer," "Successors of Homer" and histories of Greek and Latin Literature. His latest volume, "Introduction to Classical Greek Literature," was published in 1903 by Scribner.



Readers are reminded of the very beautiful reproductions of Greek architecture and sculpture in the series of Elson Prints published by A. W. Elson & Company, 146 Oliver St., Boston, Mass. These little works of art are printed in soft brown shades, on rough paper from plates that are absolutely reliable. They can be secured for ten cents each.



HOW TO STUDY HOMER

"Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or, like stout Cortez, when, with eagle eyes,
He stared at the Pacific—and all his men
Looked at each other with a wild surmise—
Silent, upon a peak in Darien."

This is Keats' expression of his feelings when he first made the acquaintance of Homer, and Keats is only one of many who have felt the charm of the old Greek bard. Homer is not a poet to be read once as a school exercise, and then relegated to the limbo of outgrown school books. He is peculiarly suited to the needs of twentieth century men and women. Professor Shorey well describes our condition when he says in his preface to Pope's "Iliad":

We live in a complicated indoor world of books, inherited traditions and institutions, the rationale of which we dimly apprehend, mechanical appliances that we use without understanding, social forms that disguise the play of natural feeling. . . . We long for an outdoor life; for a relief from the dead superincumbent load of custom, tradition and accumulation of the written word. . . . Homer takes us back to what relatively to us is the

childhood of the world. . . . We still dwell in the realm of an art whose never failing law is grace and beauty; and, while freed from conventionality and explicit moral didacticism, we are still in a world of instinctively noble men and women, whose natures we can understand and with whose joy and grief we can feel an unforced sympathy. And to this unique combination of primitive simplicity with moral nobility and aesthetic charm, the lovers of Homer pay the tribute of an admiration that seems idolatrous to those who have never known his spell.



So it is worth while to read Homer even if we do no more than read and re-read the fine passages selected for us by Professor Lawton. But we shall find even greater enjoyment in our poet if we study him. Professor R. C. Jebb's "Introduction to Homer" is a most illuminating little volume and every reader who can get access to a copy will find it very stimulating. We quote here a few of Professor Jebb's suggestions which members will find it easy to test for themselves:

1. Note how direct and simple are Homer's modes of expression. Contrast his "Valor of Diomedes" (page 41, "Homer to Theocritus") with Milton's description of the might of Satan's followers ("Paradise Lost," Bk. I, line 571).

2. Select passages from Homer descriptive of his various characters. Professor Jebb says: "Fresh, direct and noble, the Homeric mode of presenting life has been singularly potent in tracing certain types of character which have ever since stood out clearly before the imagination of the world. Such are Achilles, the type of heroic might, violent in anger and in sorrow, capable also of chivalrous and tender compassion; Odysseus, the type of resourceful intelligence joined to heroic endurance. Such again are the heroic types of women, so remarkable for true and fine insight.—Andromache, who in losing Hector must lose all; Penelope, loyal under hard trial to her absent lord."

3. He also calls attention to the divine types as (1) clearly marked, (2) not losing their divine quality, though possessing many human attributes, (3) the Homeric outlines both of divine and of human beings are brilliantly distinct, yet the reader can fill them in so as to satisfy his own ideal since they are not individualized beyond a certain point.

4. Note the descriptions of home life found in Homer.

5. The similes of Homer: (1) "They serve to introduce something which Homer desires to be exceptionally impressive." (For example 'Iliad,' 18.207.) (2) The poet sometimes multiplies details in his simile, but not aimlessly, such details always serving to make the chief point clear. (See 'Iliad' 13.62. Compare Dante's Inferno, Canto 21.7. Compare Job, chapter



From a vase by Hiero in the Louvre.

BRISEIS TAKEN AWAY BY AGAMEMNON

6, verse 15.) (3) The Iliad contains about one hundred and eighty detailed similes; the Odyssey barely forty. The latter has fewer moments of concentrated excitement than the former. (4) Range of Homeric simile is as wide as the life known to the past. Some of the grandest images are suggested by fire, by torrent, snowstorm, lightning or warring winds. The lion is used some thirty times. (See especially 'Iliad' 17.135.) Useful and ornamental arts, experiences of everyday life 'Iliad' 17.389, 5.902, 11.557. Peculiarly touching similes relating to children 'Iliad' 15.361, 16.2, 23.222, 12.435. Subjective imagery rare 'Iliad' 22.199, 15.82. Series of similes to develop an idea 'Iliad' 2.455-76.

6. Religious ideas of Homer: By what means do the heroes seek the help of the gods or appease their wrath? The man appeals directly to the gods. "The priest as distinguished from the soothsayer appears only as the guardian of the sacred shrine." In the Odyssey the gods have become more etherealized and spiritual than in the Iliad. What ethical ideas do we find in Homer? What was the Homeric method of treating the dead?



Many Circles use to great advantage the various excellent games of cards on historical, geographical and mythological subjects. This year the game of "Greek Mythology" will naturally claim especial attention. It is fifty cents. "Games of Citeis and Foreign Characters" are seventy-five cents each. Any of these may be ordered through The Chautauqua Press, Chautauqua, New York.

Members who have a natural pre-historic bent and find themselves attracted to the Mycenaean discoveries will find much enjoyment in any of the following books. All of them are expensive but college or other libraries are likely to have them:

The Mycenaean Age. Tsountas and Manatt. Schliemann's Excavations. Edited by Schuchhardt.

New Chapters in Greek History. Percy Gardner.

Excursions in Greece. Diehl.

(Interesting comparisons between the Homeric house described in the Odyssey and the palace discovered at Tiryns, and a chapter on the much discussed "Homeric question" will be found in Jebb's "Introduction to Homer.")



How practical the C. L. S. C. is for the busiest of men is illustrated by the following letter from a recent graduate employed in the United States Courts in Indian Territory who began his work in 1897, dropped after a year and then three years ago started again, finishing in 1905.

"So far as I know I have earned no seals, but have merely done the required reading, though in a desultory fashion. Though the course was read in a haphazard manner, in the intervals of exacting work, and my business requires me to be out of town much of the time, yet I feel abundantly repaid for the time and money expended, and cannot graduate without expressing my sincere thanks for the benefit received."

OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

"We Study the Word and the Works of God." "Let us Keep the Heavenly Father in the Midst."
 "Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
 BRYANT DAY—November 3.
 SPECIAL SUNDAY—November, second Sunday.
 MILTON DAY—December 9.
 COLLEGE DAY—January, last Thursday.
 LANIER DAY—February 3.
 SPECIAL SUNDAY—February, second Sunday.
 LONGFELLOW DAY—February 27.
 SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.
 SPECIAL SUNDAY—May, second Sunday.
 INTERNATIONAL PEACE DAY—May 18.
 SPECIAL SUNDAY—July, second Sunday.
 INAUGURATION DAY—August, first Saturday
 after first Tuesday.
 St. PAUL'S DAY—August, second Saturday
 after first Tuesday.
 RECOGNITION DAY—August, third Wednesday.



OUTLINE OF REQUIRED READING FOR FEBRUARY

JANUARY 28—FEBRUARY 4—

Required Books: "Ideals in Greek Literature." Chapter I. "A History of Greek Art." Chapter I.

FEBRUARY 4—11—

Required Books: "Ideals in Greek Literature." Chapter II. "A History of Greek Art." Chapter II.

FEBRUARY 11—18—

Required Books: "Ideals in Greek Literature."

Chapter III. "A History of Greek Art." Chapter III to page 93.

FEBRUARY 18—25—

Required Books: "Ideals in Greek Literature." Chapter IV. "A History of Greek Art." Chapter III, concluded.

FEBRUARY 25—MARCH 4—

In THE CHAUTAUQUAN: "Up the Yangtse to Tibet" and "In China's Ancient Holy Land."



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

JANUARY 28—FEBRUARY 4—

Review of Chapter I, "A History of Greek Art," bringing out the distinctive qualities of Egyptian and Mesopotamian art.

Report on article in *Century Magazine*, describing remarkable recent discoveries in Egypt.

Roll-call: Answered by opinions of scholars upon the greatness of the Homeric poems. (See introduction to any of the English translations, Bryant's, Derby's, Lang, Leaf & Myers', Palmer's *Odyssey*, and works on Greek literature. Even Circles without library facilities can find references in private collections of books and school libraries.)

The Story of the *Iliad* given by three members, one taking books I-IX, another X-XVIII and a third the remaining books. This grouping of books gives the natural divisions into which the poem falls. Every member of the Circle should get clearly in mind the main structure of the poem.

Brief Oral Reports on the chief human personalities of the *Iliad*. (See suggestions in Round Table).

Reading: Keats' sonnet "On Looking into Chapman's Homer."

Comparison of different translations of famous passages (see Round Table).

Allusion to customs, ideals, etc., in Chapter I of "Ideals in Greek Literature" which show the character of the civilization of Homer's time. This feature of the program may be extended as far as desired by similar studies of other passages.

FEBRUARY 4—11—

Paper: Heinrich Schliemann and his discoveries. (See his life in "Schliemann's Discoveries," by Schuchhardt; also in Schliemann's "Ilios;" also in *Harper's Magazine*, 68:808, May, 1884; *THE CHAUTAUQUAN*, 13:314, June, 1891.)

Roll-call: Allusions to customs, ideals, etc., in chapter II of "Ideals in Greek Literature," which show the character of the civilization of Homer's time.

Reading: From E. E. Hale's story, "A Piece of Possible History" (imaginary meeting of David and Homer).

Brief oral reports on the divinities of the *Iliad* by members specially appointed. (See suggestions in Round Table.)

Reports on Similes of Homer—their character and how they are used—and on allusions to children in the *Iliad*. Let one or more books of the *Iliad* be assigned to each member. (See Round Table.)

Discussion: Instances showing what standards of ethics for both Gods and mortals we find in the *Iliad*. The importance of prayer and sacrifice and fate. How slavery is regarded. (See Round Table and Jebb's "Introduction to Homer," Chapter II.)

FEBRUARY 11—18—

Review of Greek Architecture. Doric Order. Each member should find if possible illustrations of the various features of the Doric order in present day buildings and report upon them.

Roll-call: Greek valentines or original translations of Homer. It would be an interesting experiment for those members who have some facility in writing verse, to take some passage from the prose version of the *Iliad* and try to put it into hexameter verse. Then compare the result with Bryant's or Pope's or Derby's renderings of the same passage.

Brief Survey of the *Odyssey* by four members taking (1) Books I-IV, (2) V-VIII, (3) IX-XII, (4) XIII-XXIV.

Reading: Selections from lecture by Prof. C. F. Lavell on *Odysseus as a typical Greek* (see *Chautauqua Assembly Herald*, price 5

cents, from Chautauqua Press, Chautauqua, New York.)

Oral Report: Studies of characters in the *Odyssey*.

Discussion: Instances showing how the idea of the Gods in the *Odyssey* is more spiritual than in the *Iliad*. Also the many fantastic supernatural beings found in the *Odyssey* (See Jebb's Introduction to Homer, chapter II.)

Reading: Selection from "The Inner Life of Odysseus," H. N. Fowler in *THE CHAUTAUQUAN*, 32:640, March, '01.

Discussion: Did the Italians of Dante's time have a more cheering view of the future life than the Homeric Greeks?

FEBRUARY 18-25—

Discussion of the Ionic and Corinthian orders with reports on observations of present day buildings by members. If none are to be found in your community, illustrations of public buildings elsewhere might be secured. Roll-call: Maxims from Hesiod.

Reports: Chinese opinion of foreigners (see "New Forces in Old China" and "Chinese Characteristics").

Map Review of the Northern Provinces of China—noting river systems, mountains, etc.

Oral Reports: Chinese Characteristics (see book with this title by Arthur Smith and any other available books on China).

Reading: Selection from Chinese Poetry. (See The Library Shelf.)

Note—In the "Travel Club" programs other suggestions will be found which may be utilized if a library is available.

FEBRUARY 25-MARCH 4—

Roll-call: Quotations from Confucius. (See The Library Shelf.)

Paper: Confucius and Mencius. (See encyclopedias, and if available, "Confucianism," by R. K. Douglas and other references in bibliography.)

Reading: "A Visit to the Country of Gentlemen," or other selections from The Library Shelf.

Map Review of the Yangtse, noting rivers, lakes, etc.

Oral Report: The Taiping rebellion (see encyclopedias also "Chinese Life in Town and Country," "A Cycle of Cathay," "The Middle Kingdom," Vol. II, or Life of "Chinese" Gordon, several books of whose life have been published).

Reading: If Mrs. Bishop's "Up the Yangtse and Beyond," is available, selections from Chapter 38 on the Opium Poppy or from Chapter 26 on Chinese Food; or Chapter 39 on Protestant Missions from an Englishwoman's point of view; or selection from Miss Scidmore's "China the Long Lived Empire," Chapter 26.

TRAVEL CLUB PROGRAMS

For Clubs specializing upon the Reading Journey series in *THE CHAUTAUQUAN* it has been customary to provide for a fuller study of this feature of the course than it is desirable for readers of the full C. L. S. C. course to attempt. Such "Travel Clubs" will have found the "Spirit of the Orient" an effective introduction to the Reading Journey in China, and eight programs are here offered, four based upon the January readings which were published in the December *CHAUTAUQUAN* and four for the current studies. The February *CHAUTAUQUAN* will contain four additional programs making twelve in all, covering the series. As it is presumed that clubs doing special work on this course will provide themselves with a fair sized library a number of books are referred to in the programs.

FIRST WEEK:

Map Review of China. Mountains, rivers, etc. Roll-call: The names of the eighteen provinces and their distinguishing features. (See encyclopedias and "The Middle Kingdom," Vol. I, chapter II.)

Paper: Brief review of striking events in Chinese history (see encyclopedias).

Reading: "A Visit to the Country of Gentlemen." (See The Library Shelf, also "Historic China," Giles.)

Kublai Khan and the Tartars.

Reading: Selections from the travels of Marco Polo, or from "New Forces in Old China," chapter II on Chinese impressions of foreigners.

SECOND WEEK:

Roll-call: Quotations from Chinese Literature. Map Review: The Railways of China and their

problems. (See "New Forces in Old China," chapter XI, published in part in *Review of Reviews* for February, 1904. An outline map showing the railways can easily be prepared from Dr. Brown's chapter.)

Paper: Distinguishing features of the Manchu Dynasty (see encyclopedias and all available books).

Reading: Selection from "The Great Wall of China," chapter XVII in "China the Long Lived Empire."

Oral Reports: Chinese Amusements (see "Village Life in China," Chap. XXIII and other references.)

THIRD WEEK:

Roll-call: Current events relating to China especially to the government.

Reading: The Dowager Empress (from *The Century Magazine*, November, 1905) or chapter X of "China the Long Lived Empire."

Paper: Striking features of Peking before and since the Siege (see "China the Long Lived Empire," "China in Convulsion," and other references).

Reading: Diplomatic Life in Peking (see "Overland to China," Colquhoun, or "China in Convulsion," Smith.)

Map Review: Showing aggressions of European Powers in China (see "New Forces in Old China," Chap. XII and XV, "China in Transformation," Chapter V, and also recent magazine articles.)

Discussion: Why has China good cause to distrust and dislike the foreigner?

FOURTH WEEK:

Roll-call: Striking features of the Chinese New Year (see "Village Life in China," Chap.

19, "China the Long Lived Empire," Chap. 28, and "Up the Yangtse and Beyond," Vol. I, Chap. 15.)

Aspects of Chinese Higher Education (see "Village Life in China," and other references).

Reading: Description of an examination with list of subjects (see *The Library Shelf*, also "Historic China," Giles.)

Paper: The great periods and distinctive features of Chinese literature (see "The Book of Chinese Poetry," C. F. R. Allan, "History of Chinese Literature," H. A. Giles.)

Discussion: Condition of girls and women in China (see index to "Village Life in China," which brings out a great many phases of this subject).

FIFTH WEEK:

Map review of the Northern Provinces, noting river systems, mountains, etc.

Oral Reports: Construction of Chinese Villages (see "Village Life in China," Chapter II); village names (see above, Chapter III); difficulties in the way of village progress (see above, chapters V and VI).

Reading: Selections from Chinese poetry. (See *The Library Shelf*, also "The Book of Chinese Poetry," Allan.)

Roll-call: Some Chinese superstitions (see books by Smith and others mentioned in bibliography.)

SIXTH WEEK:

Roll-call: Quotations from Confucius (see *The Library Shelf*, also "Gems of Chinese Literature," Giles).

Paper: Confucius, Mencius and Lao-tzu (see reference in bibliography to work by J. Legge, also "Confucianism," R. K. Douglas, and encyclopedias).

Reading: "A Visit to the Grave of Confucius," (see "New Forces in Old China," Chapter VI or "A Cycle of Cathay," Part II, Chapter V).

Oral Report: Summing up of Wu Ting Fang's estimate of Confucianism with discussion of the question "How high should a religious ideal be in order to be practical?"

Reading: Comparison between Confucius and Plato (see "A Cycle of Cathay," chapter VI).

Oral Reports: The leading mission stations and their fate during the Boxer Uprising (see "China in Convulsion," Smith Also *Missionary Review*, 27:241-6, April, '04). The Church missionary society can furnish material on this subject.

SEVENTH WEEK:

Map Review: The Basin of the Yangtse.

Paper: The History and present condition of Shanghai. (See "The Middle Kingdom," "China the Long-lived Empire," "The Yangtse Valley and Beyond," encyclopedias, etc.)

Reading: Selections from Chinese Literature (see "The Library Shelf," also "Gems of Chinese Literature," Giles.)

Paper: The Story of the Taiping Rebellion (see "Chinese Life in Town and Country," "A Cycle of Cathay," "The Middle Kingdom," Vol. II, "Life of Chinese Gordon"; several books on his life have been published).

Oral Reports: The tea industry in Hankow (see "China the Long Lived Empire"). Tea culture and manufacture (see "The Middle Kingdom," Vol. 2).

Reading: Ballad of the Tea Picker, "The Middle Kingdom," Vol. I, page 710.

Roll-call: Chinese traits as illustrated in Mrs. Bishop's experience on the Yangtse (see "The Yangtse Valley and Beyond").

EIGHTH WEEK:

Readings: Some experiences with Chinese food (see "Up the Yangtse and Beyond," Vol. II, chapter 26 and "New Forces in Old China," chapter VII).

Discussion: "Chinese Charities." (See "Up the Yangtse and Beyond," chapter XVII and in "Chinese Characteristics," chapters XX and XXI.)

Reading: Experiences of Mrs. Isabella Bird Bishop in ascending the Yangtse (see Vol. I of her book, chapters XII and XIII.)

Oral Reports: The remarkable engineering works of Li Ping (see "Up the Yangtse and Beyond," chapter 28). The Opium Poppy and its use (see chapter XXXVIII. Protestant Missionis from an Englishwoman's point of view (chapter XXXIX).



ANSWERS TO SEARCH QUESTIONS ON JANUARY READINGS

1. *Chung-Kwo*, "Midland," poetically *Chung-Hwa*, "Flower or the Middle," or *Ta-Tsing-Kwo*, "Realm of the Great Light," an appellation applied to the empire *in toto*, and one which shows the origin of the word China. 2. Tung-ting-hu having a circumference of about 220 miles, and so called because it was considered the cradle of the aboriginal kings. Po-yang-hu, ninety miles long, is famous for its beautiful scenery and picturesque islands. Besides the natural islands there are artificial

floating islands on which farmers build habitations and raise crops. Both lakes are near the mouth of the Yangtse-Kiang. 3. Tea rice and bamboo. 4. In building trades, in decorative arts, in manufacture of furniture and utensils, and especially of paper. It is used in pharmacy, furnishes themes for Chinese poets and a sprig of it is borne in the van of the funeral procession. 5. Manufacture of gunpowder, printing from blocks, manufacture of pottery, uses of natural gas, scientific irrigation, mariner's compass and umbrella.

NEWS FROM READERS AND CIRCLES

"Will you tell me please," inquired a Montana member as Pendragon called the Round Table to order, "where I can get a copy of the Iliad and what it will cost? I want to own both this and the Odyssey but don't know just where to send." Pendragon in reply opened a copy of "Ideals in Greek Literature." "You will notice," he said, "that Professor Lawton discusses the various translations in paragraphs at the close of the first three chapters. I should say in general you would do well to take for the Iliad either Bryant's or Lang, Leaf and Myers' translation. For the Odyssey either Bryant's or Palmer's, according to your preference for the poetic or prose form. You might secure the Iliad in meter and the Odyssey in prose. They can be ordered through the Chautauqua Press. The price for any of these translations will not exceed a dollar and fifteen cents.

"Your request reminds me of a remark made to me the other day by one of our members who said—'Our new library is such a boon we no longer have to burden ourselves with books.' I could see at once from the housewifely point of view, in these days when families seem to be in unstable equilibrium and frequent flittings are in order, that books might become a burden. Certainly much of the modern up-to-date literature ought to be regarded in this way. But there are some books that ought to live with us and we should not segregate them off in the public library any more than we should put our children in convenient 'Homes' because trolley communication is swift and we can see them often! So let every member of the Round Table add a copy of the Iliad and the Odyssey and of Dante's Divine Comedy to his private library this year if possible."



"I want also to call your attention to a rarely good book which some of you I am sure will like to own. It is called 'Harvard Lectures on Greek Subjects' (Macmillan \$1.20) by S. H. Butcher of Edinburgh. It consists, as the title indicates, of a series of lectures given at Harvard University in the Spring of 1904. You will find a brief quotation from the first chapter on 'Greece and Israel' in THE CHAUTAUQUAN for this month. Professor Butcher is a scholar of high rank and his book is not only charming in style but has permanent value."

"If the members of the Round Table don't chance to know Edward Everett Hale's story 'A Piece of Possible History,'" said a Boston

member, "you'll all enjoy reading it just at this time. It is the story of an imaginary meeting in Palestine between David and Homer when they were young men. Homer sings of life from the Greek point of view and David with the religious enthusiasm of the Hebrew. I can't tell you in what volume you will find it. My copy is in a volume of short stories published by Roberts Bros., but his works are now issued by Little, Brown & Co. and the grouping of the stories may be different."

"While we are speaking of side lights on Homer," added a lone reader from Minnesota, "may I remind the Round Table of a Browning poem which may have escaped some of them. It is called 'Development' (in the volume 'Asolando') and tells how the poet when he was five years old asked his father what the siege of Troy was,

"Whereat

He piled up chairs and tables for a town,
Set me a-top for Priam, called our cat
—Helen, enticed away from home (he said)
By wicked Paris, who couched somewhere close
Under the footstool, being cowardly,
But whom—Since she was worth the pains,
poor puss—

Towzer and Tray,—our dogs, the Atreidai,—
sought

By taking Troy to get possession of."

Of course there's a Browningsque moral to the poem which this leads up to."



"While we are discussing Greek matters," said Pendragon, "let me remind you that every well constituted circle ought now and then to vary its more serious exercises with some form of subdued hilarity. Such manifestations are particularly fitting in this Classical Year, when we are trying to create for ourselves the joyous, carefree atmosphere which was balm to the old Greek spirit. For a February program Greek valentines offer a welcome chance to woo the muse. A Circle might assign to each member two characters selected for their fitness to exchange cupid's messages, or it might add to the humor if the characters were selected at random so that Poseidon for instance might pay court to Helen and Hector to Minerva. I remember a Chautauqua Circle which tried this experiment some years ago. One of their happiest efforts was the following:

ANDROMACHE TO HECTOR

'Ah Hector dear, to me 'tis clear
That you are more than sorry
At your sad parting with Andromache
Indeed 'tis melancholy.

Cheer up, dear boy, don't fight the Greeks
Achilles sure will lam you

Stay home with Hectorides and me
With love and sweets we'll cram you.

'I'm sick to death of this Trojan war
Let Priam defend his city,
If you keep fooling with those Greeks,
They'll make your Dromy a Widdy.'



"It is customary at this January meeting to hear from our graduates," continued Pendragon, "and while the list is far too long to have a report from every one, we can have a number of typical societies presented which will remind us of the varied possibilities of graduate work. This year-book of the 'Society of the Hall in the Grove' of Creston, Iowa, will be a good introduction. You will notice its tasteful garnet cover, our graduate color, and the S. H. G. monogram in gold—also that it is the 'eighth annual announcement.' That speaks well for the continuing power of the Society, and you will see that in '98 they joined the city Federation of Clubs—another good point, for every circle ought to be close to the current of the times. There are twenty-two active members all of whom are studying one of the American year garnet Seal series getting better acquainted with our standard American writers and adding seals to their Chautauqua diplomas. The fourteen non-resident members whose addresses range from New York City to Los Angeles show that the Circle has a very wide influence. It would be interesting to know how many of these fourteen exiles from the home circle have been the means of establishing S. H. G.'s in other communities. Perhaps the Creston Society will let us know about this before another year."



The next speaker was the representative of the Jefferson County Alumni of New York State. "So far as I know," she said, "we are the only County organization but we have made such a success of it that I hope some others may try the plan. Our sixth annual reunion was held this year the last of September in Adams. Thirty-two members were present coming from Antwerp, Three Mile Bay, Rodman, Watertown, Adams Center, and Belleville. The Adams members were the hostesses and did their part quite royally as you would have realized could you have looked in upon us at luncheon. The autumn foliage made beautiful decorations for the table and our thirty-two delegates were a jovial company. Our business and literary program occupied the afternoon, the chief feature of which was a paper by Miss Babcock upon the Indian play of Hiawatha with pictures showing the various scenes. We have sixty members on our roll, many of

whom are doing graduate work and we have organized Circles at Belleville, Antwerp and Adams—so you see we are not content with merely living on our past and enjoying each other socially. These annual reunions keep up a strong Chautauqua spirit in the community and we are constantly looking up old graduates and trying to bring them into our association. The members of the undergraduate Circles are induced to become steadfast and to graduate that they may have a right to belong to the Alumni."



"We have had two distinct types of graduate organization," remarked Pendragon as he introduced the next speaker, "and Miss Hopkins, the President of the Woman's Club of Shelbyville, Illinois, will show us how effectively Chautauqua and the Club can work together."

"My credentials," said the delegate as she held up a copy of the club year book, "you will perhaps like to examine at the close of the Round Table. You will notice the gentle admonition to our members which is modestly inscribed on the inside of the cover—

'Why keep an endless chatter about gowns and dinners, your neighbor's affairs, and your own aches, when there is a world full of good things to see, wise things to study, and noble things to imitate?'

"You see our club has six departments: Literature, Bible, Chautauqua, Domestic Science, Music, and History. Each department holds its own separate meetings and also prepares one program for the monthly meetings of the club. Our Chautauqua Department includes both an undergraduate Circle and an S. H. G. The undergraduates are of course doing the regular work, and we of the S. H. G. are giving special attention to Greek and Italian Art. We are using Berenson and Vasari and the Masters in Art in addition to the books by Professor Lavell and Professor Tarbell and feel that we are making a beginning at least in this fascinating subject. We think our general club scheme a fine one; for the monthly programs bring the work of each department before the others, giving each woman a sympathetic appreciation of what others are doing and keeping a large body of women in touch with each other so that our influence becomes the more effective in anything we undertake."



Pendragon next presented the delegate from the Alumni of Cincinnati. "I was much impressed," he said, "by the *Outlook's* comment upon the new preceptor scheme at Princeton."

'A good education is the most genuinely social process in life.' These reunions of ours are not only a social process but they do and ought to have genuinely educational significance. Certainly this is true of the Cincinnati graduates whose Alpha Circle organized in 1878 is responsible for scores of C. L. S. C. graduates."

"Our reunion at the Hotel Sterling," responded Miss O'Connell, the Cincinnati delegate, "brought together forty members of the S. H. G. The tables were decorated with red roses in honor of the Chautauqua 'garnet' and we had letters of greeting from Chancellor Vincent and Miss Kimball, short and very happy addresses from several of our guests, and various responses to toasts which have to be heard to be fully appreciated. Still I'm going to venture to read you one of them. The author Miss Jean Heck, took the place of her mother who was away from the city. Miss Heck, who is a student in the University of Cincinnati, is not yet a graduate of the C. L. S. C. but intends to become one as soon as her other studies permit. Meanwhile her 'Barbarian's Greeting to the S. H. G.' speaks for itself:

'I'm only a barbarian, as barbarous as can be.
But well I recognize the worth of the
great S. H. G.

Its members and their wisdom and their friend-
liness I know

They are a goodly company; my mother
told me so.

"The eddy leaves lie all untrod upon the
beaten ways

Where noble men and women passed their
happy summer days;

But loyal hearts will turn again, however foot-
steps rove,

To greet in loving memory the Hall within
the Grove.

"The scarlet leaves give out again, in scarlet and
in gold,

The warmth and sunshine granted them be-
fore the frost and cold.

E'en so Chautauqua's graduates are bright in
wintry weather

Because they treasure cheerful thoughts of
study hours together.

"The color of the autumn leaves may fade and
disappear,

But sunshine in the human heart grows
brighter year by year.

May all the glorious dreams come true that
earnest fancy wove

In the uplifting atmosphere of the Hall with-
in the Grove."

"We are such a very enthusiastic Alumni," said the Kansas City delegate, Mrs. Granger, who was next to report, "that we should like to urge all Chautauqua towns to develop their

Alumni Spirit. We hold our business meeting in May, an outing in the summer to which we invite all the Circles, an Alumni reception in October when the new graduates are received into the Alumni, and in February a mid-winter meeting when we have a literary program and again invite all the Circles. In October of this year we held a Vesper Service in one of our city churches so that Chautauqua work might be brought before the people at the opening of the year. Our June picnic, the best we have ever had, brought together some fifty C. L. S. C. members and these occasional gatherings promote good fellowship and a disposition to pull together in anything we undertake. Our Alumni started three years ago with eleven members and now we number sixty. Many of us are studying with the undergraduate circles so as yet no special plan of reading has been adopted by the Alumni."



The report of the Coudersport, Pennsylvania, S. H. G. developed that they were organized for literary work. "We meet every Monday evening," said the president, "from seven-fifteen to nine o'clock. We are studying Pennsylvania this year but of course we take THE CHAUTAUQUAN and part of our program is devoted to discussion of the articles on The Spirit of the Orient, as well as to reports on current events. We have several social meetings during the year, and as there are some graduates who do not care to come to our weekly study meetings, they are allowed to become honorary members by paying a dollar a year. They are then invited to all social meetings and by this device, you see, those of us who want to do so can study together and yet we can include all C. L. S. C. graduates in the society. Our June banquets are always very important occasions for then we hold the regular Chautauqua Recognition service, pass the new graduates through a golden gate, and officially welcome them into the society. The toasts on these occasions are always very bright and we provide a souvenir for each guest. Our study class numbers about thirty members and with as many more honorary members brings our S. H. G. membership up to sixty."



"Certainly," remarked Pendragon, as the Round Table testified their approval of the report, "no community of C. L. S. C. graduates need languish for lack of suggestions as to 'how to do it.' Just how we are going to hear from this embarrassingly large number of delegates at this time does not quite appear. Suppose we call for volunteers and let each

give what seems to be the distinctive feature of the society represented." The delegates then reported briefly as follows: New Haven, Conn.—a new society organized for study, taking a Nature course and the Reading Journey Through China from this year's CHAUTAUQUAN. Thirty members representing nine C. L. S. C. classes. The Alumnae of Syracuse, New York, meet quarterly. They are a social society, but at each meeting have a literary program based upon the C. L. S. C. course for the year. Thus they keep in touch with it. Their altruistic work has been the formation of the White Circle and there is promise of another new C. L. S. C. in the town. The Holley, N. Y., Alumni celebrated its tenth anniversary with a literary program diversified with the ingenious features for which the Holley Chautauquans have a deserved reputation. The Troy, Ohio, S. H. G. holds its meeting every September, inviting the four other circles of the town and helping to inaugurate the new year's reading with enthusiasm. Besides the four working circles, one of which is a graduate club, the four women's clubs of Troy include in their membership many Chautauquans whose energies demand more than one field of usefulness. At Marion, Iowa, all the members of the S. H. G. study the CHAUTAUQUAN series at home, and at the circle meeting books from some of the seal courses are read aloud. They have taken the books of the American provincial life course and are now reading those on Japan. They are all busy housekeepers and this plan gives them a definite reading time. Carrollton, Ohio, reported two graduate circles, one reading Shakespeare and one a Bible course. The Chautauqua, N. Y., S. H. G. is taking the regular C. L. S. C. course. Tarentum, Pa., is building up its S. H. G. by social means and thinks next year of adopting a study course. The Toledo, Ohio, delegate represented a society of a hundred members meeting four times a year and welcoming all Chautauquans, though only graduates are eligible to membership.

"I'm afraid we shall have to call off even the volunteers now," said Pendragon as the hands of the clock approached the hour for adjournment, "but I will just mention that I have had letters from the Jamaica, N. Y., Alumnae which gave us a fine report last year, saying

that they have finished their sociology course and are planning another line of study. The Brooklyn, N. Y., Alumni sends copies of its programs which you will all be glad to look over, and this clipping from a California paper tells the story of the last reunion of the Sacramento Alumni. The Kokomo, Indiana, graduates have rather a unique plan. They have a Round Table. Seven seals on the diploma are necessary to membership in it, and forty-five members have attained. They also have a "league" where graduates may earn seals which will ultimately bring them into the Round Table. The scheme seems to work well for no graduate can join the League without the avowed intention of working for a seal. The Alumni of Benton Harbor, Mich., have a fine record: A study Circle, three social reunions, the organization of a new circle, and altruistic service in gifts to the hospital and in pictures for the primary grade of the public school. Baxter Springs, Kansas, shows what Chautauqua can do in a town of two thousand inhabitants out on the prairie. They have an S. H. G. and a branch of the society which forms a Shakespeare club. The committee on extension of the work, looked over the field and succeeded in forming a new circle. Each year the society arranges for two vesper services in which all the churches unite, holding a union service. Two social meetings are held annually and the graduates welcomed."

"I believe," said Pendragon, "that we shall have to institute an honor roll, putting at the head the state that can show the largest number of societies in proportion to the population. In closing, I want to congratulate you on our growing list and to urge upon you three things: First, induce as many as possible of your graduates to become not merely readers of THE CHAUTAUQUAN but subscribers to it. In this way you keep close in touch with your Alma Mater and also help to promote its efficiency. Second, be sure that every graduate you can reach is keeping up some definite scheme of reading. Third, let your society put forth continuous efforts to interest people and to form circles. Sometimes it takes months and even years to prepare for a movement which when it comes exerts great usefulness."



Conducted by E. G. Routzahn

Study of Legislative Machinery

"The first political duty of a patriotic person is to master in thought the framework and activity of our national, state, city, county, and township governments; to fix clearly in his mind what are the actual duties of each official in the executive, legislative, and judicial branches of government. How can we criticize the conduct of our public employees until we know what they ought to do? . . . Without this systematic study of government the daily newspaper is confusing, and the reading of it induces partisanship."

The graphic study of legislative machinery and functions may include a series of maps and charts:

Starting with the people a chart may be made to show relations of the legislative, administrative and judicial phases of government.

Again starting with the people a line may run horizontally to a brace indicating the City Council; a second line may run to a longer, overlapping brace standing for the state legislature; the third line would connect with a larger brace signifying the national Congress. These braces may exhibit the several houses, officers, etc.

Upon a map of the state may be indicated boundaries of the districts within which are chosen your representative in

the national Congress, the state senate and house, and the city council.

A chart may show an analysis of the city council in the exercise of its routine duties; the members, officers, and municipal employes selected by it, these on the one hand as against the individual citizen, the representatives of reform organizations, and the press.

A helpful chart could be planned to trace the journey of a new enactment: the citizen, a conference of citizens, a mass meeting and resolutions, a senator or representative, the legislature, a committee, etc., (with petitions and delegations referring back to the fountain head, the people), a law, the governor (his veto, and the people's voice), its enforcement (with indication of the executive officers).

The legislature: members of two houses, officers, governor, the press, The People, with remembrance of initiative and referendum.

A diagram of Congress similar to the above with president substituted for governor.

A circle may represent The People—a line from either side may run to a brace enclosing the city council. Opposite this a line may connect with various municipal employes, a double brace also setting off and linking these two groups.

Within a circle lines may go from the edge to touch governmental machinery: township, city, county, state, nation.

*Political Reforms, in the Social Spirit in America, C. R. Henderson.

The topics covered in this department of THE CHAUTAUQUAN include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the National Federation of Women's Clubs.

The three legislative bodies may be charted further to indicate time and period of meetings, salaries paid, pledges made by candidates and others, charter or constitutional amendments—what can be done, what cannot be done.

The membership of either body could be analyzed: occupations of members, age and sex, special interests and organizations they represent, geographical representation, party affiliations, the unrepresented. How about these last?

Legislation Recommended

The passage of 5,522 laws and resolutions by seventeen state legislatures during 1903-4, preceded by the adoption of 14,394 during 1902-3 would appear to "indicate" well nigh feverish activity in the making of law.

Pennsylvania Federation of Women's Clubs, Miss Kate C. McKnight, president, 1212 Western Avenue, Allegheny, Pa., reports state agitation for national legislation covering the items below:

Forbidding adulteration of food.

Restriction of immigration.

Unseating of Reed Smoot.

Unification of marriage and divorce laws of the states.

This statement is given as a specimen of the legislative programs outlined by many state federations.

Massachusetts Civic League, Edward T. Hartman, secretary, 4 Joy Street, Boston, is a most gratifying illustration of the simple correlating agency dealing with, and through, and for numerous clubs and institutions throughout the state:

"The League undertakes, so far as possible, to organize the intelligent public spirit and moral sense of the State in a really effective way for the promotion of good laws and for the prevention of bad ones—especially such laws as affect the general social well-being and which would not in the natural course of things be dealt with by some other organization. It endeavors to discern the signs of the times and to be as alert for the introduction of new forms of legislation toward general social betterment as are large business interests for the promotion of measures suggested by commercial enterprise.

The record of legislative success already achieved is a gratifying one. It includes the passage of bills for better care of the insane, for more intelligent ways of dealing with tramps and with persons arrested for drunkenness, and for better conditions of employment for women and children. The steady increase in the influence of the League at the State House gives promise of still greater success with even more important measures in the future.

"The Puritans, whatever their mistakes, had a sense of the religious meaning of good laws which their descendants would do well to cultivate. The legislation that created the public school was a characteristic expression of fundamental religious conviction. It was in order that it might be a power for righteousness that our Commonwealth was founded; and so long as there are people going wrong in any one of the many ways that legislation can prevent, it is not living up to its true purpose. The power of legislation is the greatest single social force there is at our command. Can we excuse ourselves for neglect to use it?"

Pure Food Committee, General Federation of Women's Clubs, Mrs. Walter McNab Miller, Columbia, Mo.:

"The only legislation for which our committee is working just now is the Pure Food Bill which is to come before Congress again this session."

Household Economics Committee, General Federation of Women's Clubs, Mrs. Mary M. Pugh, chairman, 5002 California Street, Omaha, Neb.:

Pure food legislation.

National pure food laws.

Women members of Pure Food Commission.

Industrial Committee, General Federation of Women's Clubs, Mrs. Rheta Childe Dorr, chairman. *The Evening Post*, New York, says of this committee:

"The General Federation of Women's Clubs, through the Industrial Committee is trying to get an appropriation from Congress to enable a body of experts to investigate industrial conditions of women in the United States. The investigation will not be for the purpose of ameliorating conditions so much as it will be to determine the relation of women to the entire labor situation. The Industrial Committee takes a pretty broad view of the question, the chairman having studied conditions for some time. Her conclusions are, generally speaking, that women are largely responsible also for conditions throughout the trades of lowered wages, etc."

Education Committee, General Federation of Women's Clubs, Mrs. Mary M. Abbott, chairman, Watertown, Conn.:

"United work by all the affiliated national bodies for national legislation affecting the schools of the country. At present, the Public

Education Association of Washington is asking the coöperation of all interested societies in arousing a national demand that Congress shall pass a Compulsory School Law for the District of Columbia and the United States Naval Reservations. Such legislation should interest all women's organizations and could be secured much more quickly if all worked for it in unison.

"United work by the state branches of the national bodies for state legislation tending toward the equalization of educational advantages in all parts of the country. Every state should have a compulsory education law backed by a good child labor law; a law requiring expert supervision of all schools; a law demanding more uniform equipment for the profession of teaching, and laws setting the minimum salary to be paid. Some states have all these laws; some states have none of them. The education a child receives, therefore, depends now upon where he lives. It should be the personal interest of every woman in the country to help bring it to pass that any child in any part of the United States may have equal educational advantages with any other child."

Interstate Food Commission, R. M. Allen, secretary, Lexington, Ky.:

"The Pure Food Bill, 'an act for preventing the adulteration or misbranding of foods or drugs, and for regulating traffic therein, and for all other purposes.' This bill passed the House, January 19, 1904, but failed in the Senate both in 1904 and 1905."

American Proportional Representation League, Robert Tyson, 10 Harbord Street, Toronto, Canada:

"That all representatives be elected 'at large,' on a general ticket either without district division or in districts as large as practicable.

"That the election be in such form that the several parties or political groups shall secure representation in proportion to the respective number of votes cast by each."

National Municipal League, Clinton Rogers Woodruff, Secretary, North American Building, Philadelphia:

"The League offers 'The Municipal Program' which was prepared after two years of untiring study and is now published as a substantial volume which has been used by every constitutional convention and charter convention which has been held since it was published."

Immigration Restriction League, Prescott F. Hall, secretary, State Street, Boston:

"The Immigration Restriction League is not committed to any one method of restriction. It recognizes the need of many administrative reforms, and of a proper treaty with Canada concerning European and Asiatic immigration through that country; it is also not opposed to a small increase of the head-tax for the purpose of improving the efficiency of the inspection service. Nevertheless it believes that the most

important reform at present is legislation which will really exclude the most undesirable elements of the present immigration.

"The League has therefore prepared a bill embodying the educational test as follows:

"All persons over fifteen years of age and physically capable of reading, who cannot read the English language or some other language; but an admissible immigrant or a person now in or hereafter admitted to this country may bring in or send for his wife, his children under eighteen years of age, and his parents or grandparents over fifty years of age, if they are otherwise admissible, whether they are so able to read or not."

American Library Association, Miss Mary E. Ahern, editor *Public Libraries*, 156 Wabash Avenue, Chicago:

"The legislation desired generally throughout the country is the passage of the bill now before Congress to allow free transportation through the mails of books sent from one public library to another.

"Some states lack a law permitting communities to tax themselves for a free public library. This is generally true in the southwest.

"A mistake which many states are making is the duplication of library machinery. There ought to be one head to the library interests and there should be a law passed requiring all the libraries of the state to send annual reports of their dealings with the public to this head.

"Needless duplication is exemplified in Wisconsin where they have a state library and a state legislative library. The latter is building up machinery for doing the very work for which the state library is provided. Indiana has a library commission and a state library doing the same work. This is true also of some of the eastern states. The home of the commission should be in the state library which ought to be the head of the libraries of the state as the office of the superintendent of instruction is the head of the school system of the state."

National Child Labor Committee, Samuel M. Lindsay, secretary, 105 East 22nd Street, New York:

"We want a model child labor law in every state and territory of the United States. Such a law should include the absolute prohibition of the employment for wages of any child under 14 years of age by day or night, and furthermore the prohibition of the employment of any illiterate boy or girl under sixteen years of age for wages by day or night.

"Secondly, the employment at night of children between the ages of 14 and 16 should be prohibited, and should be restricted or safeguarded with respect to day employment, by requiring a state certificate or license certifying to the child's age and to its education prior to the application for such certificate. Its educational qualification would consist in at least having obeyed the education laws of the commonwealth, which usually require attendance at school between the ages of 6 and 14, and also should require the ability to read and write simple sentences in the English language.

"In some communities a somewhat higher standard might be required, but a reasonably model law will, in addition to the standard herein specified, make ample and necessary provision for the enforcement of such legislation, for proper official inspection, and for the police regulation of special trades outside of factories and workshops, such as street trading in its various branches.

Congress cannot legislate on this subject without an amendment to the Constitution, except so far as such legislation applies to the District of Columbia. This does not preclude our having a national standard for the protection of childhood and to guarantee the rights of childhood.

"Municipalities may, by police ordinance, regulate some of the most objectionable forms of child labor, and have in the English cities succeeded in bringing the street trades under reasonable control. This has been attempted with indifferent success in American cities; but progress along this line may be expected in the near future."

American Humane Education Society, Henry B. Hill, vice-president, 19 Milk Street, Boston.

The revised laws of Massachusetts contain the following provisions:

"Whoever overdrives, overloads, drives when overloaded, overworks, tortures, torments, deprives of necessary sustenance, cruelly beats, mutilates or kills an animal, or causes or procures an animal to be so overdriven, overloaded, driven when overloaded, overworked, tortured, tormented, deprived of necessary sustenance, cruelly beaten, mutilated or killed, and whoever, having charge or custody of an animal, either as owner or otherwise, inflicts unnecessary cruelty upon it, or unnecessarily fails to provide it with proper food, drink, shelter or protection from the weather, and whoever as owner, possessor or person having charge or custody of an animal, cruelly drives or works it when unfit for labor, or cruelly abandons it, or carries it or causes it to be carried in or upon a vehicle, or otherwise, in an unnecessarily cruel or inhuman manner, or knowingly and wilfully authorizes or permits it to be subjected to unnecessary torture, suffering or cruelty of any kind, shall be punished.

"Whoever cuts the bone of the tail of a horse for the purpose of docking the tail, or whoever assists in or is present at such cutting, shall be punished.

"Railroad corporations shall not permit animals which they are carrying or transporting to be confined in cars longer than twenty-eight consecutive hours without unloading them for at least five consecutive hours for rest, water and feeding, unless prevented by storm or accident."

National Congress of Mothers, Mrs. Frederic Schoff, president, 3418 Baring Street, Philadelphia:

"The Congress recommends the establishment of the Juvenile Court and Probation system in every county and state of the Union. It

recommends that legislation be enacted providing rooms or houses of detention apart from the jail or police stations for children awaiting trial, and that whenever possible children shall be released on bail, and not detained awaiting trial. It recommends legislation that will give to every child the benefit of probation care before sending him to any institution whatever. It recommends a Board of Guardians in each state, whose duty it shall be to provide homes in families for all children who are declared by the Juvenile Court to be wards of the state. These children are not necessarily delinquents who have heretofore been placed in reformatories with delinquent children. It is unjust to the children, and the State should make separate provision for such children, and pay their board in families until they are able to take care of themselves. The Congress recommends that no Magistrate or Justice of the Peace, shall have the power to commit children to Institutions of Correction or Reform but that the jurisdiction in all children's cases shall be confined to the Juvenile Court which is not a criminal court, and which should be the center for the disposition of all children's cases whether dependent, neglected, or delinquent. The National Congress of Mothers also recommends legislation which will hold the parents or guardians accountable for crime committed by children through their sanction or neglect. It also recommends legislation which will hold parents financially responsible for the care of the children, and that when placed in institutions or reformatories parents shall be obliged to contribute to their support. It recommends legislation which will give uniform laws concerning marriage and divorce in the different states in the Union. It recommends legislation which will protect children from undue labor at a tender age in industrial establishments which are prejudicial to their health, but it deprecates child labor legislation which will absolutely prevent children from any employment whatever, as in many cases such employment is the salvation of boys."

International Reform Bureau, Rev. Wilbur F. Crafts, 206 Pennsylvania Avenue, S. E., Washington, D. C.:

I. BILLS IN RESTRAINT OF INTOXICANTS AND OPIUM

To Prohibit Liquor Selling in All Government Buildings.—McCumber-Sperry Bill.

That Indian Territory Prohibitory Law be Continued.—That if statehood is given to it with Oklahoma, the present prohibitory law be continued.

Interstate Liquor Bill.—The Hepburn-Doliver Bill, the "states rights" bill to protect state liquor laws of all kinds against outside nullifiers acting under federal powers of "inter-state commerce."

Certified Copies of Internal Revenue Tax Receipts to be Furnished any Person by Internal Revenue Collectors Upon Application.—New Humphreys Bill introduced by Hon. B. G. Humphreys, M. C.

To stop the Issuing of Federal Liquor Tax Receipts in No-License Territory.—The Gallinger Bill introduced by request of the Na-

tional Temperance Society, aims to prevent this.

Prohibition for the "Indian Country" in Alaska.—Amendment to be proposed.

National Inquiry Liquor Commission.—National Temperance Society's Gallinger Liquor Inquiry Commission Bill,—Reform Bureau amendment: "and opium."

Bill to Prohibit Opium in the Entire Jurisdiction of Congress.—This is an attempt to adopt Japan's successful policy of prohibiting opium except for medical prescriptions, and to do it by national law.

II. BILLS IN DEFENSE OF THE AMERICAN CIVIL SABBATH

To Prohibit Sunday Postoffice Banking in the Issuing of Money Orders and the Registering of Letters on Sundays.—Penrose-Sibley Bill.

Sabbath Law for District of Columbia.—Dillingham Bill (twice approved by Commissioners of District of Columbia).

III. BILLS IN RESTRAINT OF OBSCENITY AND GAMBLING

Penrose-Atchison Periodical Bill.—"When any issue of any periodical has been declared nonmailable by the Post-Office Department, the periodical may be excluded from second-class mail privileges at the direction of the Postmaster General.

Anti-Polygamy Amendment.—We ask an anti-polygamy amendment to the National Constitution.

Gillett Anti-Gambling Bill.—Against "carrying on from one state into another any lottery, pool selling bookmaking or gambling by telegraph, telephone or common carrier."

IV. LAWS FOR PROTECTION OF YOUTH

Anti-Cigarette Laws.—An interstate cigarette law, also for a law forbidding the sale of cigarettes to minors in the District of Columbia and the Territories.

A Curfew Ordinance.—A curfew ordinance for the District of Columbia and in as many cities and towns as possible.

Reform of Child Labor.—This Bureau will also work for better child labor laws in the various states, especially in Pennsylvania, where the condition is worst.

How Legislation May Be Furthered

"A maiden fair, without pretence,
And when they asked her humble name,
She whispered mildly, 'Common Sense'."

These three lines by James T. Fields sum up much that needs to be said with a view to aiding desirable legislation.

"The reform spirit, the spirit of striving after high ideals, is the breath of life in our political institutions; and whatever weakens it by just so much lessens the chance of ultimate success under Democratic government."—*President Theodore Roosevelt.*

The moving of this spirit is largely expressed through legislative enactment and the processes leading thereto, for,

"a government is simply an organ of public convenience," says Dr. Charles R. Henderson; "it is the means by which the people in a given territory get what they want. That is the definition given, not by theorists, but by the actual life and conduct of all countries." Granting this we may the more readily recognize that legislators and civil service employees are but the "hired men" of the community. They are men and women selected and paid to do certain things which require more time than the average citizen can voluntarily offer for the common good, or which demand special preparation that the average man cannot undertake to secure. The merit system is a business method for securing the most desirable occupant for each position and ensuring the highest efficiency of which he is capable. "The people" is the employer. To the people must be the accounting. From the people must come the final word of approval or condemnation.

Before discussing the failures of legislative reform—or any other civic effort—we should know the facts in the case. The prevalence of inaccurate and inadequate information is appalling since so much of public action is based upon misleading statements of fact—"for legislation," says Sir Courtney Albert, "is guided by rules, not only of logic, but of rhetoric."

Study is the first requisite for successful legislative effort—study of existing laws, of present conditions, of other movements toward the same end, and so on.

By *Petition* every citizen may influence legislation in definite and direct fashion.

The *Interpretation* of existing laws will help towards a higher plane of legislative consideration. Conferences and literature need to be circulated to make plain the meaning of many ordinances and laws.

American Free Art League, Bryan Lathrop, President, Chicago:

"A determined effort is being made to abolish the duty on works of art. The League was organized for this purpose in New York on

April 20, 1905, and will introduce a bill at the next Congress. This duty is a tax on education and refinement; it is entirely out of harmony with the spirit of our democratic institutions and should be removed from the statute books at the earliest opportunity.

"Perhaps the most insidious argument which we have to meet is that which admits the educational value of works of art, but limits the application of the principle to those destined for permanent public exhibition. To meet this argument we must show that most of the pictures owned at first by private individuals, who have paid the duty, are enjoyed by many besides the owners and eventually come into the possession of the public.

"The second annual meeting of the National Child Labor Committee held at Washington, December 8-10, considered 'recent legislation and efforts to restrict child labor in the United States,' 'practical legislative remedies,' and 'new legislation.' Supplementary sessions were held in Philadelphia, December 7, and in Chicago, December 16."

For a number of years the women's club federations have formed the chief non-partisan movement seeking the passage of various civic and educational enactments. Of late there has been inquiry as to the real worth of federation legislative effort. At a recent meeting of the Minnesota Federation of Women's Clubs Governor Johnson of that state spoke upon "Ethics of Federation Legislative Work as a Man Sees It." Governor Johnson took the position that the lack of a voting constituency is largely responsible for woman's legislative failures. Probably a more thoughtful and more thorough study was that made by a group of Illinois women in connection with the recent state convention. Some of the conclusions are reported as follows by Mrs. George Watkins, vice-president of the Illinois federation:

"That legislative work in the State Federation must be educational.

"That the Committee must be chosen with the greatest care.

"That work must be done through the district organization.

"That all club women must be informed regarding the needs of certain measures, and should understand the bill, its need in the state and something regarding the results of a similar measure in some other state or states.

"That the educational work shall be carried into the homes and schools so all citizens may have knowledge of the needs of such a measure.

"That the voters may thereby be informed and interested, feeling that such information will interest the voters so that they will be active

in securing a pledge from their representative to vote for such measures as the women of the state—as wives, mothers, and sisters—may wish.

"That work done in the home and schools along educational lines will bring in the end surer and better results.

"That the Federation being composed of many kinds of organizations the legislative work should be conservative.

"That it is better to pledge support to one or two measures at a time, however endorsing all good bills that are brought to their attention, for the bettering of moral and educational conditions in the state."

To secure readers for at least one book a month, to encourage the purchase of one book a month, or to obtain mention before some club of one civic or social book each month will be a definite contribution to the betterment movement.

Mrs. Kelley's new volume is interesting, sane, hopeful and suggestive of the next things to be done. The Year Book of Legislation is a notable though little known annual of much value.

The General Federation of Women's Clubs offers the triple combination of a broad, inclusive platform, comparative freedom from partisan support of projects, and a comprehensive organization extending from the national body through the state and local federations to the single club and individual club member. Hence it is noteworthy that the chief executive of the General Federation, Mrs. Sarah S. Platt Decker, should take steps towards unifying the chief committees of federations and clubs. Mrs. Decker says that "what we desire is that every state federation shall have a committee and correspond with the committees of the General Federation, that these state committees shall keep in touch with the work of the clubs connected only through the state with the General Federation, reporting to the latter for each state federated club. That the individual club should have, also, committees in harmony with the standing committees of the central organizations, even though it may be only one woman for each subject. In this

way there will be concentration and purposeful work."

Nine of the suggested committees correspond with the series of Civic Progress Programs. In addition to these topics Mrs. Decker urges a Literature and a Reciprocity Committee.

Civic Progress Programs

LEGISLATION

I.

Paper: Brief Study of Legislative Machinery—Local, State and National (illustrated by charts).

Report—By a Committee on Legislation Recommended by the General and State Federations.

Book Review: Some Ethical Gains through Legislation, Florence Kelley; Yearbook of Legislation, New York State Library; Practical Agitation, John J. Chapman.

Application: What Shall be Done about It? What Shall the Club Do, and What Shall the Members Do?

II.

Symposium: How Desirable Legislation May be Furthered—by Study, by Petition, by Interpretation, by Enforcement, by Coöperation, by Intensive Action, by Meeting, by Personal Solicitation, etc.

Address: Responsibility of the Constituent for the Legislator.

Paper: The Trend of Legislation and Its Social Significance.

Paper: Direct Legislation.

Brief Paper or a Symposium: Organizations and Sources of Information.

III.

Roll Call: What legislation would you like to see enacted?

Definitions: Legislation, direct legislation, initiative, referendum, town meeting, proportional representation, lobby, etc.

Correlation: Review briefly the relation of legislation to other monthly subjects of the year.

Visits: Plan visits to the national and state capitols and to the city council chambers, or receive reports of such visits.

Question Box: For queries submitted at a previous meeting. Answers to be secured from any source by committee in charge.

Partial Bibliography

GENERAL REFERENCES

See legislation, political science, etc., in *Reader's Guide*, and in *Cumulative Book Index*.

See Legislature and particular topics such as Education, Labor, etc., in *Year Book of Legislation*.

Sanity in Social Agitation, A. W. Small, *American Journal of Sociology*, Nov., 1898, 4:335-51.

Roots of Political Power, in *The City Wilderness*, R. A. Woods, editor.

Encyclopedia of Social Reform, W. D. P. Bliss.

Briefs for Debate, W. D. Brookings and R. C. Ringwalt.

Participation of the People in City Government, in *City Government in the United States*, I. J. Goodnow.

Annual review of Political and Municipal Legislation, R. H. Whitten, annually in *Annals of American Academy of Political and Social Science*.

About the Legislative Branch of the Government, in *Talks on Citizenship*, C. F. Dole (for children).

LEGISLATIVE MACHINERY

Legislative Department: Its Organization, Its Powers and Limitations, Its Working, in *School Civics*, F. D. Boynton.

Political Districts, and Political Organization, in *Civics*, W. H. Sherman.

Congress, and The State Governments, in *Government and the Citizen*, R. L. Ashley.

Other popular manuals on civics.

LEGISLATION RECOMMENDED

Some Ethical Gains Through Legislation, F. Kelley.

Review of Legislation, in *Yearbook of Legislation*, R. H. Whitten.

Publications of various organizations.

HOW TO FURTHER LEGISLATION

Form and Arrangement of Statutes, in *Legislative Methods and Forms*, C. Albert (English but useful in America).

Confessions of a Commercial Senator, *World's Work*, April, '05, 9:6068-74.

THE TREND OF LEGISLATION

Year Book of Legislation, R. H. Whitten.

DIRECT AND PROPORTIONAL LEGISLATION

See referendum in *Readers' Guide to Periodicals*.

See numerous articles in *The Arena*.

Referendum and Initiative, in *Encyclopedia of Social Reform*.

FICTION

Man of the Hour, Octave Thanet.

The Autobiography of an American Citizen, Robert Herrick.

Senator Intrigue and Inspector Noseby, F. C. Sparhawk.

Plum Tree, D. G. Phillips.

The *Keystone*, Charleston, S. C., the organ of most of the Southern state federations of Woman's Clubs, which is edited by Miss Louisa B. Poppenheim, corresponding secretary of the General Federation, says that the much vexed question of club programs has received a wonderful solution recently through the aid and coöperation of the Bureau of Civic Coöperation. Civic progress must make splendid strides by reason of the plan arranged for in this Bureau. It has prepared extensive and comprehensive outlines for programs on the topics suggested by the General Federation of Woman's Clubs, such as Civics, Forestry, Child Labor, Civil Service Reform, Education, Library, etc., and following the idea of the General Federation, has suggested the setting aside of one month for the consideration of each special topic. This Bureau's programs for

the months are as follows: October, Civics; November, Education; December, Household Economics and Pure Food; January, Civil Service Reform; February, Legislation; March, Industrial and Child Labor; April, Forestry and Tree Planting; May, Art; June, Library Extension. The programs are full and well developed, offering suggestions for several meetings: and the idea of a universal coöperation of all interested in Civic Betterment, such as woman's literary and philanthropic clubs, men's church and literary clubs, Young Men's Christian Association, Young Women's Christian Association, the press and the pulpit during one month for each topic will doubtless create a public opinion which must be felt.

Printed matter on all these subjects can be secured from this Bureau, and its efforts are already being rewarded by a wonderful and widespread interest in Civic Betterment. Mr. E. G. Routzahn, the secretary of the Bureau, 5711 Kimbark Avenue, Chicago, Ill., will be glad to furnish any further details on this subject and invites correspondence from clubs or individuals interested in these topics.

A notable event in the progress of social uplift is the merger of *Charities* of New York, and *The Commons* of Chicago. The combined name, the broadened policy, the unified purpose, the consolidated editorial force, and the financial gain under the new arrangement make possible greater good even than came from the two admirable journals in their former estate. Then, too, the new periodical will be directed by a *Charities* Publication Committee which includes Robert W. de Forest, chairman, Jane Addams, Jacob A. Riis, and others. The committee will conduct expert investigations for securing accurate data for study and propaganda purposes. Edward T. Devine and Graham Taylor are editors of *Charities* and *The Commons*.

A valuable factor in the campaign against tuberculosis, "the great white plague," was the first American tuberculosis exhibition opened in New York November 27. The subsequent use of the exhibition material is a most hopeful indication. Boston and Chicago, and possibly Philadelphia will in turn show many of the charts, plans, pictures and other graphic material brought together

from several countries in the New York exhibition.

The development of the field house as a central feature of the Chicago play fields is revealing various interesting possibilities. One of these is the arrangement by which the Municipal Museum of Chicago furnishes "expert service" in providing programs for one night a week between December 1st and April 1st. The tentative outline made provision for two illustrated addresses, one concert or entertainment, and one public discussion during every month. The entertainers come largely from settlement clubs and church groups and give an opportunity for service as well as stimulate neighborhood interest. The addresses are illustrated with slides, costumes or experiments. The public discussions take up topics of general current interest with a view to giving information and leading to thought and discussion among the people. A level headed chairman presides and one or two speakers open with clear, concise statements of fact. A general committee represents the Museum and there are ten representative neighborhood committees. The sessions are all open, free, to any self-respecting man or woman who may apply.

"Historical Pilgrimages About New York and Along the Hudson River" is a little booklet which illustrates material which should be gathered in every American community. Not every place has a wealth of historical associations such as New York possesses but surely every town has places within its borders, or which may be visited within the limits of one day, which will be attractive and useful to classes interested in geography, nature study, drawing, history, and civics. The New York pamphlet may be secured without expense upon application to George H. Daniels, Grand Central Station, New York.

News Summary

DOMESTIC

November 1.—The manager of the Sante Fe Refrigerator Dispatch admits that rebates are given shippers by private car lines.

7.—Elections held in many states indicate triumph of independent voter over the boss; the Republican machine of Philadelphia is broken by the reform party; Democratic state treasurer is elected in Pennsylvania; in Ohio the election of a Democratic governor indicates the downfall of Boss Cox of Cincinnati; in New York, District Attorney Jerome, independent candidate, is reelected, but for Mayor the choice is uncertain: McClellan appears to be elected by a small majority over Hearst but the latter will contest the election, charging fraud. Midshipman Branch dies at Annapolis as result of fist fight.

8.—Candidate Hearst begins his fight to secure the mayoralty of New York.

9.—English squadron under Prince Louis of Battenburg is warmly received at New York by U. S. squadron under Admiral Evans.

10.—Twelve indictments for election frauds are made in New York.

14.—A delegation representing railroad labor organizations protests to President Roosevelt against proposed railway rate regulation, fearing cut in wages of employees.

15.—The administration disapproves of the secession of the Isle of Pines from Cuba.

16.—James Krup indicted for false voting in New York, forfeits \$5,000 bail.

18.—Board of consulting engineers decides in favor of a sea level canal at Panama, by a vote of eight to five.

21.—Senator Platt testifies that he received state campaign contributions from Mutual and Equitable Insurance companies.

24.—Senator Foraker presents a railroad rate bill to senate committee on interstate commerce.

25.—Senator Burton of Kansas is for the second time convicted of acting as a paid attorney while a member of Congress.

25.—Samuel Gompers is reelected president of the American Federation of Labor at Pittsburgh.

26.—President McCurdy of the Mutual Life Insurance Company resigns.

FOREIGN

November 1.—Bloody riots in many Russian cities follow the Tzar's manifesto granting a constitution. Five American missionaries are murdered at Lien-Chow, China.

2.—It is estimated that 5,000 persons are killed or wounded in riots at Odessa.

3.—Massacre and riot prevail in the cities of southern Russia; anti-Jewish excesses constitute the greatest part of the trouble; many thousand people are killed and wounded.

4.—Tzar issues edict granting constitutional government to Finland.

6.—Thousands of unemployed and their wives make a great demonstration in London; a deputation of women visit prime minister Balfour and demand work; little satisfaction is offered them; workmen sing the Marseillaise. The Tzar's reforms in Finland include univer-

sal suffrage, freedom of speech, meeting, and the press and a home rule administration.

7.—Russian Government announces that it will change the Julian calendar to the Gregorian; in an open official communication recent outrages are deplored.

9.—Russian sailors and soldiers mutiny at Kronstadt; after considerable fighting the situation is thought to be under control.

12.—Martial law is declared in Poland for the reason that it is "in revolt."

13.—Prince Charles of Denmark is approved as King of Norway by vote of Norwegian people. An army of Georgians is reported as carrying on guerilla warfare against the Russian troops. Japan decides on new loan of \$250,000,000 at 4 per cent. to retire older issues.

15.—100,000 men go on strike in St. Petersburg.

16.—Lord Curzon, in a speech at Bombay, declares he resigned not on personal grounds but in defense of two great principles.

16.—An Austrian Admiral is selected as commander of an international fleet which is to make a demonstration against Turkey.

18.—Prince Charles of Denmark is elected King of Norway by the unanimous vote of the Storting.

19.—Attacks on Jews in Russia are renewed. Channel steamer *Hilda* is wrecked off coast of France and over one hundred persons are drowned.

30.—The commander of the German forces in South Africa announces the death of Hendrik Withoi, leader of the Hottentot revolt. Prince Charles of Denmark accepts the throne of Norway and becomes King Haakon VII.

22.—The Porte refuses the demands of the Powers for financial reform in Macedonia.

23.—The Governor-General of Poland orders the military governors of the Polish provinces to consider all agitators and strikers as insurgents and to shoot them down. Marquis Ito, while in a train near Seoul, Korea, is slightly hurt by flying glass when a stone is hurled through the car window, presumably by natives, who resent the new treaty with Japan.

25.—Sailors at Sebastopol revolt and wound an Admiral.

27.—Allied fleet seizes the customs and telegraph offices on the island of Mytilene, a Turkish possession.

28.—Workmen in Austrian cities make big demonstrations, demanding universal suffrage.

29.—The Korean minister, Min Young-Tchan, sails for New York from Paris on the *Kaiser Wilhelm II.*, for the purpose of presenting a protest at Washington against Japan's assuming authority over Korea. Mutinous sailors at Sebastopol are defeated by troops after a hot fight.

30.—The mutiny at Sebastopol is said to have cost 5,000 lives of mutineers and loyal soldiers.

OBITUARY

November 6.—Sir George Williams, founder of the Young Men's Christian Association.

7.—Lady Florence Dixie.

12.—Bishop Stephen M. Merrill.

14.—Robert Whitehead, inventor of the Whitehead torpedo.

Talk About Books

THE FREEDOM OF LIFE. By Annie Payson Call. pp. 211. 5x7½. \$1.25 net. Boston: Little, Brown & Co.

This is a book which may be of considerable value to people who worry and increase their troubles by resisting them. The author's whole contention is that resistance to evil—worry, sickness, sleeplessness, trouble of any sort—serves only to aggravate the ill. There is undoubtedly a great deal of true psychology in this belief; the difficulty is to find out how not to resist. This author believes that by persistently repeating that one does not care if the worst does happen he may really begin to feel indifferent and thus minimize the mental strain which constitutes the greater part of the pain of life. The philosophy is a stoical one, but it has a modern application suited to modern ills. It does not advocate a careless, thoughtless attitude towards real dangers and troubles. To these one must direct his best preventative powers, seeking to avoid what may be avoided. For the rest—*kismet*—don't worry. In concrete cases, such as a cure for insomnia, the author is at her best: from distracting noises, for example, one may extract a soothing rhythm which makes the expected disturbance pleasant rather than painful and may in the end lull one to sleep unawares. Certainly the mental state which says, "I cannot sleep but I must sleep" is not conducive to rest, whereas, "I can't sleep but I don't care, let me get some pleasure from a quiet mind," may in itself help along the desired end. It is a pious sort of self deception worth cultivating.

C. H. G.

KOBO—A STORY OF THE RUSSO-JAPANESE WAR. By Herbert Strang. Illustrated. pp. 367. 5¼x7¾. New York: G. P. Putnam's Sons.

Fortunate is the boy—or girl—who comes upon this timely adventure-book. But parents who present it to their children should be cautioned to make a special trip to the third-story, late at night, in order to make certain that the candles are snuffed. It was the young Milton who weakened his eyes by reading after he was supposed to be safely tucked away. And there is another possible complication,—the parent who removes the book will himself be likely to open it, and thus there will be more loss of sleep in the family, for few can resist this breathless chronicle of the versatile Samurai spy, Kobo, the frank and athletic English lad, Bob, the tall, one-eyed Manchu "villain," the newspaper correspondents, and the rest. The description (with map) of the Battle of the Yalu River would have interested Dr. E.

Cobham Brewer and Stephen Crane. The pictures by Rainey are excellent. V. Van M. B.

ELEMENTARY PRINCIPLES OF ECONOMICS. By Richard T. Ely. pp. 388. 6x8¾. \$1.00. New York: The Macmillan Co.

Professor Ely has a wide experience in the making of text books. This is his third elementary treatise on economics for which he is in whole or part responsible. Professor Wicker, with whom he has collaborated in this book is assistant professor of economics in Dartmouth College. As might be expected from this collaboration, the book is an eminently usable one. It has a simple but well considered plan of developing its subject. Its lists of collateral reading and its appendix of topics for special research by students are pedagogical aids of a good sort. Perhaps the chapter summaries and lists of questions on the text are more questionable; there is danger of doing too much for both student and teacher. Another noteworthy feature of the book is the thoroughly modern nature of its discussion, both in the arrangement of the material and the topics treated. A whole book is devoted to Public Finance, and chapters are given to Monopolies and Monopoly Value, to International Trade, Credit and Banking, and to Socialism. The treatment of Distribution is the least satisfactory part of the book. It is less concrete in development and less convincing in exposition than the other sections and indicates too clearly the obsession of the Austrian school under which so many of our more modern economists are at present laboring. C. A. H.

MONEY, A STUDY OF THE MEDIUM OF EXCHANGE. By David Kinley. pp. 413. 6x8½. \$1.25. New York: The Macmillan Co.

Professor Kinley's book on Money is a curious combination of eclecticism in theory and conservatism in criticism of actual conditions. Like most books not written to support some fundamental theory, Professor Kinley's discussion lacks somewhat in consistency of exposition. The effort to reconcile opposing theories is not always successful. But the criticism of practice in monetary economics is "safe and sane." Perhaps the defects as well as the merits of the book adapt it for textbook uses. C. A. H.

LETTERS AND ADDRESSES OF ABRAHAM LINCOLN. By Howard Wilford Bell. pp. 399. 5¼x8. Leather, \$66; cloth, \$46; paper, \$16. New York; 1903.

The Letters and Addresses of Abraham Lincoln in the "Unit" Series is a good reprint on good paper at a remarkably low price. It is an interesting and commendable publishing enterprise.

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LETTER FROM CHAS. T. SCHOEN

The Prominent Capitalist.

Philadelphia, October 18, 1905.

The Prudential Insurance Co. of America,
Newark, N. J.

Gentlemen: When I insured with your Company, in 1900, under a 5% Gold Bond policy for \$250,000, on the Whole Life FIVE YEAR DIVIDEND plan, paying an annual premium thereon of \$18,270, I did not give much thought to the dividend. A short time ago I received from you an official statement, advising that my policy was five years old, and that I had the choice of two options, as follows:

1st. A cash dividend of \$13,712.50; or,

2d. A reduction of \$2,880 on each of my ensuing five annual premiums.

I choose the first option. The dividend was wholly satisfactory to me, and offers abundant evidence of a wise and conservative administration of your affairs.

I regard The Prudential as a safe and sound institution.

Very truly yours,

CHAS. T. SCHOEN.

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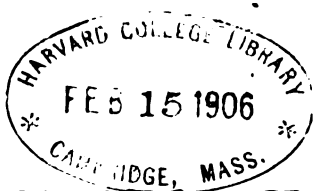
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Title Page
1906



The CHAUTAUQUAN

*A Magazine of
Things Worth While*



QUA PRESS

CHAUTAUQUA, NEW YORK

NEW ILLUSTRATED HISTORY OF CHAUTAUQUA

"Combines the qualities of History, Story, Guide and Souvenir"—*Review of Reviews.*

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Each feature of the growth and scope of the Chautauqua System of Popular Education is explained by the text, and illustrated by charts and photographs, so that the significance of Chautauqua as a place, an idea, and an educational force may be understood. 112 pages, 7 x 9. 114 illustrations. Leaf design cover.

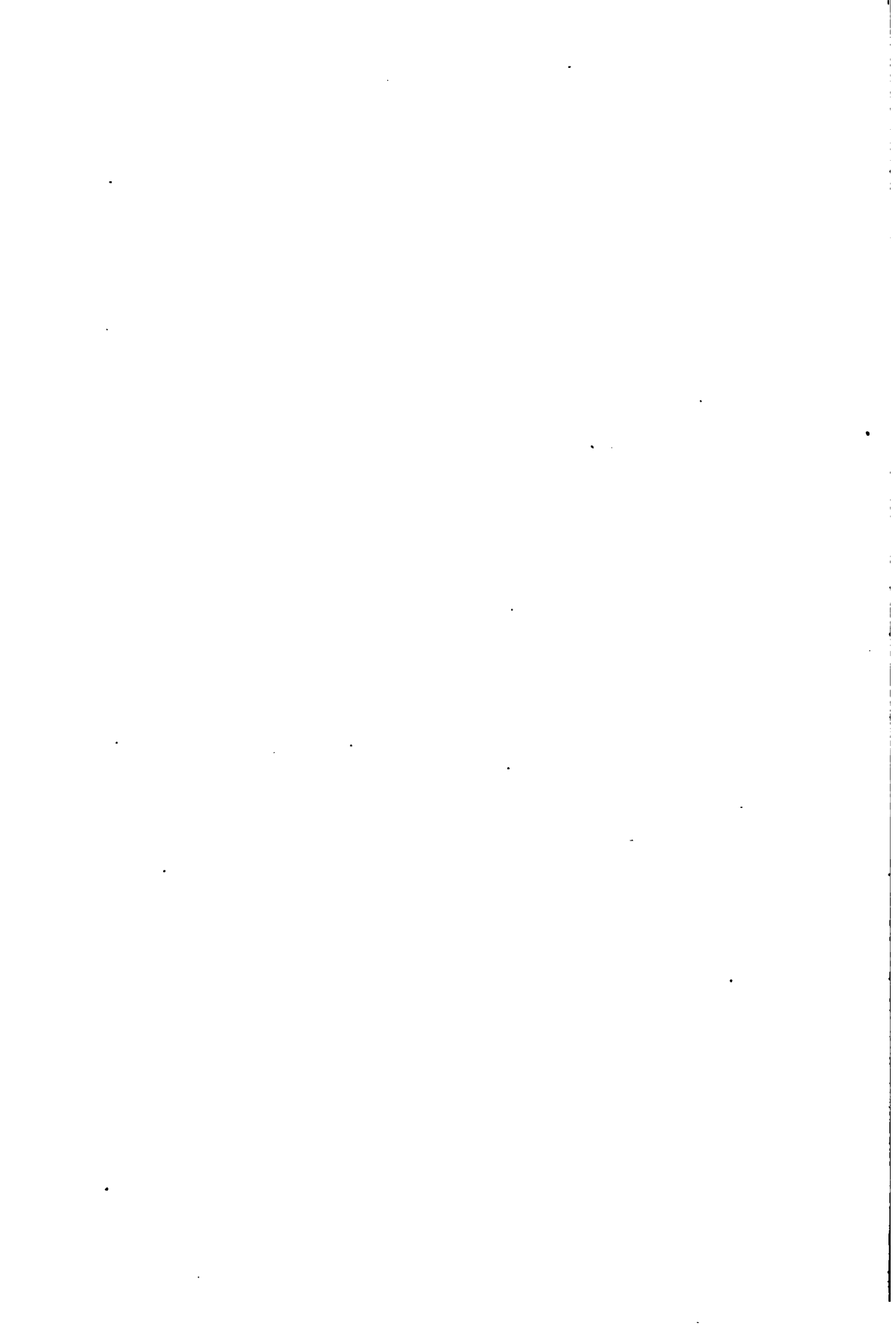
Dr. James M. Buckley, Dean of editors and a veteran Chautauquan, says in the *Christian Advocate*.

"There are Chautauquas many and many Chautauquans, but *the* Chautauqua is still peerless and alone. How great it now is materially, and how much more it stands for as a force in myriads of lives, is what Mr. Frank Chapin Bray has tried to show in *A Reading Journey Through Chautauqua*, a book which is put forth with the authorization of Bishop Vincent, the fountain-head of Chautauquan inspiration. The 114 illustrations—one to every page and a few to spare—would almost tell the story by themselves. But Mr. Bray, the editor of THE CHAUTAUQUAN magazine, who has known the summer city from his boyhood, begins where the camera leaves off, and tells without a wasted word just what the inquirer or the visitor wishes to know. To say that it is the best of guidebooks only does justice to one phase; it is guidebook, history and social study all in one, and will not fail to interest any man, woman and child whose curiosity has ever been aroused by the sight or sound of the strange Algonquin name or the cabalistic letters, C. L. S. C."

Every Chautauqua student, Chautauqua graduate, Chautauqua worker, Chautauqua visitor, should possess this new and complete volume on Chautauqua. Price, \$1.00. Postage, 10 cts. Order from

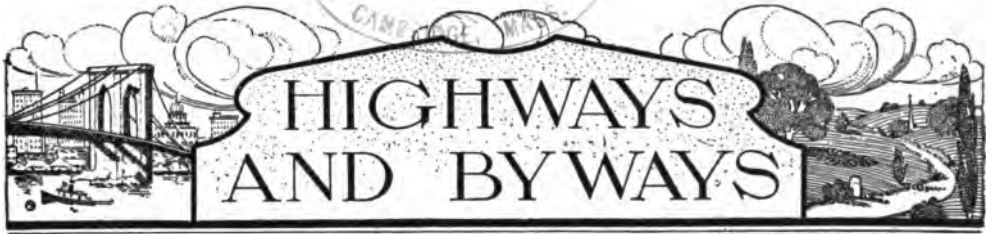
CHAUTAUQUA INSTITUTION

CHAUTAUQUA, NEW YORK





THE WATER FRONT, HONG KONG



BY a sort of political "coup" Mr. Arthur J. Balfour transferred the government of the United Kingdom in the latter part of December. After saying again and again that he would not resign, or dissolve Parliament and order a general election, so long as his majority in the House of Commons remained large and solid enough to enable him to discharge his duties as premier, he suddenly surrendered his office and turned over the direction of national and imperial affairs to the opposition, the Liberal party, which had been out of power for over a decade. Mr. Balfour had not lost his majority; he might have carried on the government of the country till the natural end of the present parliament, in 1907; for though his ministry had suffered a series of signal defeats in by-elections and there was abundant evidence of a general desire for a change of rulers, legally he was under no obligation to take cognizance of the manifestations of political sentiment at the various special elections.

Why did he resign as and when he did? The strange "coup" has been explained in different ways, the most plausible and likely theory being that the split on the fiscal question had so weakened and disorganized the Conservative party that Mr. Balfour did not care to force Parliament and the opposition again, and to attempt "contentious" legislation.

Shortly before the resignation Mr. Chamberlain, the aggressive leader of the protectionist wing of that party, delivered

a speech which Mr. Balfour could not but regard as an attack upon his whole course and plan of campaign with regard to the fiscal issue. He was charged with evasion, weakness and lack of courage, and his tariff-for-retaliation-only program was condemned as lame, impracticable, futile. Mr. Chamberlain, apparently had become impatient and was determined to bring about an election on the protection *vs.* free-trade issue. Without the support of the Chamberlainites Mr. Balfour's position as premier and party leader was untenable.

Two courses were open to him at that juncture: dissolution of Parliament, with an appeal to the electors, or resignation and the transfer of power to the Liberals. He chose the latter alternative, and the King, upon his advice, asked the opposition leader, Sir Henry Campbell-Bannerman, to form a ministry. The Liberals were reluctant to accept office in advance of an election; they would have preferred the other course just named. But consideration of tactics and expediency led them to undertake the task; declination would have been construed as an evidence of self-distrust and weakness. It is felt, however, that the Conservatives gained a political advantage, as they are able to make the Liberal policies and promises, rather than their own record, the issue of the campaign which has so long been expected.

The Liberal ministry is, according to all shades of opinion, a very strong body. It represents a united party. Liberal im

perialists, home rulers, radicals, labor representatives are represented in it, and all have agreed to make fiscal policy the main issue. The premier, Sir Henry Campbell-Bannerman (a man of respectable

ability and experience, but by no means the equal of his predecessors) is a staunch home ruler, as are John Morley and Prof. James Bryce, respectively secretaries for India and Ireland. But Messrs. Asquith, Haldane, Grey and certain other members of the Cabinet are firm opponents of Irish home rule.

That question, therefore, is elimin-

ated for the present, though Balfour and Chamberlain insist that the Liberals are home-rulers whether they like it or not and that their supremacy would be a menace to the union of the empire.

The Liberals are prepared to attack most of the domestic legislation which the Conservatives have enacted since 1900. They condemn the education act, certain tax and licensing legislation and the law for the importation of Chinese coolie labor into the Transvaal. All these measures are likely to be repealed or modified by a liberal Parliament. Legislation dealing with unemployment, labor organizations and social reform generally is promised by the new ministry, and the presence of John Burns, "labor" member of Parliament, orator and unionist, in the Cabinet, is accepted as an effective pledge of such reform. Indeed, much in the Liberal platform is very attractive to organized labor, upon whose support the government counts with confidence and reason.



JOHN BURNS
New Labor Mem-
ber of British
Cabinet.

The Liberals hope to obtain a decisive majority over all the factions in the Commons. Without such a majority they could not govern, for the Irish delegation would have the balance of power and would not hesitate to use it.



New Anti-Foreign Disorders in China

The rioting which occurred recently at Shanghai, though directed against British officials (assessors sitting in the mixed courts) and British subjects, was undoubtedly the product of a general anti-foreign sentiment and of the feeling that the whole Western policy toward China was humiliating and injurious to the latter.

Correspondents testify that since the war in Manchuria Chinese public opinion has undergone an extraordinary change. Equality of rights and privileges is demanded by the Chinese—at least in their own country. The boycott of American goods (suspended for the present, to give our Congress time and opportunity to revise and liberalize the exclusion law) is a symptom of the change in question, and the dissatisfaction with the "ex-territorial" system and the mixed consular courts is another of the multiplying evidences in the same direction. Dr. Morrison, the able Peking correspondent of the *London Times*, wrote recently as follows concerning Chinese sentiment and opinion as he found them upon his return to the country after an absence of but seven months:

I find on all sides evidence of a remarkable change in the *moral* of the nation and an unmistakable movement of native opinion. The evidence exists on the one hand in the attitude of the officials and gentry towards foreign relations, and on the other hand in a growing restlessness among the students and merchant classes. In considering the causes of this change it is difficult to over-estimate the moral effect caused throughout the country by the defeat of the great Western Power

by Japan. It is impossible to deny that, since the conclusion of the war, China's time-honored tactics of evasion and passive obstruction have given place to the definite expression of the policy of China for the Chinese and to a deliberate and organized resistance to all foreign influence.

Other causes contributing to the confidence with which this spirit is manifested lie, first, in the Peking Government's assumption that the Anglo-Japanese Alliance guarantees the integrity of Chinese territory, come what may; secondly, in the impolitic action of the United States, which, failing to perceive that the recent boycott is merely one manifestation of a general anti-foreign policy, has adopted an attitude of conciliation, which Asiatics naturally misconstrue; thirdly, in the influence throughout the provinces of large numbers of half educated students, who have returned from Tokio imbued with the idea that China is capable forthwith of following the example of Japan. These students proclaiming crude ideas of China's sovereign rights, and urging the abolition of extra-territoriality, impose their views on the ignorant officials and gentry. Their influence, moreover, obtains additional weight from the presence in the provincial yamens of numerous Japanese advisers and instructors. Finally, the withdrawal of the British China Squadron and the reduction of the allied garrisons in the north have not been without effect.

This situation has brought about several definite results. There is opposition to the granting of further franchises and concessions to foreigners; there is agitation for the acquisition by China of various mining and railway enterprises now under foreign control; there is a growing demand for army and naval reforms, fiscal changes, etc., and, finally, as was said above there is a strong disposition to attack the principle of the ex-territorial courts.

All Chinese residents in any foreign settlement in a treaty port are subject to the jurisdiction of mixed consular courts. A mixed court is a tribunal in which by side of a Chinese magistrate sit in the

capacity of "assessors" representatives of the foreign consulates. The courts have jurisdiction over licenses and taxes paid in these settlements, and impose fees, fines, etc. In the Shanghai case, the alleged injustice of the British assessor, whose judgment conflicted with that of the native magistrate, caused disturbances and violent scenes which, in turn, led to the closing of the mixed court. It is charged that the rioters had the sympathy not only of the mercantile classes but also of the officials.

For several days the riots seemed grave enough to demand action on the part of the Powers similar to that which was taken at the time of the anti-missionary and anti-foreign upheaval. A repetition of the tragic events of 1900 was feared, and American and British marines were actually landed to afford due protection to foreign residents. Happily, the disorder did not spread, and the mixed-court incident was finally adjusted. The difficulty, however, has served to direct attention to the discrimination China has been compelled to endure, and no one doubts that sooner or later the Peking authorities will insist on the abolition of the whole mixed-court system. If the Japanese courts can be trusted to do justice to natives and aliens alike, the Chinese leaders will ask, why cannot the magistrates and judges of their country, with its ancient civilization and traditions of peace and culture, be treated with like confidence and respect?

The question will be a hard nut to



SIR HENRY CAMP-
BELL-BANNERMAN
New English
Prime Minister.

crack. At the present rate of progress in China the recognition of her full sovereignty cannot be long delayed. Japan will naturally support the claims of her yellow neighbor and moral ally, this policy being expedient as well as consistent with her own known ideas as to the future of the Far East. It is a significant fact that during the Shanghai outbreak no Japanese was molested, while some of them seemed to fraternize with the mob. Since the war the Chinese question has taken on a decidedly interesting aspect, in a word.



A Tale of China, Belgium, and America

In another note we refer incidentally to the growing opposition on the part of the Chinese to the policy of granting railroad and mining concessions to alien financiers and promoters. The very interesting story of the Canton-Hankow line affords an illustration of this new tendency and, at the same time, a partial explanation of the phenomenon.

The facts are as follows: Some years ago the project was launched of a railroad between Peking and Canton by way of Hankow. There was much competition for concessions in connection with this scheme. A Belgian syndicate secured the franchise for the Peking-Hankow portion of the road, while an American group of capitalists captured the concession for the Canton-Hankow portion. Very little work was done on either portion (all sorts of pretexts being offered to account for the delay) and the Chinese government began to manifest dissatisfaction. Then it discovered that the "Belgian" syndicate was in reality a Russo-French syndicate, and this was not exactly a pleasant surprise. It had a deep distrust of Russian and French financiers and might have withheld the concession from the syndicate had it known its true character. At any rate, it entered into an

explicit supplemental agreement with the American syndicate whereby the latter pledged itself to assign or transfer none of its rights to the financiers of any other nationality.

In spite of this pledge the American syndicate sold its interests to a Belgian company headed by King Leopold. To this act of bad faith and repudiation the Peking government promptly objected. It began proceedings to annul the concession, and in these it would doubtless have been successful, had not the alarmed American promoters repurchased the stock they had surrendered. When the situation became confused by this retrans-

fer of the control, China, instead of persevering in its forfeiture proceedings, offered to take over the concession with the track and property of the syndicate, for about \$6,500,000.

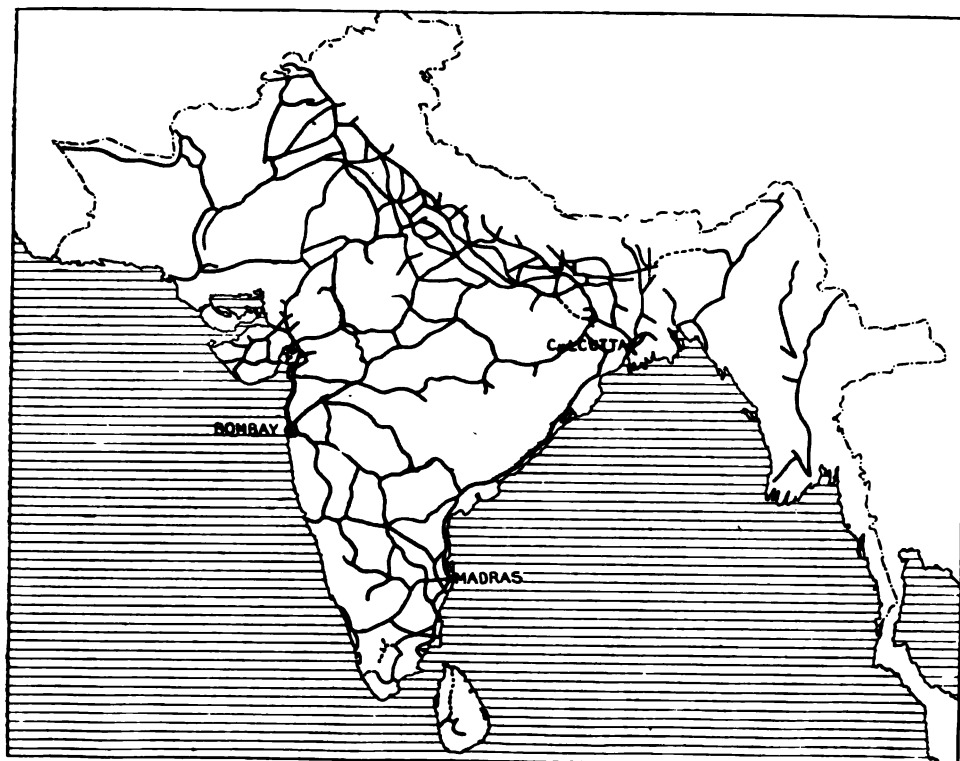
This was an unusual, an unprecedented, proposal on China's part. The cry that American prestige in the Far East would be impaired by an ac-

ceptance of this solution of the difficulty, which was more or less sincerely raised in various quarters, produced little impression. The *New York Journal of Commerce* answered it in these words:

So far as the American influence in China is concerned, the mischief was done when a controlling majority of the stock of the American-China development company was sold. The attitude of the Chinese toward the corporation will remain one of fixed suspicion and distrust, and it can hardly be to the advantage of American prestige in the Far East to have such a company build a railway for China



HENRY S. PRITCHETT
President Carnegie
Foundation Fund
for Teachers.



Foreign 1880

254,553,000

Commerce 1904

798,461,000

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THE RAILROADS OF INDIA

against the express desire and proved readiness of the Chinese to do it for themselves.

Other leading newspapers made similar comments, and it was reported on good authority that J. P. Morgan, who was interested in the enterprise, was disposed to comply with the wishes of China.

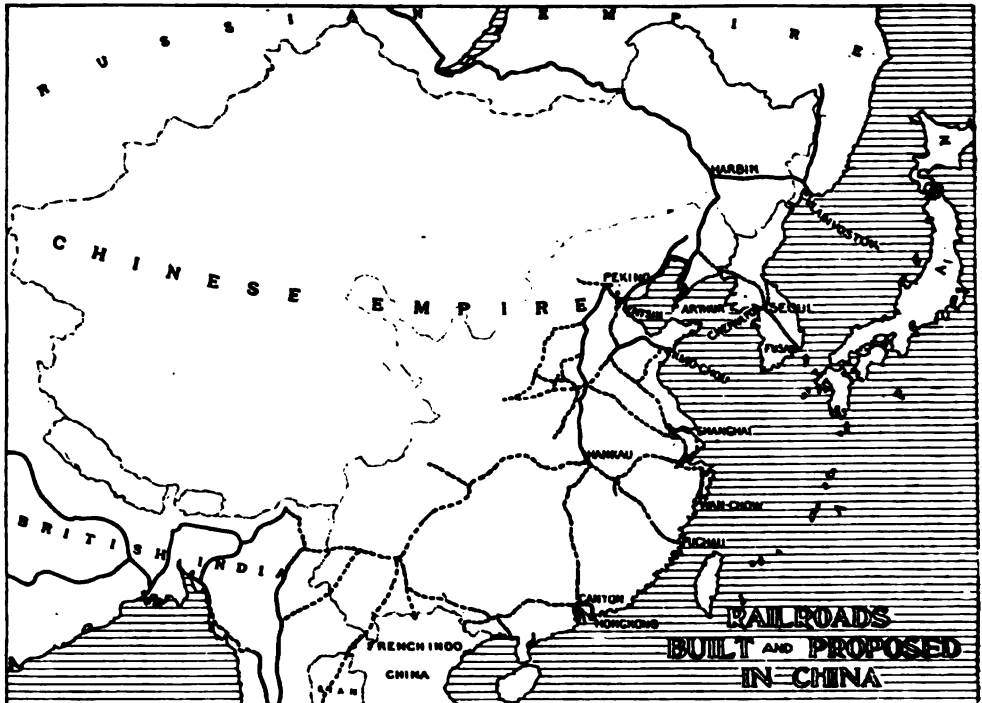
How the matter stands now is not quite clear. Our government is supposed to have intervened in behalf of the syndicate, but with what purpose and degree of success no one has authoritatively explained. There have been statements to the effect that the sale has practically been effected. Be this as it may, the foreign promoters who are so anxious to "develop" China have learned a valuable lesson. The policy of extorting concessions by pres-

sure, aggressive diplomacy and tricky strategy is out of date. The change is good for China, good for the Western powers and good for the real interests of civilization.



Our Future Trade with the Orient

The recent Chinese boycott of American goods, valuable chiefly, perhaps, for the attention it attracted to our unjust exclusion laws, showed also the really insignificant amount of our present Oriental trade. Europe and America send to the Orient about seven hundred million dollars worth of merchandise annually, but of this amount the United States contributes only one-seventh. Compared to



Foreign Commerce { 1894 \$223,084,000
 1904 \$756,125,000

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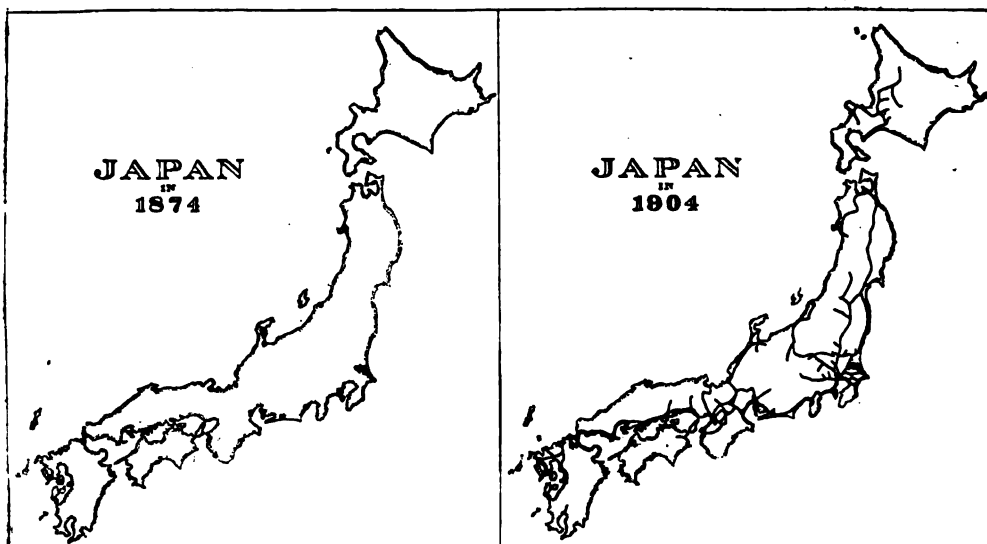
RAILWAYS CONSTRUCTED AND PROPOSED IN CHINA

the vast trade of the United States, both domestic and foreign, this one hundred million dollars is relatively unimportant. The alarm of our merchants and statesmen seems under the circumstances rather hysterical.

But it must be admitted that the future trade of the United States with the Orient is a question worthy of careful consideration whatever the present condition of that trade may be. Oriental commerce is only in its infancy. Out of the world's twenty-two billion dollars of annual international commerce the Orient has but three billions, although Oriental countries contain one-half of the world's population. When India, Japan and China assume their proper positions in the world of trade, as they will soon, now that they are building railroads extensively and thus developing their inland industries, commerce with the Orient will be the prize for which all

the great industrial nations will contend. What are the prospects of the United States in this impending struggle? In an article entitled "Commercial Prize of the Orient" in the September issue of the *National Geographic Magazine*, the Honorable O. P. Austin, Chief of the Bureau of Statistics and Secretary of the National Geographic Society, discusses the advantages of the United States in commercial competition in the Far East. Our trade with the Orient is already increasing in far greater proportion than is the Oriental trade of European nations, says Mr. Austin, and is bound in the nature of the case to so continue. In support of this thesis Mr. Austin adduces some interesting arguments.

Not only is the United States the greatest producer of foodstuffs, and cotton goods, the most essential staples for Oriental trade, but it has as well unique



FOREIGN COMMERCE 1874 ————— \$42,881,000

1904 ————— \$243,600,000

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MAPS SHOWING DEVELOPMENT OF RAILROADS IN JAPAN AND CONSEQUENT INCREASE IN FOREIGN COMMERCE

geographical advantages. It has a great coast line upon the Pacific Ocean, but by means of the Isthmian Canal it will have as well an all water route to China, India, and Japan for manufactured and other products from the Eastern and Central states. In the use of the Isthmian Canal the United States, is, of course, particularly favored by reason of its proximity; but there is another condition equally favorable to American shipping. The equatorial current flows almost directly from the Isthmus to the Philippines, curves by Japan and returns to America along the Alaskan coast. Mr. Austin points out the great significance to the United States of this happy natural phenomenon:

The rate of speed at which this ocean current flows in its great circular movement across the Pacific and return is probably on an average of about one mile per hour, or twenty-four miles per day, while the rate of the movement of the air currents is, of course, much more rapid. While there is a general belief that vessels propelled by steam are little affected by

favorable or adverse winds, a series of experiments recently made by German navigators and scientists show that even with high power steam vessels of modern type a difference of from fifty to one hundred miles per day is realized in traveling with or against winds of any considerable power. These facts, it seems to me, justify me in the assertion which I made, and now repeat, that this steady, permanent flow of air and water—a flow which will never cease so long as the earth revolves toward the east and the great bodies of land and water retain their present relative positions—must always give to the North American continent a marked advantage in the commerce of the Pacific. Its vessels from the eastern coast, entering the Pacific at the Isthmus, will move westward, aided by air and water currents, past our Hawaiian Islands, Wake Island, and Guam to the Philippines; thence northward to those two great trade centers, Shanghai and Yokohama, and thence, still following these currents, will move to the east along that shortest route known as the 'great circle,' in the north Pacific, touch at our western ports for trans-shipment of freights for the East, and then, still following the ocean current down our Pacific coast, will

reach the entrance to the Isthmian Canal, having been aided by favorable currents of air and water in the entire circular tour of 18,000 miles. The feasibility of this plan is found in the fact that, while the actual sailing distance from the western end of the proposed Isthmian Canal to Manila via Hawaii and Guam is 9,500 miles, the return trip from Manila via Shanghai, Yokohama, and San Francisco to the canal is but 10,000 miles, with the advantage of favorable wind and current in practically every mile of the entire distance.



Japan in Manchuria

We have heretofore given the essential facts, with the comments they suggested, regarding Japan's action in and toward Korea, which kingdom is now practically a Japanese dependency. The Portsmouth peace treaty dealt with Manchuria as well as with the Hermit Kingdom, and, of course, Japan had to obtain China's consent and formal acceptance of the concessions that Russia was forced to make with reference to her territorial and industrial rights or possessions in Manchuria.

Negotiations looking to such ratification were initiated in November, and on December 22 a treaty was signed at Peking by representatives of the two governments. There are politicians and writers who believe that this treaty contains momentous features that are not to be revealed to the outside world—nothing less, in fact, than provision for a genuine alliance, offensive and defensive, between China and Japan, the underlying idea of which is, "No White Domination or Interference in the East." High Chinese officials stoutly deny that the treaty has any such object or implication, and in government circles these denials are received with every evidence of credence and satisfaction.

It is to be assumed, then, that the treaty relates to Manchuria alone. It confirms

the Russian concessions and adds some others of consequence. Japan will take over the Russian leases in the Liaotung Peninsula and obtain control of Port Arthur and Dalny. The term of these leases, however, has not been extended. China has conceded to Japan the Manchurian railway as far north as Chang-Cheng—the road beyond that point being under Russian control; she has also granted Japan the right to construct a new line from Antung, on the Yalu River, to Mukden, the capital of Manchuria, reserving the right to acquire this line at a certain time in the future.

Various minor concessions have likewise been made by China, all of them being calculated to promote Japanese enterprise and commerce in the rich provinces of Manchuria. From a Western point of view, the most important provision of the treaty is that which will open to international trade sixteen ports and cities in Manchuria, including Harbin, the great railway center and the pride of Russia in the Far East prior to the war. In these localities the "open door" principle will prevail; all nations will import and export on equal terms. This is held to be a great victory for Anglo-American diplomacy, which has for years advocated the open door in Manchuria and China at large.

The treaty gives Japan nothing that the Portsmouth treaty did not contemplate she should have as "the fruits of the war," and the neutral powers find no objectionable features in it, no clashes or implied privileges that lend color to the talk of the Japanization of China.

Russia will eventually negotiate a similar convention with the Peking government regulating her interests in the northern part of Manchuria. From Russia China will doubtless demand more effective guaranties and a substantial consideration.



Southern Ports-Canton

By Edwin Wildman

Former Vice and Deputy Consul General at Hong Kong.

CANTON, Chinese "Kwang-tung," is the capital of the province bearing the same name. The name, Kwang-tung, means Broad-east, and this province together with the other Kwang, called Kwang-si, Broad-west, occupies the great southern plain of China. The viceroy-ship of the Two-Kwangs, is, next to that of Tientsin which includes the guardianship of the Dragon Throne, the most important in China.

It has been said that Paris is France but far more truly can it be said that the city of Kwang-tung (Canton) is the Two-Kwangs, so completely does it represent their life and industries.

Canton*, the city, one hundred miles up the Pearl River, never sleeps. All day long, all the night through, the incessant babble of voices echoes through the streets. Two millions of people live and work, laugh and play, are born and die within the confines of an ancient wall that is less than six miles around. Century upon centuries of peoples have come and gone within these walls. The city never

seems to have grown or shrunk. It was the metropolis of the Kwang-tung province twelve centuries before the Christian era. Five hundred years, B. C., the Buddhists erected the Temple of Five Hundred Gods in Canton. It stands to-day, leaky, dirty, gloomy, the repository of wooden images as grotesque as the barbaric genius of ancient woodcarvers could make them. An old abbot, and a hundred monks, mendicants almost, gaining their pittance from the occasional unfortunates who beseech help and pardon at their bizarre shrines, are its care takers. Not far away is still another relic of antiquity, the Temple of the Five Genii. These gentlemen invaded Canton some two or three thousand years ago, leaving the happy tradition of having remarked, "May famine never visit this place." A great bell reposes within the temple. It weighs five tons. Should it strike, dire calamity would follow despite the prediction of the good genii. Great care is taken that it shall not perform its natural function.

But the Chinaman does not concern himself greatly with the dispensations of the good genii; his principal worry seems

*For map showing position of the Southern Ports—Canton, Hong Kong, and Macao—see page 513.

This is the third and last instalment of a series of articles entitled "A Reading Journey in China," which appears in THE CHAUTAUQUAN during the months of December, January and February. The first instalment included "China, the Sphinx of the Twentieth Century," by Guy Morrison Walker, and "Across Chili from the Sea to Peking," by Mary Porter Gamewell; in the second were "In China's Ancient Holy land," by Harlan P. Beach, and "Up the Yangtse to Tibet," by Mary Porter Gamewell.



THE FLOATING CITY OF CANTON

to be about his satanic majesty, the evil genii, or the wrathful gods.

Just at dusk, if you happen to be within the gates of the city, you will witness one of the little performances that is supposed to deceive the prowling spirits of the night bent upon evil intent, the while conciliating them should they penetrate the deception. Each little and big shop possesses a miniature fire-place built into the side of the entrance. Prayers, printed on rice paper form the fuel with which to offer up incense to the "bogy man," who is supposed to make the nocturnal visits. Beholding the smoke, he is supposed to assume that no one lives within, and therefore passes by; but should he "catch on" and stop to investigate, he finds that the prayer papers on the altar bear inscriptions attributing to him such virtues and magnanimity that

his wrath is appeased and he turns from his evil intent.

Canton is a city of crowds; "standing room only" might be emblazoned over the Shameen gate. The overflow population live on the river boats. Five hundred thousand people are said to spend their lives aboard these small, swiftly propelled sampans.

When the big side-wheeler, formerly a Mississippi packet, comes to anchorage off Canton, a veritable pontoon bridge of sampans fills in the distance between it and all points of land. The bedlam that greets the arrival of the steamer might easily lead the stranger aboard to believe that an attack was imminent. The presence of thousands of women, children and babies, aboard the sampan homes, dispels the fear.

Canton is the "typical city." There are

other cities in China that are dirtier, others that are characterized by wonderful monuments, or great palaces; there are some famed as religious shrines, while such cities as Peking, or Shanghai, Hankow, and Amoy are peculiarly characteristic; but Canton is the most intensely Chinese, open to, yet as a whole, resisting the white barbarian, in spite of "pressure" or missionary suasion.

Did I not know that for four years Canton was governed by an allied commission of English and French I should wonder that unescorted parties of tourists dare even now, to venture through its inmost sections. The Cantonese today are not more friendly than when fifty years ago five thousand English "Tommies" and a few hundred French "Jackies" scaled the walls and caught the old tyrant viceroy, Yeh, shipped him away to Calcutta, and took over the reins of government.

Beyond the east wall, across a canal,

or moat, is Shameen, an artificial island in the Pearl River. Shameen is the foreign settlement. It is some three hundred yards wide, and just short of a half mile long. It is a beautiful green, copiously shaded, well laid out, compound—a veritable oasis of civilization in the midst of medieval Orientalism.

English and French gunboats, sometimes an American, lie off Shameen. The small colony of officials and tradesmen sleep better in consequence.

Crossing an iron bridge, through steel gates guarded day and night, the city of Canton is entered. Beware that you do not linger beyond nine o'clock within its gates. You will be unable to return and your sleep will be less restful.

How shall I take you, with my pen, through this vast beehive of industry! How shall I make you feel its mystery; see its hopeless meshwork of streets and alleys and hear its babble of tongues; know its varied industries, smell its reeking



CREEK OF SHAMEEN

Separating the native city from the foreign settlement, Canton.



TEMPLE OF ONE THOUSAND GENII, CANTON

odors, and grasp the thousand anomalies, that confuse one at every step! How shall I make you believe that some beautiful and wonderful piece of needlework is produced in rank smelling abodes, where pigs wallow on dirt floors beneath the frame that holds it. How shall I convince you that gems in ivory carving, priceless porcelains, exquisite jewelry enameled with the feathers of beautiful birds, temple tapestries, all emerge, perfect in design, spotless and unsullied, from crowded shops, redolent with opium, tenanted by consumptives, unknown to sanitation.

Yet such is Canton, where dirt is not dirt, and heaven-given oxygen is denied admittance. I have never cared for tea since I visited Canton and Amoy, yet I cannot say that it is unclean any more than I say those exquisite grass linens, spotless white silks and pongees, are smirched

with the dirt infested habitations where they are produced.

All Chinese cities are pest holes; Canton is no exception. In Peking the streets are full of sink holes filled with putrid water. The wells are not fit to draw water from. The houses are infested with vermin. The body of the Chinaman himself is polished shiny rather than washed. There is but one conclusion: the Chinaman has become practically immune. He escapes the ordinary ills to succumb by the hundreds of thousands, under the sweep of the bubonic plague, leprosy, and consumption, that roll across the Orient annually.

But these conditions need not deter us from crossing the Shameen bridge, at least on paper. Filth is not necessarily contagious. We must respect the Chinaman for his ceaseless industry, his philosophic nature, and his filial piety. His ideals



WEST GATE, CANTON

The entrance to the temple in the distance is known as the West Gate of the city. In different parts of the town are gates across the streets; at night these are closed preventing any persons going from one part of the town to the other.

are high. His Confucian morals are pure, and his life, whatever the shortcomings of its environment, is full of noble intent.

Despite the fact that residential Canton is densely populated, great areas are given to dilapidated temples, monasteries, mosques, gardens, government buildings, a mint that turns out two million coins a day, an examination hall where ten thousand students may try for degrees at the same time, palaces of the officials and wealthy mandarins, an execution ground, a spacious French cathedral that occupies the plot where once the vicious Viceroy Yeh had his garden; a great guild hall, the carvings upon which cost a sum exceeding a hundred and fifty thousand dollars; large matting factories, ginger factories, tea shops, and large spaces of open land adjoining the Five Storied Pagoda and

other "fortifications" reserved for military assemblages.

Every one walks, or rides in sedan chairs, in Canton. Occasionally one sees a donkey, but seldom a horse or rickasha.

The streets are a trifle wider than a New York sidewalk, paved with irregular flat stones, or left dirt paths, tramped hard by thousands of sandaled feet daily. The houses are nearly of uniform height, four stories on the average in the business section, and from eave to eave, is stretched across the street, matting supported by bamboo. Only when some shopkeeper, more neglectful than his neighbor, fails to keep the street roof in good repair, does a shaft of sunlight find its way to the interior. Many of the shops are of fair size and stored



WATER FRONT, CANTON, SHOWING FRENCH CATHEDRAL



CUSTOM HOUSE, CANTON

The building at the left is the Custom House; on the right is the European Commissioner's residence; in front are Chinese river boats.

with goods of great value. Whole streets are given over to classified lines of merchandise. On Yin Chi Lane are great quantities of embroideries; Longevity Lane is the emporium of jade; on Tai Ping Street and Tan San Street, are to be found great quantities of silk crepes; on Tseung Han Street, birds' nests; on Dragon Street, embroideries and theatrical dresses; See Kee Street, ivories and jade stone; Yat Pak Street, feather fans; Tung Kong Street, altar ornaments, wedding garments and jewels.

Crowds of beggars and loafers follow in the wake of the invading foreigner. Lepers thrust out their rotting arm stumps, and bare their canker eaten breasts, calling for your prayers and your "cash." They crowd upon you as you leave your chair, though the coolies deftly lower it half way into the shop you seek to enter. The merchant, it might be imagined, would drive them away, but they are in number a hundred—two hundred; he is one. Should he attempt to use force they would stone his shop, spit upon his wares, and sit like sick dogs on the threshold of his place, effectually driving away customers. So you and I must give him "cum-sha." It is only a few "cash"—there are a thousand in a dollar—to placate the unfortunates, who, nevertheless, continue in our train, but peacefully, absorbed with curiosity.

This condition of beggary, poverty, and disease, is not confined to Canton and China. It is perhaps worse in the native states of India. Once, traveling from Jaipur to Amber, in the Rajputan, and wearied with the everlasting imprecations of beggars, I permitted a youth to follow me on a run some seven miles. Stopping, every now and then in the middle of the sandy road, he would bite the dust and offer a prayer for my salvation. I wondered how long he would keep it up. My interpreter told me that I might expect to have his company all day unless I rewarded his persistence. I therefore

ordered him thrown a two anna piece. The youth rescued it hardly before it flecked the dust. He fell on his face in gratitude, then arose and hotly continued the chase, continually ducking and salaaming to me. "Is it not enough?" I asked my guide. "Oh, yes, Your Excellency," he replied, "it is so much that he still follows and prays that you may be



NATIVE STREET, CANTON

rewarded for your generosity and that he may express to you his gratitude." And sure enough until I was lost in the palaces of Amber, the forgotten city, my worshipful devotee prostrated himself repeatedly, within a respectful distance, however, of my elephant's heels.

So, in all the Orient, it is well to be judicious in your charities lest you inspire too much gratitude.

To see one is to see all the temples and yamens in Canton. They may differ in size and furnishings, but the general character of all Chinese temples, palaces and public buildings, is the same. I have wandered about the temples of China, from the Imperial Palace at Peking to the Confucian temple at Canton. They differ



T'SING-YUNE PASS, ON THE PEARL RIVER ABOVE CANTON

in the general impression left upon the senses of sight and smell. Heavily constructed, oddly designed gateways, grotesquely carved, invariably mark the entrance to any building of importance. Demons fearful enough to frighten children, if not grown-ups, flank the gateway, or repose within the vestibule. If our guide insinuates that now is the psychological moment to placate the gods by a slight recognition to his satellite, the priest who leads the way, we may find it to our advantage to contribute.

The price is insignificant, for we behold scenes from the life of Buddha, gargoyles of porcelain, josses, canonized holy men of remote periods, including the great Italian traveler, Marco Polo, and devils done in wood in a mode that puts out of countenance the mythological monsters of Roman antiquity. Then there are glimpses of Nirvana, and the other place, so wonderfully carved that we must admire the imaginative brain of

the Chinaman. Inside his temple and yamen are spacious courts embellished with various gods of assorted sizes, some dwarfed in form, some heroic, but all gaudily resplendent in paint and gold leaf—and dust. For a few more “cash” we may stick a bit of punk in a pail of dirt at the base of a deity of our selection and offer up incense. The smell of the burning punk-stick is refreshing; it takes us back to America, and the glorious Fourth.

These Cantonese temples were built regardless of cost, but it seems apparent that they were supposed to last forever regardless of attention. They are all in a state of dilapidation and the wonder is that they are habitable at all; and they would not be to anyone but an Oriental. The priests live in near-by apartments, where they spend their time in the philosophical pastime of chess and checkers and cards, incidentally getting fat and lazy. They are traders, too, if you happen



SUMMER RESIDENCE, CANTON

Rear view, showing banana trees in right foreground and in the distance the Flower Pagoda.



STREET SCENE, CANTON

to want to buy anything in the line of cast off vestments, robes, embroideries. Very often impoverished members of the nobility will turn over rich possessions of this sort to the priests for private sale, and if you get into their confidence, which is not difficult, you will be able to exchange a goodly number of Hong Kong dollars for some really wonderful bargains. Inside the temples are artificial lily ponds, grottos, stunted trees, and shrubbery—all interesting and worth studying, unless a dead cat or dog happens to have found a watery grave in the already putrid depths.

I wish to speak lightly of no man's religion or sacred edifice, but convince me first that the Chinaman has reverence for the faith of his ancestors, the temples of

his ancestors, or anything except the graves of his ancestors—piles of dirt in barren lots, but not unhallowed.

But then let us not forget that Canton is a work-shop, the greatest in China. The trade of Hong Kong is \$250,000,000 per year. Canton is the principal source of demand and supply.

If the Canton-Hankow railway is ever built, a Chinese Baron Haussman must be born who will level the useless walls of the great metropolis and with the granite thereof built a new Canton, with great thoroughfares and a sewage system, and open to the world of trade this gigantic bee hive of industry. The typical Chinese city may then become the Chicago of China.

Hong Kong

I ONCE remarked to an Englishman, in Hong Kong, that it appeared to me that the Briton had done very well for himself there. He had transplanted Picadilly and Mayfair to the remote East; had builded for himself well; had established his commercial supremacy; lined his pockets and feathered his nest; but what had his vaunted system of colonization done for the barbarian. The answer was immediate and irrefutable. "Two hundred and fifty thousand Chinamen," he replied, "have voluntarily come to trade and live in Hong Kong—new ones are seeking admission daily—and I have yet to hear of one single Chinaman who has returned to his country of his own volition. They never go back, except in boxes to be buried by the graves of their ancestors; can you say more than that of the immigrants who come to your country?"

Seven hundred years ago, Chinese chieftains driven southward before the Tartar hosts of Kublai Khan, found refuge in the wooded fastness of the mountainous island at the mouth of the Pearl River, emptying into the Pacific at

the northern boundaries of the Kuan Tung province.

Six and a half centuries later Lord Napier, smarting under the indignities of the hostile viceroys of Kuang Tung, counselled his countrymen to occupy this Gibraltar of the East and teach the Yellow Dragon the amenities of international courtesy.

Today, Hong Kong island is a fortress armed to the teeth. Every approach by sea or land lies at the mercy of the British guns. A garrison of British troops mans the fortress. A fleet of warships lies on the waters of the inland harbor.

Law, order, and the security of the lives and property of three hundred thousands of people replace former conditions of piracy and brigandage, and the Lion and the Dragon are at peace.

Hong Kong is the greatest market in the Far Eastern world. A great, thriving, prosperous city, taking its foot at the water's edge and backing up the mountain side two thousand feet to the Peak, it is an eloquent testimonial of the success of English colonial expansion in China. Hong Kong is an oasis of civilization in



THE PEAK, HONG KONG

a desert of medieval paganism and Gothicism.

Until its thrifty merchants reclaimed an esplanade from the sea, not two streets paralleled each other at the same altitude. Viewed from the deck of an approaching liner the city seems almost to stand on edge. The ingenuity of man has cleft from the sheer slopes of a mountain a series of terraces upon which has been constructed a great city, interlaced with marvelously constructed military roads—the highways of travel connecting the thousand palatial residences that adorn every habitable spot along and a-top the precipitous side.

To the northward lies the great Chinese section. There are some two hundred and fifty thousand Chinamen in Hong Kong. The colony is under civil administration. The army corps is under the governor. The city is policed by Chinese, and Sikhs from India. The harbor police are drawn from all nationalities. Aguinaldo, the Philippine chieftain, once served in the "water police."

The "harbor people" comprise a city of themselves. Ten thousand junkmen, cargo shifters, ferrymen, and fishermen, live with their families in sampan house-boats that literally cover the face of the waters along the shore line. In the day time these craft move freely about as the vocations of the tenants demand; at night they assemble within restricted anchorages, lining up along prescribed water streets, not far from the shore. Powerful search lights from the forts and war-ships swing shafts of light now and then over the water city, a warning to marauders that the British aegis watches while they sleep.

With not infrequently fifty war-ships anchored in the bay, twice as many merchantmen, and thousands of sampans and junks, the "water city" requires a government hardly second in importance to the great bee hive upon the mountain side. To one unfamiliar with the East it is an unending source of wonder that out of the apparent chaos and babble of the da-

come such perfect order and discipline of the night.

Hong Kong is divided into three sections: the European* city, the Chinese section, the harbor. In the business part of the European section, the lines of race and caste are not drawn so strictly. Chinese merchants and clerks are in evidence wherever trade is carried on. The great banking houses employ Chinese money changers, interest clerks, and schroffs. No white man can compete in methods of lightning calculation, with the Oriental. The long, slim fingers of the Chinaman, gliding over the beads of the abacus, is a sight to inspire admiration. With the agility and accuracy of a piano player the Chinese accountant will perform problems of arithmetic that are astounding. The most complicated sums in banking are computed with the ease a professional pianist might render the simplest melody. The schroff, too, is indispensable. Counterfeit money is the order, rather than the unusual, in China; the whole country is full of it. But the Chinese schroff will detect by touch, a spurious coin or bill, as it passes through his fingers, or glides across his palm. He can count a pile of dollars, running them over his hand with such rapidity that the eye of an onlooker is unable to distinguish anything but an uninterrupted stream of silver. The integrity of the Chinese clerk is well known. He is the accountant, cashier, and middle man.

Aside from the Chinaman's participation in the financial activities of the European, he monopolizes the trade of Hong Kong. For all the building and constructing in every line of work, from ship building to house building, the Chinaman does the complete job. Manual labor is exclusively his field. The white man wisely makes no attempt to compete, even by means of labor saving devices, with the deft, ceaseless industry of the coolie, who

maintains an existence, and rears a family, on a wage of ten cents, Mexican, a day.

It was told me in Hong Kong that every Chinese person in the Empire above the age of seven was self supporting. I learned to believe this as I watched, day after day, the endless chain of men, women, children, male and female, go by the consulate laden with burdens of brick, fire wood, building material, and market produce, up the steep slopes of the mountain side, to supply the needs of the Hong Kong cliff dwellers; for every stick and stone of the great houses that whiten the side of the mountain has been carried from the water's edge on the backs of coolies. Even the cable road, running to the Peak, 2,000 feet above the sea, is restricted by an agreement formulated between the government and the Chinese labor unions, to transportation of passengers and their servants. Nothing must compete with labor. Chair coolies and the rick-a-sha runners, perform the services of horses and electric railways. The splendid roads facilitate the speed of the runners and along the hill side and up to its top macadamized paths penetrate every habitable ledge and quarried shelf.

The great Chinese city is of absorbing interest. Unlike any other native city in all China, it is well built, comparatively clean, and characterized by many European innovations. The Chinaman is immutable. We may not change his mode of life, his habits and his philosophy, but the Englishman in Hong Kong has taught him that cleanliness is Godliness; that if he would escape the plague and the scourge of disease he must eradicate filth.

Upon one occasion I recall the authorities forcibly destroyed some ten squares of Chinese dwellings and shops, burned everything combustible and disinfected the whole neighborhood. The black plague was stamped out. When the Chinese understood the situation they accepted stoically the devastation of their property.

*Used throughout Asia to differentiate from the Oriental.



QUEEN'S ROAD, NEAR THE CENTRAL MARKET, HONG KONG

A large subscription was raised to rebuild the affected section and aid the unfortunate inhabitants.

The Englishman may not have succeeded in inculcating into the Oriental mind the value of sanitation, but he has forced its acceptance. He cannot teach the Oriental the utility of the chimney, but he does compel him to air his abode and keep it clean.

Chinese Hong Kong is the cleanest, best governed, and most prosperous city of Chinamen in all the Empire. The Hong Kong Chinaman is highly intelligent and marvelously capable. He is industrious to a degree of sleepless activity. He is relentlessly after the almighty dollar or the thousandth part of it. He will work like a horse for three dollars a month and board himself and family. His life is simple and his pleasures are mostly domestic.

In a little back room, about the size of a New York boarding-house hall bed-

room, in one of the oldest and largest commercial houses in Hong Kong, and in all Asia, works an old, bright eyed Celestial. He is tall and bony, and his long lean fingers are tipped with pointed, well kept nails protruding an inch or more beyond the flesh. His head is high and bald. A few scattering hairs bristle from his upper lip. A "pig-tail" (of the finest quality obtainable) hangs down his back. His lips are thin and his mouth is straight but not hard. His whole expression is kindly if not beaming when he looks up. He wears a plain gown of good but not elegant texture. There is nothing to indicate distinction in his appearance. He sits on a high stool in front of a high old-fashioned desk, such as book-keepers use, who have to move about freely while at work. In one hand the long fingers grasp a brush-pen, which speeds with lightning-like rapidity over the pages of a great book, his other hand the while manipulating the beads of an abacus.



THE HONG KONG RACE COURSE

I have seen him thus many times, wondering, for all throughout the large rooms of the offices are innumerable evidences of modern equipment, typewriters, roller top desks, index cabinets, and all the paraphernalia of an up-to-date business; yet this simple, quiet, unostentatious old man is probably the richest Chinaman in Hong Kong—one of the richest merchants in Asia. He owns the enormous business of which he is seemingly the most underpaid clerk. He owns steamship lines, sugar refineries, quarries, and what not.

A hundred other merchants in Hong Kong, rich, intelligent, and important, live as rigorously and unostentatiously, many of them housing their families over their places of business, some taking their meals in their stores with their clerks, some in a little back room with their families. Wealth is not worn on the coat
ve in China. Step into a little incon-

spicuous shop on Queen's Road, in Hong Kong. You behold various knick-knacks of silver and gold plate. You see a display of carved ivory, an abundance of silk apparel and fancy articles; you see jades and porcelains, and a hundred and one trifles of Chinese workmanship, designed to gratify the eye of the curio seeker. You are perhaps disappointed. Have these shops nothing but gew-gaws. You observe the proprietor, who sits behind the counter as immovable as a wooden image. He apparently takes little interest in your presence. He shows little anxiety to trade. His keen eyes, however, are upon you, watchfully, you feel. "Have you nothing fine, number one proper," you ask. "What you like?" he replies. Suppose you say "jade, something good in jade." Without stirring a feature or muscle he rattles off something unintelligible to you to an assistant in the back of the shop. A jade thumb ring of a green that makes the



THE BUND, HONG KONG

maple leaf in spring-time took blue, is placed before you, on the counter. "How much?" you ask, casually. "One thousand dollar," replies the image behind the counter, his small eyes contracting. "Oh!" you ejaculate. Your wife expresses incredulity at its worth. "Have you no pearls?" she asks. Again an order to the assistant in Cantonese. A small cheap, silk lined box is resurrected from the depths of the counter. The long finger nails of the Chinaman unloosen the ivory peg that secures the lid. A necklace of dazzling whiteness and perfect graduation is dropped on the counter before you. The wife lifts it in her hands and holds it to the light. "How much?" you ask. "Ten thousand dollar," staccato like comes the answer. Perhaps you may get it for less. The Chinese merchant is a Yankee. He will bargain. In smaller trifles of trade offer him half his asking price; you may get a bargain at two-thirds—never for

what you offer; he must "save his face." In the larger purchase, he will take you at your word. You have asked him for his best. You have perhaps unintentionally, berated his display. Dare to cheapen him further by beating him down; then watch the fine scorn with which he will silently fling the jewel upon a shelf as if it were a ten cent curio. Then watch him gaze abstractedly over your head into space, simply tolerating you the remainder of your stay. I have gone back a dozen times for an article of real *virtu*, and not succeeded in getting the price reduced a penny.

The Chinaman is a born tradesman, but his methods are peculiarly Oriental. He lives frugally; his carnal desires are repressed; pleasures have little place in his existence. He hoards his savings, but it must be with great stealth that he accumulates a fortune. Too much wealth is a dangerous commodity in China, even in

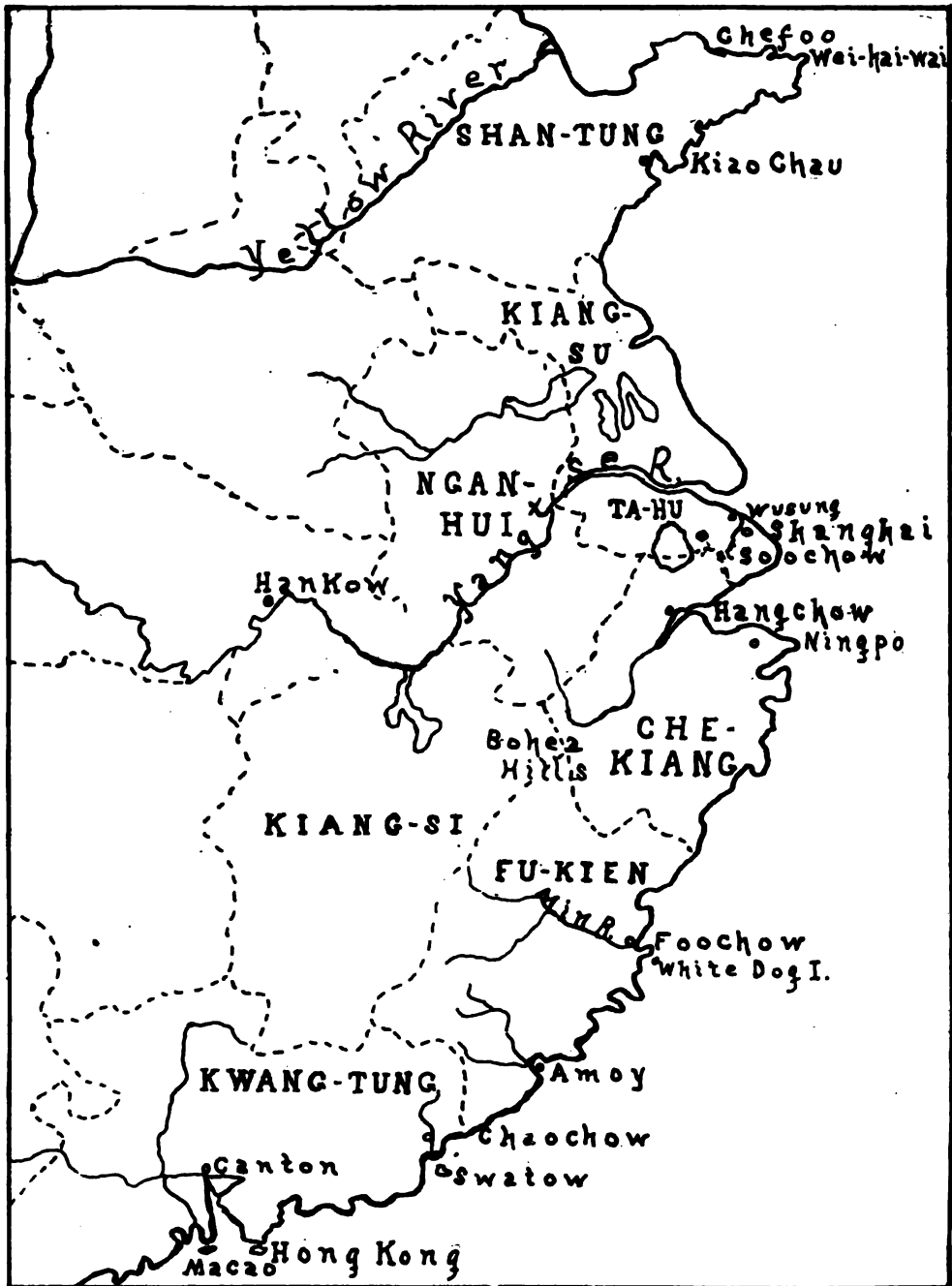
imprudence brought down upon his head the wrath of the king. Driven from colony to colony he was at last given the post of the administrator of effects of deceased persons at Macao, a melancholy trade for a lover and a poet. But it was at Macao that he wrote the epic poem, "The Lusiads," imperishable in Portuguese literature. And at Macao they honored Camoens, revered his great gift, and erected a bust in the grotto bearing his name in the midst of the garden where he was wont to wander and dream.

Just about the time the Pilgrims were landing at Plymouth the East India Company concluded to plant its stakes in Macao and open trade with Canton. The Portuguese had preceded them by about a hundred years. They objected to the invaders who were forced to send their ships up the Canton River, bombard the Bogue forts and present their claims to a right to trade direct to the Viceroy. The Portuguese were forced to yield and British ships flocked to Macao and Canton. The British insisted that Macao should be a free port. The Portuguese were unwilling to admit British claims. The establishment of Hong Kong colony was the result and Macao's prestige and strength declined until now it is dependent upon British protection and patronage to keep it upon the map. The Portuguese lost their opportunity, contenting themselves with procuring revenue from the opium trade, coolie kidnapping, and the extension of the various religious orders. Their great monasteries are now the objective of the globe trotter. Today Macao is the Monte Carlo of China; the revenues of "poo-chee," and fantan, and the dollars left by tourists support the population.

With every natural advantage, a commanding position in relation to the great bay of Hong Kong, and the mouth of the Pearl River, the city, one of the earliest European settlements in China, has dwindled into insignificance.

As a summer resort Macao is inviting

to the heat oppressed Hong Kongites when the mercury rises to the boiling point in midsummer. Its beautiful bay has been likened to the Bay of Naples. Macao sleeps apparently, until four o'clock in the afternoon, then suddenly springs to life. The Praya Granda, a superb drive along the beach is filled with dapper, dark skinned Portuguese and Eurasians and gaily dressed women, seldom beautiful, though interesting for their vivacity and style. In carriages and sedan chairs Macao's fashionables linger along the picturesque shore until sunset. The gambling houses claim their attention for the evening. Macao is suggestive of romance, medievalism, sea fights, a picturesque, and sometimes checkered past. A novelist might people the ancient forts, palaces and cathedrals with sentiment and strife, knavery and virtue. The setting is adequate and the environment, even at the present, suggestive. There is the striking architectural ruin, the Facades of San Paulo, the Nossa Senohora da Mai de Deos, dating back to 1595, an ancient cathedral and seat of learning. Its interior is as full of interest as a medieval cathedral of Spain. But Camoens' grotto and gardens occupy as exalted a place in the Macao of today as the repulse of the Dutch East India fleet in 1622 does in the history of her turbulent past. The grotto is nature's tribute to the poet. In it Lourenco Marques erected a bronze bust of Camoens. Mortised into the boulders slabs of white marble bear carved tributes to the bard from famous admirers. Macao is out of place in China. It ought to be put in the British Museum. If it were not for the English harbor police it would become the retreat of the social and political agitators of Asia. The great reformer, Kang Yi Wei, found refuge in Macao, and during our war in the Philippines filibusters attempted to make it a base of operations. The wonder of its existence is that it survives. The waves of progress roll over its head. It sleeps.



OUTLINE MAP OF CHINESE COAST PROVINCES



PANORAMA

The Coast Provinces

By Guy Morrison Walker

SINCE the railway from Peking to Hankow through the heart of China has been opened, it has been more convenient and expeditious for travelers to follow this route, making side trips from convenient stations until they landed at the southern terminus on the north bank of the Yangtse River. At Hankow they find themselves over six hundred miles inland from the coast and after the ascent of the Upper River they drift down through the islands and past the many river cities to Shanghai.

This route saves the traveler the former disagreeable sea trip from Tientsin around the promontory of Shantung to Shanghai, but it also deprives one of a stop at one of the finest ports of China, that of Chefoo. Here on the northeast coast of the promontory is one of the finest land-locked

harbors in the world. A long mountain reaches around and six miles long and three miles out of the rough waters of the mainland opposite the tip rises a knob of hill that looks been made especially for a look it has been established a me station. The beach at the head is one of the finest in the Chefoo has for a long time been a summer resort. The city is having a population of only 40,000 well situated in the foothills abruptly from the bay while hills that overlook the city are resorts and the summer home of foreigners. These hills are mostly being cut with precipitous gorges which tumble wild mountains



THE GERMAN COLONY AT KIAO-CHOU

or four hundred miles away. The silt deposits in one bed, gradually raising its level until the old course becomes the lower when the river swings back to the old course; until it too becomes filled and clogged with silt and then repeats the operation.

Through the southern part of the Province of Kiang-Su flows the great Yangtse River and at its mouth stands Shanghai, the most important of Chinese ports. The name means the "City by the Sea" but as a matter of fact Shanghai lies some twelve miles up the little river of Wusung which empties into the Yangtse near its mouth.

Here is the largest foreign settlement in the East. Along the bank of the river some 7,000 or 8,000 foreigners dwell in what was once a beautiful and modern municipality but since the Chinese learned the immunity from extortion which they

secure by living in this city over which Chinese officials have no control, they have simply swarmed over it and Shanghai has become the refuge for the Chinese reformers and the center of revolutionary societies and propaganda.

The bund or river-bank is lined with imposing stone buildings occupied by the foreign business houses and banks, while the homes of many of the merchants add distinction and character to the foreign city. In no other city of China can be seen the effect of foreign intercourse with the Chinese as it can in Shanghai for here the wealthy Chinese merchant and his sons are adopting the manners, habits of living and the vices of their Occidental rivals, until Shanghai has become a modern Gomorrah, though strange as it may seem, most of its dens of iniquity exist in the foreign settlement and though frequented by Chinese are chiefly for the en-

memorial been one of the busiest resorts of Chinese commerce and luxury. Within the city are several of the finest pagodas to be found in China, while outside the city to the northwest is a pagoda mounted hill whose pleasure grounds are celebrated all over China.

A short distance beyond the city walls of Soochow lies the Ta-Hu or the "Great Lake" of China which shares with Soochow the most prominent place in Chinese poetry and romantic literature. The shores of the lake and the islands that dot its surface are noted for the cultivation of the mulberry and silk worm.

From Soochow by Grand Canal or from Shanghai by one of the intricate system of canals that intersect the plain, the travelers' course lies southward into the Province of Che-Kiang through a rich silk district until the beautiful scenery about the city of Hang-Chow is reached. The population of the country traversed is mild and inoffensive and the scenery

of the trip one to be long remembered.

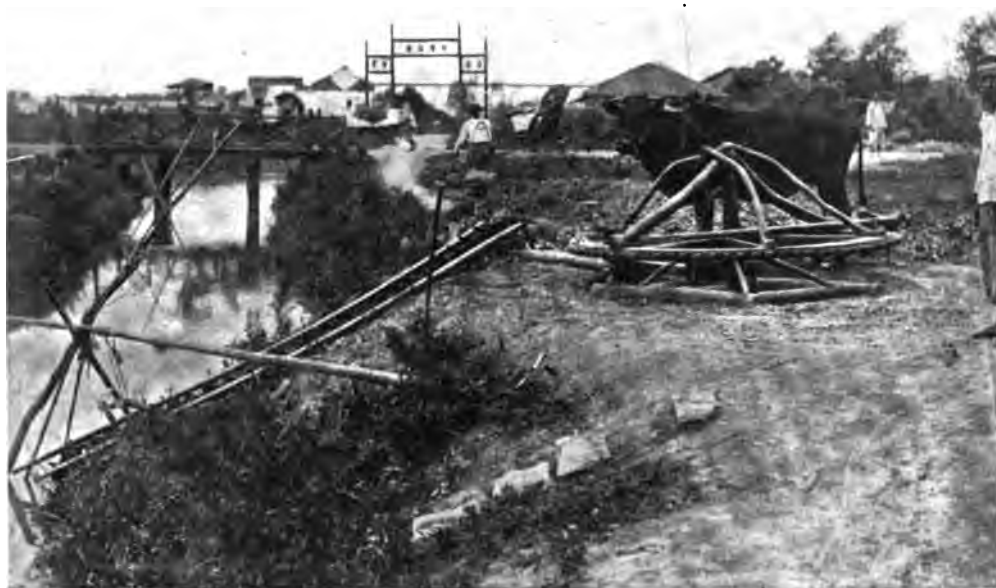
It is one of the garden spots of China and on every hand are abundant evidences of the industry and genius of those early dynasties that gave China her great system of canals with their wondrous bridges showing a variety of style and architecture nothing short of marvelous. Though densely populated even at the present time this region was even more thickly populated before the Taiping rebellion during which it was devastated.

The abandonment of cities, towns or localities illustrates the peculiar influence among the Chinese of their geomancers or "earth doctors" as they call them. These fortune-tellers with a great deal of rigmorole, pass upon the luck or favorableness of a spot whether it be selected as a place on which to build a house or dig a grave.

The entire city of Peking was moved by the first Emperor of the Mongol dynasty because his "earth doctors" told him that



WALLS OF SOOCHOW, SHOWING CANAL AND BRIDGE



SCENE ALONG THE CANAL FROM SHANGHAI TO SOOCHOW

A primitive form of irrigation by means of a water elevator. In the background is a memorial arch.

bad luck was associated with the old site and that if he wished to establish his dynasty he must build a new capital. The modern city of Peking was the result. And so the cities and towns ravaged by the Taipings over fifty years ago have never recovered because the Chinese believed that their luck had been spoiled and the population has built new towns and new cities rather than tempt fate by rebuilding the old ones. The Chinese will abandon houses almost new if convinced that their geomancy is wrong and in almost every city you will find some quarter vacated and abandoned because it is said to be unlucky.

The province of Che-Kiang is the smallest, but most populous of the eighteen provinces of China, and occupies the terminal portion of the great central plain on the coast just south of the Yangtze

River. The name Che-Kiang is commonly translated the "Crooked" or "Winding River," but it is more properly translated the "Twisting," or "Boring River," and is the ancient appellation of the principal stream by which the province is drained.

The rapid descent of the river toward the sea gives great velocity to its course, while the shallow and deeply penetrating bay into which it empties affects the tides in the lower reaches of the river in such a manner as to produce, at certain seasons, a sudden and very dangerous influx like a tidal wave, which is known under the name of "Bore," and it is this tidal wave, or twisting bore, that gave its name, first to the river and then to the province. The great Bore of Hangchow is one of the wonders of the world, and has become the subject of much investigation



BRIDGE NEAR HANGCHOW

Note the trees growing out of the buttresses.

and of a very considerable literature.

The city of Hangchow, which is the capital of this province, has been celebrated among the Chinese for its wealth and luxury since before the time of Christ, and Marco Polo, who visited it in the thirteenth century, declared it to be preëminent "above all other cities of the world in point of grandeur and beauty, as well as from its abundant delights, which might lead the inhabitant to imagine himself in Paradise."

It was from Hangchow that the Grand Canal, constructed over six hundred years ago for the transport of grain supplies from the interior provinces to Peking, was begun, and the commercial importance of the city, both on account of its being the southern terminal of the canal, and on account of its being the capital of the richest and most densely populated province of the empire, was for

centuries of the highest rank; but the capture of the city by the Taiping rebels in December, 1861, after a siege so protracted that the population, having exhausted the supply of horses, dogs, grass, and even the bark of trees, was reduced to cannibalism, so that human flesh was publicly exposed for sale, scattered to the winds its wealth and manufactures. After the fall of the city a ruthless destruction of its monuments and public buildings followed, and the city has never recovered from the disaster.

The bank of the river from Hangchow to the sea is lined with pagodas and temples that have been erected to appease the God of the Bore, which has wrought such havoc to the shipping and commerce of this region. Because of the course of the river the north bank is the one forced to bear the brunt of the Bore, and here, for one hundred and twenty miles, is a mas-



GEOMANCER OR EARTH DOCTOR

sive, stone-faced sea wall, another one of those monuments of toil so characteristic of the Chinese race. This sea wall was first built about the time of Christ, and has been rebuilt repeatedly since, the last time by the Emperor Kienlung, at an expense of over \$10,000,000.

Across the bay of Hangchow lies the port of Ningpo, one of the earliest visited by foreign commerce. The plain in which the city is situated is a magnificent amphitheater, stretching some twelve miles from the base of the distant hills to the verge of the ocean. It was visited by the Portuguese at an early date, and the year 1522 found them fairly established here, and handling a considerable part of the city's commerce. In 1542 the Portuguese settlement consisted of some three thousand male adults, besides women and children, but their conduct was such that the governor of the province ordered the settlement destroyed and its population extermin-

ated. Eight hundred of the Portuguese were massacred, and the rest scattered.

Like other cities in this region, Ningpo suffered from the visitation of the Taiping rebels, but here the rebels were on their good behavior because of their desire to keep on good terms with the foreign merchants, from whom they hoped to secure supplies of arms and ammunition for their further conquest of the remaining parts of the empire.

The walls of the city, though not as high or massive as the walls of a number of other Chinese cities, are probably the most substantial of any Chinese city, and another feature of the city is the presence of one of those big pontoon bridges commonly called the "Bridge of Boats," formed by lashing firmly together a number of the barge-like Chinese boats, that stretches from one of the city gates across the river.

Among the objects of interest at Ningpo

is the ancient pagoda, which is undoubtedly one of the oldest in China, and though built in the seventh century, has come down to the present day without being spoiled by the destroying hand of the restorer. For sightseers, however, the principal attraction is the temple of the Queen of Heaven, a building of really superior architecture and design, which was built in the twelfth century by the Fukien Mariners who visited this port. The carvings in stone in the various halls of this temple are among the finest to be found in China. Ningpo is also noted for the excellence of its memorial arches, which are here more substantial in stone and elaborate in decoration than is usual in Chinese cities.

A curious evidence of the favor with which Ningpo welcomed the early traders is found in the remains of a building erected nearly four hundred years ago as a club for visiting mariners and merchants to which was given the name of "Welcome Guests' Abode."

Few ports of China are more pleasantly situated than Ningpo, and many pleasant trips can be taken to the hills which surround it, the best of which is to the Snowy Valley, some forty miles to the southward, which is famous for its wild mountain gorges, its magnificent cascades, and romantically situated temples.

The hills which surround Ningpo are the beginning of the range of mountains which separates most of the province of Che-Kiang and all of the province of Fukien from the great interior plain of China.

At Ningpo the traveler is again forced to take to the sea. Following the coast south the shores become rocky, while mountainous islands appear at intervals until the beautiful entrance to the river Min is reached, where the character of the islands is shown by their names, prominent among which are "Sharp Peak Island," and the "Island of the White Dogs Mountains." Navigation through

the islands off the coast of Fukien is intricate and dangerous.

This river, Min, a beautiful stream of some three hundred miles length, drains and gives access to three-quarters of the total area of the province. One of its branches rises in the Wu-E Range, in the extreme northwest of the province which is famous for its teas, known by the familiar term of Bohea, because of the local pronunciation (Boo-he).

The population of the province is peculiar to itself, and differs, both in blood and language, from any other province of the empire. In fact the same feuds prevail between the natives of the province and the "strangers" from the interior that prevail between the Cantonese and the Hakkas, who have emigrated into the southern provinces from the overpopulated plains of central China. These emigrants from the interior plains are noted for their thrift, and the chief cause of the animosity against them both by the Cantonese and the Fukienese is that they are more industrious and more prosperous than themselves. These feuds give rise to constant forays and expeditions on the parts of armed bands near the boundaries, and sometimes develop into miniature civil wars. The emigrant strangers, however, are always on the side of the authorities and maintain their allegiance to the dynasty in the midst of revolt, which only tends to increase the animosity of the natives of these coast provinces against them.

The province of Fukien, mountainous and hilly as it is, with only insignificant tracts of level land, is really one of the most fortunate of the empire in climate and natural resources. Its name, which means "Happy" or "Fortunate Establishment," is indicative of the estimate placed by the Chinese upon the natural advantages. The principal city of the province is Foochow, on the banks of the river Min, some thirty miles from its mouth.

The trip up the river is one of the most



A TEA ORCHARD AND CURING HOUSE IN THE INTERIOR OF FUKIEN



PANORAMA OF FOOCHOW, MIN RIVER.

picturesque in the world, running through narrow passes and beneath towering cliffs, while the hills are dotted with many pagodas and temples. Because of its terraced cultivation and curiously perched fortifications the passage up the Min has frequently been compared with that up the Rhine.

The city of Foochow lies not only on the bank of the river, but reaches over to a densely populated island in the river, the island city being connected with the bank by the celebrated "Bridge of Ten Thousand Ages," which is a most massive structure. The bridge is built upon some forty buttresses situated at unequal distances from each other across the river, while the sleepers reaching from buttress to buttress are solid granite columns about three feet square and forty-five feet long. Across these massive stone sleepers the platform of granite slabs completes the bridge, which has stood in its present position for some nine hundred years.

general picturesqueness of the city

is greatly increased by the wooded hills enclosed within the walls, and the city is noted for its many fine yamens and temple gardens. The business streets, however, are narrow and filthy, like those of Shanghai, with few of the evidences of wealth and luxury that may be seen in Canton or Peking.

The splendid scenery of the surrounding country and the ease of access by native boat or steam launch make excursions up the rivers into the neighboring districts very delightful. A few days' trip will enable visitors to traverse the highly interesting tea districts, for the entire province is chiefly engaged in raising tea, and Foochow itself is one of the greatest tea ports.

The Fukienese regard themselves as almost being a separate race and their province as a country of their own. They have always been famous merchants and sailors, and most Chinese ports contain temples raised by these Fukienese merchantmen to the Queen of Heaven, who is



AND BRIDGE OF MYRIAD AGES

their guardian deity, for her protection from the dangers of the deep.

They have never looked with favor upon the Manchu dynasty, and have been noted for their independence, which was shown in a peculiar way at the time of the Japanese-Chinese war. Fearing that the Japanese, having taken Formosa, would attempt to secure their province on the mainland the officers of this province prepared a memorial to the United States Government praying that the United States assume a protectorate over their province.

This petition was placed in the hands of one of the leading American missionaries with the request that he make the trip to America at their expense and urge the matter upon our President, but about this time the abandonment of Hawaii occurred, and it was decided that the presentation of the petition would be useless, so it was withdrawn.

Another port of this favored province is Amoy, about one hundred and eighty

miles south. Like many other Chinese ports, Amoy is merely the port city of some great industrial and commercial metropolis that lies a short distance in from the coast and of which the foreign world has heard little or nothing. The great city which supports Amoy with its trade and commerce is Chang-Chow, a city of some million inhabitants that lies some thirty miles inland. The harbor is one of the best on the coast of China and the city has been a famous port for fifteen hundred years. The Amoy men have been the most noted sailors of China and the reputation of the Fukienese has been largely due to their seamanship and daring.

In late years the trade of the port has been falling off, but Amoy is the nearest port on the Chinese mainland to the Philippines and since their occupation by the United States it has been growing in importance and interest to the Americans. An American syndicate has lately been endeavoring to secure a concession for



OUTSIDE VIEW OF THE CITY WALLS OF FOOCHOW

In the spaces or casements in the wall is placed heavy artillery for the protection of the city. At the foot of the wall is the moat. Within the wall, at the right, are the Woo-shi-shan Hills.

building a railway from Amoy into the interior of Fukien, but as yet they have been unsuccessful in their effort because of Japanese opposition and intervention.

The last remaining port before arriving at Hong Kong is Swatow, on the extreme eastern coast of the province of Kwangtung. It is the port of the important city of Chaochow, about thirty-five miles up the river. Swatow is a city of comparatively recent growth, having been practically built since the opening of the port, and consequently has little of interest for the traveler. The population of this portion of the province of Kwangtung has been notoriously turbulent, and until comparatively recent years they have owned but a nominal allegiance to the Chinese throne.

The people of this southern province have a strong strain of Malay blood in

them and the numerous inlets and bays afford so many retreats and hiding places that it is hardly surprising that they have in large numbers adopted piracy as a profession. The attitude of the people of this province towards piracy, which they regard as a legitimate, though hazardous, profession, was shown in one of the closing experiences of the great Viceroy Li-Hung-Chang.

It will be remembered that at the time of the Boxer outbreak Earl Li was in Canton as Viceroy of the Two-Kwangs. While there he made a contract with a syndicate of native merchants to sell to them the privilege of collecting the *likin* tax or mileage duties on local commerce. The terms were one-fourth cash, and the balance in equal quarterly instalments. The syndicate made their first payment and then attempted to reimburse them-

selves by collecting the tax from their competitors in business while passing their own goods free.

This resulted in riots so fierce that the syndicate was forced to abandon its effort to collect the tax. They then appealed to Earl Li for the return of their money and insisted that he should take over the collection of the tax, which was properly a government function. The Earl refused, and intimated that he would hold the members of the syndicate for the other payments as they came due.

At this time the Earl was recalled to Peking to arrange peace with the foreign powers, and the syndicate, having been unable to secure the return of its money,

made arrangements with a band of pirates that they should waylay the Earl on his trip up the coast and take back the bullion paid him by the syndicate, for which service the pirates were to receive a percentage.

The Earl, however, heard of the arrangement, and therefore refused to make the trip in a Chinese vessel, knowing that the crew would be in sympathy with the pirates if, in fact, a large number of the crew were not made up from the pirate band; so he remained at Canton, surrounded by his retainers, refusing to go to Peking until an English war vessel was sent to convey him and his ill-gotten gains to a place of safety in the north.



VIEW OF SWATOW

In the distance, on the farthest hill, is the American consulate.

American Interests In China--A Market or a Menace

By Guy Morrison Walker

THE readers of THE CHAUTAUQUAN have now been taken through and around those Chinese provinces and cities which are at all accessible under existing circumstances and by means of existing transportation facilities.

Mongolia and Tibet lie behind mountain ranges at such distances as to make them practically inaccessible, while their population is sparse and their state of civilization so low that permanent settlements are few, and are of comparatively recent origin, while being devoid of historic interest or commercial importance.

Manchuria, though small in comparison with either Mongolia or Tibet, has more population than both of them combined, and is important not only because it is the home of the reigning dynasty of China, but on account of its accessibility and the high character of its population.

It has within its borders more than two-thirds of the entire railroad mileage of the Chinese Empire, and was, until it was closed to our commerce by Russia, the best market for American products in China, taking as much of our goods as the rest of the empire put together.

But since the Boxer troubles Manchuria has been under Russian occupation, and five years of war has thinned its population and destroyed its industries. Its cities and towns have been plundered and destroyed, while the armies of Russia and Japan have swept over them, and its future still remains in doubt. The rest of the Chinese Empire has watched the struggle with indifference and the people, forced by stern necessity to keep intent on their work, are not concerned with the outcome of peace.

Hard for those who have not

visited China to appreciate the vast diversity of interests between the different parts of the Empire, though frequent reference has been made to them in the preceding articles.

The fixity of population has made Chinamen citizens of cities and towns rather than of a province or a nation, and has made impossible any great interest by the people of one locality, in the other parts of the Empire. This fixity of population is also responsible, largely, for the multiplicity of dialects in their spoken language, with changes so great as to make conversation between natives of different provinces extremely difficult, and sometimes impossible, while its effect upon commerce can hardly be estimated.

In view of these facts it is not surprising that the national idea among the people is dormant, even while the race instincts of industry and thrift remain persistent. With these obstacles in the way of commerce it is natural that Chinese trade should be practically confined to the interchange between provinces of those products which are produced only in favored localities and which combine comparatively large values with small bulk and weight, for such traffic was the only kind able to pay its way under their primitive methods of transportation, which were so expensive that the value of most products was consumed in carriage within a short distance. The limited commerce that was able to endure these burdensome conditions was early developed, and industrial conditions, in spite of the cheapness of human labor, have, as a result, been at a standstill for centuries.

These same conditions exist today, and though much has been written of foreign commerce with China, little has



TEMPLE TO THE QUEEN OF HEAVEN, AMOY

penetrated beyond the regions adjacent to the coast and river ports. It is extremely doubtful today whether more than one Chinaman in five has ever bought a dollar's worth of foreign goods.

In spite of this fact, the foreign trade of China last year amounted to \$360,000,000, or about \$.80 per capita. Japan, whose people have no more purchasing power per individual than the Chinese, but whose coasts are nowhere far distant from the deepest interior of the Island Empire, and who has supplemented a splendid coast-wise steamer service with considerable railroad mileage overland, has developed a foreign commerce of about \$8.00 per capita, or ten times as high as the average of China.

But the era of railroad building in China has begun, and though it will take years to supply the Empire with the railroad system which it needs, the period of

construction will undoubtedly continue until the furthestmost parts of the Empire are made easily accessible. The construction of this enormous mileage must in itself create a tremendous traffic between China and those railroad building countries from which she must draw her materials and supplies. As the leaders in railroad construction and the largest producers of railroad materials and supplies, it is of immense importance to American labor that our opportunities here be not lost through bad politics or poor diplomacy.

When it is known that the cheapest methods of native transportation are fifteen or twenty times higher and more expensive than our ordinary railroad freight rates, the effects upon Chinese commerce of the building of any considerable railroad mileage can hardly be imagined, but should it do no more than raise the



FUKIEN COASTING JUNK

Carrying cannon for protection from pirates.

Chinese average per inhabitant to that of Japan's today, it would mean the creation of a commerce with these 400,000,000 of people of between \$3,500,000,000.00 and \$4,000,000,000.00 per annum, and it is our share in this tremendous commerce that it behooves us to look after.

In the conquest of this great market the natural advantages are all ours. We are the largest producers of all those things that China most needs—cotton goods, flour, lumber, iron and railroad materials and supplies generally. In addition to this, we are very much nearer to China than any of our rivals in these trades, and this nearness is not only one of mere distance or mileage, but is a nearness far more important to trade and commerce, namely, the nearness in time and the nearness in the cost of reaching the market; for not only can no other manufacturing nation reach the Chinese market so quickly our merchants from our Pacific

coast ports, but no competitor of ours in these markets can deliver goods there so cheaply as can we. With these great advantages in our favor it seems strange that we should lose our part in this, the greatest potential market in the world, through stupid statesmanship and sharp practice in business.

From the beginning of our intercourse with China until a comparatively recent time no foreigners have been so popular or so well liked by the Chinese as have Americans, and the Chinese people, from the highest officials to the lowest coolie, have looked upon the great American nation as their best friend, and they were willing to give to Americans opportunities in their country that were denied to the natives of any other foreign country.

This was particularly shown by the fact that the railroad concession secured by Mr. A. W. Bash from Hankow to Canton for an American syndicate not only was

the most liberal ever granted by the Chinese government to any foreign syndicate, but it contained a great many provisions which the Chinese authorities had refused to grant to European syndicates. Yet this concession, involving a contract for \$40,000,000 with the Chinese government for building nine hundred miles of railroad has been one of the chief causes of our loss of prestige in China.

Of all the great railway concessions granted by China to foreigners several years ago, it was the only one that was not taken hold of and prosecuted in a businesslike way. Turned over to a Wall Street construction company, whose managers have been in almost constant conflict with the natives, both official and unofficial, the concession became a speculative football until the American promoters attempted to sell it to a Belgian syndicate to whom China had previously refused it; at last, in order to put an end to conditions that had grown intolerable, the Chinese government was forced to buy back its own concession from the Ameri-

can company at a price which made its promoters' stock worth \$500 a share. The result has been that to merely mention an enterprise as American is enough to condemn it before the eyes of the official and government classes.

The impression seems to prevail in this country that American diplomacy in connection with China has, of recent years, been most successful, but as a matter of fact, one of the chief causes of the loss of American prestige in China has been our weak and inefficient diplomacy.

At the close of the Boxer troubles no power was more respected by the Chinese officials, and no country was more favored by the Chinese people, than our own; but with the close of these troubles it was announced by our State Department that it had secured the integrity of China, and the "open door" in Manchuria, which was of as much importance to us, commercially, as all the rest of the Empire.

But as a matter of fact, the "open door" was not secured, and Russia, who had already closed it, proceeded, in the



CHINESE DRAGON FESTIVAL

face of her pledges, to bar the door, and then to nail it shut. Inquiries by this government were answered by assurances from Russia which completely satisfied our State Department, even though American business houses in Manchurian ports were being closed and American citizens were being shown to the frontier by Russian guards.

The Chinese people were amazed at the failure of our government to learn the actual conditions in Manchuria, which were so apparent to them, and its refusal to resent the deception practiced upon it. But the climax came when our government deliberately ignored the insult offered publicly by the Russian Ambassador at Washington to our efficient and trustworthy minister at Peking when he made an accurate report of the true conditions in Manchuria.

It was the failure of our government to insist upon Russia's keeping her pledges to evacuate Manchuria that forced the Japanese to war, and it is because the Japanese have forced Russia to keep the pledges made, not to her, but to our government, that has given the Japanese such influence in China at the present time.

The harsh enforcement of ridiculous constructions of the Chinese Exclusion Act by incompetent immigration officials, who refuse to discriminate between a coolie or a student, and who are unable to distinguish between a criminal and a rich merchant coming to buy goods, has also had its effect; while the offensive scrutiny by our inspectors of even trade commissions and diplomatic officials has been the crowning act of folly in a course of injustice and stupidity.

The failure of our government to comprehend the situation in China is, in a measure, due to some most unfortunate diplomatic appointments, offensive not only to the Chinese, but to the American residents of China.

The sum of it all is, however, that instead of being looked upon by the Chinese

as their best friends, we are now execrated and hated more than the people of any other nation, and there is a general boycotting of Americans and American merchandise, widespread and deep-seated, backed by the Chinese government, which argues that a power which refuses to protect its merchants, or to preserve its valuable trade in Manchuria may be treated with impunity in other places, and so the "go-downs" are full of American goods that the Chinese refuse to buy, while German and English merchants are profiting at our expense.

Anti-American agitation in China is seriously affecting American missionary work, as the boycott is being enforced even against native members of American missions, and the people are even refusing to attend schools where Americans are employed as teachers.

The American people certainly cannot be blind to the great importance of the Chinese market to us, and it is not to be believed that they will countenance a policy toward the Chinese that will permanently alienate from us this great, industrious and peace-loving people. Occupying the opposite side of the Pacific from us, and devoted to agriculture and trade, their future development is of vital importance to us. American labor may well fear the day when China's teeming millions turn to industry, and with adequate transportation, seek in the markets of the world a place for the products of their cheap labor.

In the hands of an industrial competitor this cheap labor will do us incalculable harm, but as the friendly leaders of China's development, our economic future would be assured, for Chinese labor, guided by American brains, should yet accomplish all those vast enterprises that exist now only in the minds of dreamers because of their prohibitive cost. With Chinese labor the Cape to Cairo Railway becomes feasible, and the cost of an inter-oceanic canal could be reduced by half.

REVIEW QUESTIONS

SOUTHERN PORTS

1. How important is Canton compared to other Chinese cities? 2. How ancient is the city and what is true of its population during this time? 3. Describe the Buddhist temple of "Five Hundred Gods." 4. What purpose is served by the fireplace attached to the side of the shops? 5. In what respect is Canton intensely Chinese? 6. What and where is Shameen? 7. What are some of the remarkable industries of the city? 8. What are some of the more important buildings of the city? 9. Describe a street of shops. 10. What embarrassments attend the shoppers? 11. What are the general characteristics of a Chinese temple? 12. What is the trade of Hong Kong and what relation has this to Canton? 13. What claims to fame has Macao? 14. What was the result of the coming of the East India company? 15. What are the present characteristics of Macao? 16. How did Hong Kong come to be established? 17. What are the physical features of the city? 18. Describe the "harbor people." 19. How is the business superiority of the Chinese shown? 20. What kinds of manual labor are here performed by Chinese? 21. Describe the life of a prosperous dweller in Chinese Hong Kong. 22. Describe some Oriental methods of shop keeping. 23. Why is the rich Chinaman careful to make no display? 24. What relation does Hong Kong bear to Great Britain? 25. Describe life in the British Colony. 26. What are some of the objects of interest of the city?

THE COAST PROVINCES

1. What is the situation of Chefoo? 2. What importance until recently attached to Kiao-Chou and Wei-hai-wai? Why are they no longer of importance? 3. In what way is the Yellow River peculiar? 4. What city of China has the largest foreign population? 5.

End of March Required Reading for Chautauqua Literary and Scientific Circle, pages 495 to 533.

Has the influence of the foreigner upon the Chinese been wholly good? 6. Give one Chinese proverb concerning the attractiveness of Soochow. 7. For what is Soochow noted commercially? 8. Instance the Chinese belief in "earth doctors" or geomancers. 9. What is the meaning of Che-Kiang? What is the significance of the name? 10. How long has Hangchow been famous and for what? 11. State two facts concerning Ningpo or its history. 12. Where is Bohea? For what is it noted? 13. What does "Fukien" mean? Why do the Fukienses dislike the Chinese from the interior? 14. Where and what is the Bridge of Ten Thousand Ages? 15. For what is Amoy distinguished? 16. What is the story of Earl Li-Hung-Chang and the mileage duties of the southern province of Kwang-tung?

AMERICAN INTERESTS IN CHINA

1. What part of China possesses the greatest railroad mileage? 2. What are the conditions which have prevented any great development of internal commerce in China? 3. What parts of China are engaged in foreign commerce? What are the commercial possibilities of China? 4. What are the reasons for the present unpopularity of Americans in China? 5. What is the story of the Hankow-Canton railway concession? 6. What are the current misconceptions of American diplomacy in China? 7. What should our future relations with China be?

SEARCH QUESTIONS

1. What is England's land-gate to China? 2. What do the terms Hsien and Fu indicate respectively? 3. What four treaty ports aside from Canton were opened to commerce by the treaty of Nanking? 4. What is the subject of "The Lusiads"? 5. What are the characteristics of Picadilly and Mayfair? 6. What is the meaning of Hong?



Luiz de Camoens

LUIZ de Camoens, author of the famous Portuguese epic, "Os Lusíadas" ("The Lusiads") is romantically associated with Macao. (See Mr. Wildman's article in the Reading Journey in China of this issue.) He was banished to India because of some unhappy accidents in Lisbon and remained

in the East for seventeen years in Goa, Macao, Sofala, and Mozambique. During his banishment he wrote his famous epic, perfecting it on his return to Portugal in 1570. Despite its success he still remained unpopular at court and died in humble circumstances in 1580.

Mr. J. J. Aubertin, the English trans-

lator of "The Lusiads," and Portuguese scholar, in his introduction makes the following statement concerning the subject of the poem:

"The grand Portuguese Epic Poem of Luiz de Camoens—'Os Lusiadas,' or 'The Lusiads'—which Hallam describes as 'the first successful attempt in modern Europe to conduct an epic poem on the ancient model'—has for its hero



LUIZ DE CAMOENS

(as may be more or less known) the celebrated Portuguese navigator, Vasco da Gama; and for its leading subject, the famous voyage, accomplished by that great man, which by general consent is ranked as having been by far the most important in its consequence of the three voyages of the world.

"Sailing from Lisbon on the 8th of July, 1497, during the reign of our Henry VII, under the auspices of his monarch, King Emmanuel, 'the Fortunate,' with three sloops-of-war, a store-ship and a crew of 160 men, he, on the 20th of November following, doubled the Cape of Good Hope (formerly called by Bartholomeo Dias, who discovered it in 1487, the 'Cape of Storms'), and first established the momentous fact of an ocean passage between Europe and India, where he arrived in the month of May, 1498, at Calcut upon the coast of Malabar.

"The poem however is by no means confined to this leading subject. Indeed it may almost be said that the Portuguese nation is the real hero of the piece; for Camoens artistically interweaves in it their whole early history—a proud and noble one, both in defensive warfare and in that maritime and commercial greatness which was founded by their illustrious navigator and discoverer, the Infante D.

Henrique, Duke of Viseu. Hence, indeed, the title 'Os Lusiadas,' or 'The Feats of the Lusians, or Lusitanians;' for this classical name of the Portuguese was derived from the ancient province of Lusitania (more or less the Portugal of today) which legends state to have been founded by Lusus, or Lysas, the supposed bosom-companion of the famous god Bacchus, who forms a leading figure in the poem. The name of the present kingdom, Portugal, it may be here observed, is said to be derived from that of Porto Calle, by which the city of Porto, or O Porto, was originally known."

It may be added that "The Lusiads" is written in the traditional epic manner and is in many ways a direct imitation of the "Æneid" of Virgil. Thus the description of the voyage of Da Gama is interspersed with passages relating the conspiracies or friendly offices of various deities: and every storm inspired by some jealous god or goddess is due to the direct agency of Neptune. This free use of classic mythology De Camoens finds quite compatible with a rigid orthodoxy and the introduction of stories of the Christian martyrs (as notably that of St. Thomas). In short "The Lusiads" is a delightful mixture of curiously dissimilar elements.

The following are a few extracts from the verse translation of Mr. Aubertin:

THE PALACE OF NEPTUNE

In the most inward deepness of the deep
And lofty caves, where Ocean hiding lies,
There, whence the offended waves in fury leap,
When to the angry wind the sea replies,
Dwells Neptune, and the jocund Nereids keep,
And all the other sea divinities;
The waters there for cities leave a plain,
Where dwell these humid Deities o' the main.

He finds the bottom until then ne'er found,
With sands all brilliant, there, of silver fine;
High towers upon the open plain abound,
Of masses of transparent crystalline.
And nearer as the eyes survey around
So much the less the vision can divine
If diamond 'tis or crystal mocks the sight,
It shows itself so radiant and so bright.

The gates are of fine gold, and all inlaid
With rich pearl seed that in the conches breeds.
A beauteous sculpture o'er them is displayed,
On which the sight of angry Bacchus feeds.
And, first of all, in tints of various shade,
Old Chaos' so confused face he reads:
There pictured the Four Elements are descried.
In different offices all occupied.

DESCRIPTION OF INDIA

So soon as on the new land's shore they lay,
Many light boats of fishermen they found,
Who pointed out to Calcut the way,

Whither, as dwellers, they themselves were bound:
Forthwith the vessels follow where they say,
Because this city was the best around
Of Malabar, and there the King, as well,
Who all the country owned, was known to dwell.

This side of Ganges, that of Indus, lies
A country very large and famed afar;
The sea surrounds its southern boundaries,
The north Emoda's caverned mountains bar.
The whole is governed by diversities
Of Kings and laws: some races followers are
Of Mahomet vile; some, idols bow before;
Some, animals which there abound adore.

In the great mountain range which Asia claims
And which so vast a tract divides in two,
Taking from time to time such different names,
According to the regions it runs through,
The sources spring whence come the pouring streams,
Whose mighty waves to Indian Ocean flow,
Circling the country round on every hand,
Making a Chersonesus of the land.

'Twixt one stream and the other, in large space,
From the broad land there stretches a long point,
Almost pyramidal, which in the embrace
Of Ocean doth with isle Ceylon confront;
Near, where broad arm of Ganges you can trace,
Traditions of antiquity recount
The neighboring tribes who in the country dwell
Maintain themselves on only sweet flowers' smell.

But now inhabitants of other name
And customs new and various there are found,
The Delhis and Patans, who in the fame
Of land and people do the most abound:
The Deccanis and Oriens who claim
The hope of their salvation where resound
The Ganges' waters; and the land Bengal,
So fertile none can equal it at all.

The kingdom of Cambaia, prone to war
(Which some to Porus, mighty monarch, trace),
Narsinga's kingdom, too, more powerful far
In gold and precious stones than valiant race;
Hence, from the wavy ocean noted are
High mountains showing an extended face

Which a strong wall to Malabar doth give,
Whereby secure from Canarà they live.

Ghaut it is called by natives of the land,
And at its foot a narrow quantity,
Or fringe extends, thus serving to withstand
The ocean's natural ferocity:
Of other cities here, on every hand,
Holds Calcut the illustrious dignity
O' the Empire's wealthy noble capital;
Its Lord by title Samorim they call.

CHINA

But on the point of land see Sincapoor,
Where narrow strait admits of ships but few;
Thence the coast, turning towards the Cynosure,

Is curved and doth an eastern line pursue;
Pam and Patane see, and with long shore
Siam, who these and others doth subdue;
Behold Menam, which river from the lake,
By name Chiamay called, its course doth take.

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Behold, here runs the coast, Champa by name,
Whose forests the sweet smelling wood display,

See Cochin China of but little fame,
All unfrequented, too, see Hainan's bay:
Here the proud empire, which renown doth claim

In lands and wealth it never thought to sway,
Of China runs, and doth the lordship own
From torrid Tropic to cold Arctic zone.

Building incredible! behold the wall
Between one empire and the other rear'd:
A mark most certain, and received by all
Of royal power, proud, rich and to be feared.
No mere born Prince is he whom King they call,

Nor for the sire's sake are the sons revered:
But him they choose, whom by repute they find
A knight with wisdom and of virtuous mind.

Yet much more territory's hid from thee
Till come the time at which it shall be shown:
But do not lose the islands on the sea
Where Nature sought to make her fame more known:

This, half-concealed far off, that seems to be
Lineal with China where it may be won,
Is called Japan; hence comes the silver fine
Which shall gain lustre with the Faith Divine.

Chinese Gordon

General Charles Gordon, better known as "Chinese" Gordon, was a nineteenth century analogue of Sir Philip Sidney. It is said of Sidney that he almost succeeded in justifying chivalry, and it might be said of Gordon that he almost succeeded

in justifying war. Sir Philip Sidney wrote in his youth that if there were any good wars he was resolved to attend them. This purpose was obviously enough that of Chinese Gordon also, who fought all ways to aid the oppressed, to bring peace

out of discord, order and civilization out of misrule and barbarism.

A soldier and fighter who is an earnest and sincere Christian is of necessity something of a paradox, for Christianity is essentially a religion of peace. Yet there have been natures such as General Gordon's which have found in the profession of arms the most satisfactory expression of a desire for peace on earth. Such natures are apt to lack the balance of perfect sanity; to be considered by their fellows as dreamers. This was the fate of General Gordon; but it was his fate as well to inspire in some the greatest admiration and love. Altogether he was a most interesting man and the story of his life will repay study. There are at least two good biographies: one by Archibald Forbes; the other, "The Story of Chinese Gordon" by A. Egmont Hake from which the following extracts are made.

The first incident is in connection with the siege of Soochow during the Taiping Rebellion. General Gordon had carried on negotiations with some of the discontented Wangs (Taiping rebels) in the besieged city. The narrative explains itself:

Gordon accompanied by Ching, now had an interview with the Wangs. They wished him to assault the city itself, promising not to assist in its defense, providing they were protected on the entry of the Imperialists. The arrangement presented many and great difficulties. Little more than 5,500 men were available for the attack. The walls were girt by a ditch of an appalling width; while north of the East Gate there were lines of stockades as far as the eye could reach. But the city was completely commanded from without, and so cut off from all communication that it could hold out but little longer. When the Nar-Wang appealed to Gordon to carry it by assault, Gordon told him that if Soochow was thus taken, it would be impossible to prevent his force from sacking and burning. He added that if the Wangs were sincere in their wish to surrender, their course should be to give over a gate as a warranty of their good faith; that if they could not do this, they might either evacuate the place or fight it out. They agreed to hand over a gate, and the arrangement of the terms of capitulation was left to General Ching. Gordon himself starting off to see Li, to negotiate for the safety of any prisoners.

Nearly all the fighting which led to the capitulation had been done, as all know, by Gordon and Gordon's men. He little thought

that the influence he had so brilliantly acquired would be so soon lost. It was fully understood by Li and by Ching that the usages of war, as practiced by the nations of the West, must be observed so long as Gordon was in command. Though he does not appear to have had any emphatic and express promise from Li that the rebel Wangs should be spared, it is quite certain, as will be seen, that Li so far acquiesced in his views and wishes as to leave him in the belief that the Wangs would be humanely treated. This may be said to have amounted to a complete understanding, which was unhesitatingly confirmed on every occasion by General Ching, who, so far as can be gathered from the various accounts, was conscious of Gordon's just expectations in regard to what should happen when Soochow was given up to the Imperialists.

On the day after the surrender of the city Gordon learned that the Wangs had been executed on the previous day, and was so deeply moved at the intelligence that he burst into tears. He at once crossed the creek, on the other bank of which the Wangs had been murdered, and there he was not long in discovering their bodies, headless and frightfully gashed.

This was probably the most trying moment of his life, and never, perhaps, had he before given way to so angry an outburst of sorrow. Not only was this butchery needless and brutal, but the feeling came bitterly home to him that his own honor was at stake. He had not pledged himself for their safety, but he had negotiated with them on the understanding, as a primary condition, that their lives would be spared. It is not to be wondered at if Gordon was enraged beyond bounds; it is not surprising that for the first time during the war he armed himself and went out to seek the life of an enemy. He took a revolver and sought the Governor's quarters, fully resolved to do justice on his body, and accept the consequences.

But Ching was on the alert. He was scared at the terrible form of Gordon's anger, and contrived to give the Governor the alarm. Gordon boarded Li's boat, only to find that Li had taken refuge in the plundered city. Thither he hastened in pursuit. Li, however, went into hiding, and though Gordon was "hot and instant in his trace" for many days, he never came up with him. He had ordered up his troops to assist him in running the fugitive to earth; but when he found his efforts were in vain, he marched them back into quarters at Quinsan. There, with the deepest emotion, he read them an account of what had happened. He intimated to his officers that it was impossible for a British soldier to serve any longer under Governor Li; that he did not purpose to disband his force but that he should hand it over to General Brown, the commander of the troops at Shanghai, until such time as the Government at Peking should inflict on Li the punishment that was his due.

In his official investigation into the details of the massacre, Mr. Mayers discovered that it was doubtful whether the Futai and Ching ever intended to keep the engagement entered into. While Li was panic-stricken about the number of rebel troops in the city, his colleague was secretly fearful lest Nar-Wang

should eventually supplant him as commander, and had resolved to destroy him. It appears, says Mr. Mayers in his dispatch of December 14th, to Acting-Consul Markham, that the chiefs, on reaching the Camp on the 6th instant, were received with friendly demonstrations by Li, who mentioned to each the decoration and rank he was to expect from the throne, and then handed them over to General Ching, who held them in colloquy until the executioners suddenly rushed upon them. No sooner was this act committed than the order was given for the troops to rush into the city on the east side, in the hope of terrifying the rebels and driving them—as actually occurred—in panic through the western gate.

For two months, pending the inquiry instituted on his demand at Peking, Gordon remained in quarters. For many reasons his position was endangered by the inactivity of his troops. Governor Li in his dispatches, while making highly honorable mention of Gordon's services, had taken to himself the credit which attached to the fall of Soochow. The truth was that the Commander of the Ever-Victorious Army, taking post after post with his own troops, had garrisoned them as he took them with Imperialist forces in Li's command, and that to him was due all the strategy and all the fighting which led to the surrender. There yet remained some half-dozen cities in the rebel occupation. But with the fall of Soochow the backbone of the rebellion was broken; and, as the whole of the guns and munitions which were captured in that siege were handed over to General Ching and put under the command of Major Bailey, one of Gordon's old officers, the Imperialists may have felt themselves now competent to reduce the remaining strongholds without assistance. This may have emboldened them to take up the independent position they assumed with regard to the causes of Gordon's wrath and the pertinence of Gordon's demand.

Matters connected with the execution of the chiefs were in the hands of Major-General Brown at Shanghai, and Sir Frederick Bruce at Peking; but before they could take cognizance of the affair, Li had sent his dispatches to Peking, and had received the congratulations of Prince Kung, together with the honor of the Yellow Jacket, which carries with it the highest military grade of the empire. This was on the 14th of December, 1863. Then an Imperial decree was issued, stating that Gordon, a Tsung-Ping (A Brigadier-General) of the Province of Kiangsoo, in command of Li's auxiliary force, had displayed thorough strategy and skill, and put forth most distinguished exertions, and ordering that a medal of distinction of the highest class be conferred upon him; and further, that he receive a donation of 10,000 taels in token of the Imperial approbation. A private decree, issued on the same day, enjoins the Governor to communicate this document to Gordon, and to provide and send him the donation. It also signifies that foreign nations already possess orders of merit under the name of stars, and that the decoration of the first class which is conferred on Gordon be arranged in accordance with their system.

This gift, with many other presents, was

sent to Gordon by the Governor, together with extra pay for his troops, and sums of money for his wounded. The latter Gordon received; the former he indignantly refused. When the treasure-bearers entered his presence, with bowls of bullion on their heads—like a train from the "Arabian Nights"—he flogged them from the chamber with his "magic wand." This is the answer Gordon returned to the Imperial decrees:

"Major Gordon receives the approbation of



MAJOR-GENERAL CHARLES G. GORDON, C. B.

his Majesty the Emperor with every gratification, but regrets most sincerely that, owing to the circumstances which occurred since the capture of Soochow, he is unable to receive any mark of his Majesty the Emperor's recognition and therefore respectfully begs his Majesty to receive his thanks for his intended kindness, and to allow him to decline the same."

On writing home a little later, Gordon thus refers to the honors which the Chinese Government desired to confer on him:

"To tell you truly, I do not want anything, either money or honors, from either the Chinese Government or our own. As for the honors, I do not value them at all, and never did. I know that I am doing a great deal of good, and, liking my profession, do not mind going on with the work under the circumstances which I have related in my letter to ——. I should have refused the 10,000 taels if everything had gone well, and there had been no trouble at Soochow. I am fully aware of the false step I took in writing my account of the Soochow transactions to the paper—not that anyone has told me so,—but must say that allowance must be made for the disgust I felt. I know you feel for my position, which is no easy one, and am sure you are glad of my success. The rebels are a ruthless lot. Chung-Wang beheaded 2,000 unfortunates, who ran to him from Soochow, after the execution of

the Wangs by the Futai. This was at Wusieh. I have read the Futai a lesson he will not forget."

Gordon finally consented to end the rebellion on condition that European rules of war be rigidly adhered to. He did this reluctantly, not from inclination but from a sense of duty: he was convinced that China could not be prosperous and happy until the rebellion was suppressed. It was due to his efforts largely, that peace was restored.

Following is a letter from one of the Taiping rebels which shows in an interesting way the respect in which General Gordon was held by his enemies:

"Far be it from me to assert that Gordon was privy to the massacres committed. Well as we are accustomed to the ruffianly conduct of many of the low scoundrels who disgrace the name of Englishman, and whom we know to be capable of any atrocity, we do not imagine that the great leader of the army would consent to the perpetration of murders so horrible. Yet never did the plains of China blush with blood more unrighteously spilled than on the day succeeding the capture of Quinsan, when the disorganized Hua contingent satiated itself with outrage. No, not even in the ancient days, when the men of Han fought valiantly with Mongol and Manchu, not even in the sanguinary but glorious days of Chu, did undisciplined and semi-barbarous troops equal the atrocities of the English drilled army. I have heard that Gordon grieved bitterly over the cruelties which he could not prevent, and that his heart burned when he thought that in your happy and prosperous country beyond the Western Ocean these horrors would be ascribed to him. It may gratify him to think that even among those who would willingly be his friends, but are forced to be his enemies, he does not receive the blame of the events he could not control. I have spent so much room already in speaking of Gordon that I may as well say a few words more. Would to Heaven that some unworthy adventurer would take command, some one that could be slain without regret, and, if necessary, slaughtered without mercy! *Often have I seen the deadly musket struck from the hand of a dastardly Englishman (tempted by love of loot to join our ranks) when he attempted from his place of safety to kill Gordon, who ever rashly exposed himself. This has been the act of a chief—yea, of the Shield King himself. How then can we be accused of blind hatred even to our enemies?*"

The following description of Gordon was written before his death was known, at the time of the investment of Khartoum in the Soudan, upper Egypt.

Slightly built, somewhat below the middle height, Gordon to the casual observer presents as his most remarkable characteristic a child-like simplicity of speech and manner. His face is described as being almost boyish in its youthfulness, his step as light and his movements as lithe as those of the leopard. Still as excitable and vehement as in his Chinese days, he now keeps under strict control the volcanic fires that used to blaze out so fiercely. "The Imitation of Christ" is his favorite book. "This is my book, and although I never shall be able to attain to a hundredth part of the perfection of that saint, I strive toward it—the ideal is here." He carries the saintly ideal of the cloister into the turmoil of the camp, and his unselfish abnegation and humility are only broken by a horror of public praise. "In all my career," he says, "I can lay no claim to cleverness, discretion, or wisdom." Yet while he possesses all the tenderness of a woman, all the gentleness of a child, and an ever-ready sympathy for the wronged, he has an iron will and a certain hardness in his composition.

A letter by the well-known French journalist, Joseph Reinach, was lately published, in which he describes an interview he had with Gordon on the voyage from Marseilles to Naples. Gordon at first seemed preoccupied and out of temper, but he soon recovered and talked fluently and excitedly, mixing up French and English in the impetuous current of his speech. According to Reinach, Gordon looked on work not as a politician, but as a believer. "It was for Christ he fought, and the enthusiastic faith of this infatuated hero delivered itself in precepts which I received as was fitting. He mixed up with observations showing great experience the strange fancies of an ill-balanced mind, advocating every minute a new distribution of the world, especially of the Ottoman Empire, praising God and hurling sarcasm at the Tory Cabinet." He wrote to Reinach a few days afterwards a letter which shows that his services would be offered to any power that sought to redress wrong, and that he was quite willing to have the support of France. Gordon on his arrival at Naples visited the ex-Khédive Ismail, for whom he always had a high admiration—"the worst-treated man in the world," he called him. The blank in the letter ought to be filled up with Ismail's name.

"I have told — that I would not keep quiet, and unless something was done for my flock in the Soudan, the French would take in hand the just cause of the poor slave." He added on another occasion: "I know I shall end in Cayenne; ask Gambetta to get me out." Reinach concluded by deprecating the contingency of Gordon, "one of England's best sons and bravest servants," falling a victim to the blunders of others.

For terms like the "ill-balanced mind" of Reinach, or the "doubtful sanity" of Lord Granville, Gordon cares little. "Whosoever," he wrote, "acts after the true precepts of our Lord is considered a madman." To him this life is a mere episode—"one of a series which our incarnated part has lived. I have little doubt of our having pre-existed and been actively employed. I believe in our active employment in a future life." He certainly has been active, as few, in this.

Gordon, with his fatalist belief and his superiority to narrow forms, has a certain sympathy with Mohammedanism, and has often expressed the most tolerant views toward that grandly simple faith. When he was in Soudan before, he was invited to become a Mohammedan, and the invitation has lately been renewed by the Mahdi. Gordon is the one Christian who is prayed for at Mecca. We may fitly conclude this fragmentary sketch with a quotation from one of his own conversations:

"I would give my life for the Soudanese. How can I help feeling for them? All the time I was there every night I used to pray that God would lay upon me the burden of their

woes and crush me with it instead of these poor sheep. A strange prayer, you may well think, for one who has woes enough of his own, but still a real one. I really wished it and longed for it; and now having had the burden of their sufferings on me for so many years, can you wonder that I wish to save them from being handed over to be slated up by the Turk."

"Never order a man to do what you are afraid of doing yourself," was one of his sayings in the Crimea, and one which he always practices. Whatever be his fate, Gordon is one of the most striking figures in his age of doubt and unrest—one of those noble souls from which conquerors and martyrs are made.

Marco Polo and His Travels

Marco Polo was born in Venice in 1254. His father and uncle were Oriental merchants who in 1260 were persuaded by envoys of Kublai Khan, the Tartar Emperor of China, to visit Cambaluc (Peking). After a stay of some years they returned, but in 1271, accompanied by Marco, revisited China. Marco entered into the service of Kublai Khan and remained high in imperial favor, for many years.

In 1298, three years after his return to Italy he was taken prisoner in the battle of Curzola between the Venetians and the Genoese. He was detained in Genoa for a year and there dictated in French, to a fellow captive, an account of his Oriental travels. This became widely popular throughout Europe, for it was the first accurate description of China written by a European.

The following extracts are from the authoritative translation of Colonel Henry Yule, C. B. They give some account of what is now Peking, of the Great Khan's Palace, and of the Chinese banknote system. Limitations of space prevent the use of many bits of interesting description which cast light upon the highly developed political and social system of the Tartar Empire.

CONCERNING THE PALACE OF THE GREAT KAAN

You must know that for three months of the year, to wit December, January, and February,

the Great Kaan resides in the capital city of Cathay, which is called CAMBALUC, (now Peking) and which is the northwestern extremity of the country. In that city stands his great palace, and now I will tell you what it is like.

It is enclosed all around by a great wall forming a square, each side of which is a mile in length; that is to say, the whole compass thereof is four miles. This you may depend on; it is also very thick, and a good ten paces in height, whitewashed and loop-holed all round. At each angle of the wall there is a very fine and rich palace in which the war-harness of the Emperor is kept, such as bows and quivers, saddles and bridles, and bow-strings, and everything needful for an army. Also midway between every two of these Corner Palaces there lies another of the like; so that taking the whole compass of the enclosure you find eight vast palaces stored with the Great Lord's harness of war. And you must understand that each Palace is assigned to only one kind of articles; thus one is stored with bows, a second with saddles, a third with bridles and so on in succession right round.

The great wall has five gates on its southern face, the middle one being the great gate which is never opened on any occasion except when the Great Kaan himself goes forth or enters. Close on either side of this great gate is a smaller one by which all other people pass; and then toward each angle is another great gate, also open to people in general; so that on that side there are five gates in all.

Inside of this wall there is a second, enclosing a space that is somewhat greater in length than in breadth. This enclosure also has eight palaces corresponding to those of the outer wall, and stored like them with the Lord's harness of war. This wall also hath five gates on the southern face, corresponding to those of the outer wall, and has one gate on each of the other faces as the outer wall hath also. In the middle of the second enclosure is the Lord's Great Palace, and I will tell you what it is like.

You must know that it is the greatest Palace that ever was. Towards the north it is in contact with the outer wall, whilst towards the south there is a vacant space which the Barons and the soldiers are constantly traveling. The

Palace itself hath no upper story, but is all on the ground floor, only the basement is raised some ten palms above the surrounding soil and this elevation is retained by a wall of marble raised to the level of the pavement, two paces in width and projecting beyond the base of the Palace so as to form a kind of terrace walk, by which people can pass round the



PORTRAIT OF KUBLAI KHAN FROM A CHINESE ENGRAVING

building, and which is exposed to view, whilst on the outer edge of the wall there is a very fine pillared balustrade; and up to this the people are allowed to come. The roof is very lofty, and the walls of the Palace are all covered with gold and silver. They are also adorned with representations of dragons sculptured and gilt, beasts and birds, knights and idols, and sundry other subjects. And on the ceiling too you see nothing but gold and silver and painting. On each of the four sides there is a great marble staircase leading to the top of the marble wall, and forming the approach to the Palace.

The Hall of the Palace is so large that it could easily dine 6,000 people; and it is quite a marvel to see how many rooms there are besides. The building is altogether so vast, so rich, and so beautiful, that no man on earth could design anything superior to it. The outside of the roof also is all colored with vermilion and yellow and green and blue and other hues, which are mixed with a varnish so fine and exquisite that they shine like crystal, and lend a resplendent lustre to the Palace as seen for a great way round. This roof is made too with such strength and solidity that it is fit to last for ever.

On the interior side of the Palace are large buildings with walls and chambers, where the Emperor's private property is placed, such as his treasures of gold, silver, gems, pearls, and gold plate, and in which reside the ladies and concubines. There he occupies himself in his own convenience, and no one else has access.

Between the two walls of the enclosure which I have described, there are fine Parks and beautiful trees bearing a variety of fruits.

There are beasts also of sundry kinds, such as white stags and fallow deer, gazelles and roebucks, and fine squirrels of various sorts, with numbers also of the animal that gives the musk, and all manner of other beautiful creatures, insomuch that the whole place is full of them and no spot remains void except where there is traffic of people going and coming. The parks are covered with abundant grass; and the roads through them being all paved and raised two cubits above the surface, they never become muddy, nor does the rain lodge on them, but flows off into the meadows, quickening the soil and producing that abundance of herbage.

From that corner of the enclosure which is towards the northwest there extends a fine lake, containing fison of fish of different kinds which the Emperor hath caused to be put in there, so that whenever he desires any he can have them at his pleasure. A River enters this Lake and issues from it, but there is a grating of iron or brass put up so that the fish cannot escape in that way.

Moreover on the north side of the Palace, about a bow shot off, there is a hill which has been made by art from the earth dug out of the Lake; it is a good hundred paces in height and a mile in compass. This hill is entirely covered with trees that never lose their leaves, but remain ever green. And I assure you that wherever a beautiful tree may exist, and the Emperor gets news of it, he sends for it and has it transported bodily with all its roots and the earth attached to them, and planted on that hill of his. No matter how big the tree may be, he gets it carried by his elephants; and in this way he has got together the most beautiful collection of trees in all the world. And he has also caused the whole hill to be covered with the ore of azure, which is very green. And thus not only are the trees all green, but the hill itself is all green likewise; and there is nothing to be seen on it that is not green; and hence it is called the Green Mount; and in good sooth 'tis named well.

On the top of the hill again is a fine big palace which is all green inside and out; and thus the hill, and the trees, and the palace form together a charming spectacle, and it is marvelous to see their uniformity of color! Every body who sees them is delighted. And the Great Kaan has caused this beautiful prospect to be formed for the comfort and solace and delectation of his heart.

You must know that besides the Palace that we have been describing, *i. e.* the Great Palace the Emperor has caused another to be built just like his own in every respect, and this he hath done for his son when he shall reign and be Emperor after him. Hence it is made just in the same fashion and of the same size, so that everything can be carried on in the same manner after his own death. It stands on the other side of the Lake from the Great Kaan's Palace, and there is a bridge crossing the water from one to the other. The Prince in question holds now a seal of Empire, but not with such complete authority as the Great Kaan, who remains supreme as long as he lives.

Now I am going to tell you of the Chief City of Cathay, in which these Palaces stand; and why it was built, and how.

CONCERNING THE CITY OF CAMBALUC

Now there was on that spot in old times a great and noble city called Cambaluc, which is as much as to say in our tongue "The City of the Emperor." But the Great Kaan was informed by his Astrologers that this city would prove rebellious, and raise great disorders against his imperial authority. So he caused the present city to be built close beside the old one, with only a river between them. And he caused the people of the old city to be removed to the new town that he had founded; and this is called *Taidu*. However, he allowed a portion of the people which he did not suspect to remain in the old city, because the new one could not hold the whole of them, big as it is.

As regards the size of this (new) city you must know that it has a compass of 24 miles, for each side of it hath a length of 6 miles, and it is four square. And all walled round with walls of earth which have a thickness of full ten paces at bottom, and a height of more than 10 paces; but they are not so thick at top, for they diminish in thickness as they rise, so that at top they are only about 3 paces thick. And they are provided throughout with loop-holed battlements, which are all whitewashed.

There are 12 gates, and over each gate there is a great and handsome palace, so that there are on each side of the square three gates and five palaces; for (I ought to mention) there is at each angle also a great and handsome palace. In these palaces are vast halls in which are kept the arms of the city garrison.

The streets are so straight and wide that you can see right along them from end to end and from one gate to the other. And up and down the city there are beautiful palaces, and many great and fine hostelries, and fine houses in great numbers. All the plots of ground on which the houses of the city are built are four-square, and laid out with straight lines, all the plots being occupied by great and spacious palaces, with courts and gardens of proportionate size. All these plots were assigned to different heads of families. Each square plot is encompassed by handsome streets for traffic; and thus the whole city is arranged in squares just like a chess-board, and disposed in a manner so perfect and masterly that it is impossible to give a description that should do it justice.

Moreover, in the middle of the city there is a great clock—that is to say, a bell—which is struck at night. And after it has struck three times no one must go out in the city, unless it be for the needs of a woman in labor, or of the sick. And those who go about on such errands are bound to carry lanterns with them. Moreover, the established guard at each gate of the city is 1,000 armed men; not that you are to imagine this guard is kept up for fear of any attack, but only as a guard of honor for the Sovereign, and to prevent thieves from doing mischief in the town.

HOW THE GREAT KAAH CAUSED THE BARK OF TREES, MADE INTO SOMETHING LIKE PAPER, TO PASS FOR MONEY OVER ALL HIS COUNTRY

Now that I have told you in detail of the splendor of this city of the Emperor's, I

shall proceed to tell you of the Mint which he hath in the same city, in the which he hath his money coined and struck, as I shall relate to you. And in doing so I shall make manifest to you how it is that the Great Lord may well be able to accomplish even more than I have told you, or am going to tell you, in this Book. For, tell it how I might, you never would be satisfied that I was keeping within truth and reason.

The Emperor's mint then is in this same City of Cambaluc, and the way it is wrought is



CHINESE BANK-NOTE OF THE MING
DYNASTY

such that you might say that he hath the Secret of Alchemy in perfection, and you would be right! For he makes his money after this fashion.

He makes them take of the bark of a certain tree, in fact of the Mulberry Tree, the leaves of which are the food of the silkworms,—these trees being so numerous that whole districts are full of them. What they take is a certain fine white bast or skin which lies between the wood of the tree and the thick outer bark, and this they make into something resembling sheets of paper, but black. When these sheets have been prepared they are cut up into pieces of different sizes. The smallest of these sizes is worth a half tornesel; the next, a little larger, one tornesel; one, a little larger still, is worth half a silver groat of Venice; another a whole groat; others yet two groats, five groats, and ten groats. There is also a kind worth one Bezant of gold, and others of three Bezants, and so up to ten. All these pieces of paper are issued with as much solemnity and authority as

if they were of pure gold or silver; and on every piece a variety of officials, whose duty it is have to write their names, and to put their seals. And when it is prepared duly, the chief officer deputed by the Kaan smears the Seal entrusted to him with vermilion, and impresses it on the paper, so that the form of the seal remains stamped upon it in red; the Money is then authentic. Any one forging it would be punished with death. And the Kaan causes every year to be made such a vast quantity of this money, which costs him nothing, that it must equal in amount all the treasure in the world.

With these pieces of paper, made as I have described, he causes all payments on his own account to be made and he makes them to pass current universally over all his kingdom and provinces and territories, and whithersoever his power and sovereignty extends. And nobody, however important he may think himself, dares to refuse them on pain of death. And indeed everybody takes them readily, for wheresoever any person may go through the Great Kaan's dominions he shall find these bits of paper current, and shall be able to transact all sales and purchases of goods by means of them just as well as if they were coins of pure gold. And all the while they are so light that ten bezants' worth does not weigh one golden bezant.

Furthermore all merchants arriving from India or other countries, and bringing with them gold or silver or gems and pearls, are prohibited from selling to any one but the Emperor. He has twelve experts chosen for this business, men of shrewdness and experience in such affairs; these appraise the articles, and the Emperor then pays a liberal price for them in these pieces of paper. The merchants accept

his price readily, for in the first place they would not get so good an one from anybody else, and secondly they are paid without any delay. And with this paper-money they can buy what they like anywhere over the Empire, whilst it is also vastly lighter to carry about on their journeys. And it is a truth that the merchants will several times in the year bring wares to the amount of 400,000 bezants, and the Grand Sire pays for all in that paper. So he buys such a quantity of these precious things every year that his treasure is endless, whilst all the time the money he pays away costs him nothing at all. Moreover several times in the year proclamation is made through the city that any one who may have gold or silver or gems or pearls, by taking them to the Mint shall get a handsome price for them. And the owners are glad to do this, because they would find no other purchaser give so large a price. Thus the quantity they bring in is marvellous, though those who do not choose to do so may let it alone. Still, in this way, nearly all the valuables in the country come into the Kaan's Possession.

When any of those pieces of paper are spoiled—not that they are so very flimsy neither—the owner carries them to the mint and by paying 3 per cent on the value he gets new pieces in exchange. And if any Baron, or any one else soever, hath need of gold or silver or gems or pearls, in order to make plate, or girdles or the like, he goes to the Mint and buys as much as he lists, paying in this paper-money.

Now you have heard the ways and means whereby the Great Kaan may have, and in fact has, more treasure than all the Kings in the world; and you know all about it and the reason why.

The Vesper Hour*

By Chancellor John H. Vincent

TO the truly scientific mind the movements that affect the intellectual life, the moral condition and the spiritual aspirations of humanity must always be intensely interesting. Individual Christians and persons not fully decided as to the form of their religious convictions, instead of tossing off in a careless way the religious phenomena which arouse the attention of Society, will give them careful and impartial consideration.

It may not be out of place for us,

Chautauquans, in the columns of our organ consecrated to Vesper memories, meditations and inspirations, to look for a little while at the marvelous religious movement of recent times in Wales.

It has been so peculiar in some of its features as to excite curiosity even among multitudes who are usually indifferent to any religion of the subjective and emotional type. Leaders in revival effort are compelled to acknowledge that some of the phenomena of the Welsh awakening are unlike anything they have hitherto en-

*The Vesper Hour, contributed to THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of Chautauqua's Vesper Service throughout the year. This feature began in September with the baccalaureate sermon delivered by the Chancellor to representatives of the C. L. S. C. Class of 1905 at Chautauqua, New York.

countered. Thoughtful, scholarly and judicious men have confessed to a profound impression produced in their minds by the quietness of the Welsh movement, its freedom from demonstration, the slight influence of human instrumentalities, and the emphasis on the simplest teachings of the Gospel of Jesus Christ. They are surprised at the intensity and silent power of it all, and confess that these features are inexplicable on any theory of mere human influence. Devout students of Christian experience, believers in the divine life within the soul, discover evidences of the action of the Divine Spirit according to laws of gracious influence frequently and positively set forth in the Holy Scriptures, and repeatedly expressed by the Church during the lapse of the centuries.

The testimony of the great evangelist, who is much more than an evangelist, the Rev. G. Campbell Morgan, has weight with us. He says, after a tour of visitation and inspection, "I may speak with diffidence for I have never seen anything like it in my life." He says, "An address of Evan Roberts that could be called an address was punctuated perpetually by song and prayer and testimony." He speaks of the Welsh songs, "the weirdness and beauty of which swept over the audience. . . . There are no inquiry rooms, no penitent forms, but some worker, or an inquirer openly confesses Christ; the name is registered and a song breaks out, and they go back to the testimony and prayer. . . . I personally stood for three solid hours wedged so that I could not lift my hands at all, and if you could but have once seen the men, evidently colliers, with a black seam that told of their work, and their faces clean and beautiful. Beautiful, did I say? Many of them lit with heaven's own light, radiant with the light that never was on sea and land; great, rough, magnificent, poetic men by nature, yet nature had slumbered long. Today it is awakened,

and I looked on many faces and I knew that men did not see me and did not see Evan Roberts as they saw the heavens of God and the eternities. I left the building, having been in the meeting three hours, at 10:30. It swept on until an early hour next morning, song and prayer and testimony and confession of sin by leading church members publicly and the putting of it away, and all the while no man a leader, no one indicating the next thing to do, no one checking the spontaneous movement."

Dr. Morgan reports concerning his experiences down in one of the mines, where rough men openly avowed their faith in Christ and their determination to live a new life. . . . "the whole movement is marvelously characterized by faith in Jesus Christ, testimony to his power, to his goodness, to his beneficence, and testimony merging forevermore into outbursts of singing."

I dare confess to my sympathetic readers at this vesper hour that I have had, all my professional life, a prejudice against much demonstrativeness in religious functions, and especially in connection with what are known as religious revivals. And yet, as a believer in the soul of man as subject to the authority of God, and as the sphere of divine activities and inspirations, I cannot refuse to look full in the face these startling phenomena of the religious life. The attention of the most thoughtful men of England and America has been aroused by those remarkable occurrences. Only superficial observers toss such phenomena aside with scorn or indifference. The testimony of impartial observers is to the effect that, with all the intensity and reverent fervor of these meetings, there is no fanaticism. Hitherto careless multitudes have been awakened to the reality of God, the fact of sin and the possibility and availability of the spiritual force that can transform men, who have been living sensual and selfish lives, into glad, humble, consistent

and useful disciples of Jesus the Christ.

Is there really another life? Does death end all? Is there now another world of spiritual fact, of spiritual force, as real as the physical realm, and as real as our own spiritual natures? Do our keen and vivid convictions concerning wrong and righteousness mean anything? Does thirst for immortality, of which each one of us is at times conscious, have any value? Is there any real significance in this constant sense of personal responsibility? Are all the aspirations of sages and saints through the historic centuries unmeaning? Do the words of Jesus and the teachings of the apostles have no significance as they may be applied in our age?

Is it in religion alone that enthusiasms are to be repressed? When the boy comes home, lost for a time but found again, are mother's tears of joy and her kisses of welcome signs of weakness and folly, and will you chide her? When political contests involving great social and political principles end in signal triumph is it so very absurd for the victorious party to express its gratification in shouts, music, waving of flags and a display of pyrotechnics? When a game is won by the College Club or a signal honor comes to the University, or when dear old Alma Mater gains some great advantage in the enlargement of her resources or an increase in her reputation and prestige, are demonstrations of gladness to be repressed or entirely suppressed?

Are religious satisfaction and gladness to be expressed only in formal fashion through classic doxology or Jubilate? Are the words of Christian experience,—so varied, abundant and emphatic in the Word of God's revelation and in the subjective life of souls who are redeemed by the grace of God,—are such to be lost from the Christian vocabulary in an enforced silence, as water from a fountain may be frozen or the trunk of a tree petrified?

Fanaticism is an offense against both

wisdom and good taste. There may be what borders on folly in the spontaneity of excessive emotional expression. But the Holy Scriptures and the history of the Church are full of testimony as to the propriety, the value, the blessedness, the inevitableness of an inner life of peace and joy, blossoming into song, testimony, and profession.

Read the Psalms and the songs of the Prophets and the rapturous utterances of disciples and the Christian story from the angelic chor'us over Bethlehem, the praises of shepherds and wise men, the shouts of children in the temple, the wonders of Pentecost and the prophecies of good days to be enjoyed on earth, and the raptures to be realized in heaven,—and you will at least acknowledge that there is possible to humanity here on earth, now, an overflowing peace, a life of rest and gladness, of hope that maketh not ashamed, and of a love for God and men that is a foretaste of the blessedness of heaven.

And may I not ask you, Chautauqua readers, many of you holding tender memories of the Vesper Hour at Chautauqua, in the silence of the evening, under the spell of sacred song, how far and how fully do you personally respond to the voices within you and the voices without that summon us to a subjective life of strength and goodness and the inward witness of the Divine Spirit—God's Spirit answering to our spirit with the unutterable peace to which every human soul is entitled under the gracious provisions of the Gospel set forth by Jesus the Christ?

"The soul wherein God dwells, (what Church can holier be?)

Becomes a walking tent of heavenly majesty.

"How far from here to heaven? Not very far my friend;
A single hearty step will all thy journey end.

"Though Christ a thousand times in Bethlehem be born,

If he's not born in thee, thy soul is still
forlorn.

"The cross on Golgotha will never save thy
soul;
The Christ in thine own heart alone can make
thee whole.

"Go out; God will go in. Die thou, and let
him live;
Be not; and He will be. Wait and He'll all
things give.

"Ah, would thy heart be as a manger for his
birth
God would once more become a child upon
His earth."

We may not all find rapture in religious
life. Temperament and training differ
widely. The theories which we imbibe in
childhood concerning the Church, out-
ward conformities, the observance of re-
ligious ordinances, the relation of sacra-
ments to spiritual experiences, conditions
and character,—all these affect us in mo-
ments of personal awakening to the claims

of the kingdom of Christ upon us per-
sonally.

We cannot in all things think alike. We
cannot agree upon a common form or
mode of public avowal and profession.
But each one can be true to his own con-
victions. Each one can approach the in-
finite Father in the method or form which
is to him most effectual. And the end I
aim at in this Vesper Meditation is to
persuade the reader of these lines to ac-
cept the truth he can approve and act upon
it, inwardly and outwardly, in the fashion
that appears to him wisest and best. But
let us above all things avoid apathy, hesi-
tation, delay, but come at once, now,
where we happen to be, and surrender
ourselves to the dominion of truth, that
our thoughts, sympathies, affections, wills
and conduct may be controlled by heaven-
ly rather than earthly forces.

Barbara at Home*

By Mary E. Merington

IT was St. Valentine's Day and the
new Rural Delivery man was
grumbling to himself as he drove
home in the chilly twilight. As he turned
the corner of the Barham Road he en-
countered a buggy returning from the
town, and from under the hood came
a cheery, well-muffled voice crying,
"Hello! What ails ye, Jonathan Doggett?
As vinegar to the teeth and as sloes to the
jaws of a man, is the sight of thy coun-
tenance. Hasn't Uncle Sam paid up yer
wages or is it yer liver?"

"The wages is as prompt as death and
taxes," growled Jonathan, "an' the day is
yet to come that any one ever heard any-
thing agenst my liver. It isn't livers that
I've got any complaint agenst but it's a lot

o' plaguy red hearts with skewers stuck
inter them that a lot o' fool people have
been sendin' round, stuffin' up the road
boxes an' wastin my valuable time."

"Hearts!" echoed the voice, "why
hearts?"

"Well, the Lord knows, but I don't,"
was the answer, "though it's my belief
that Cortwright girl is at the bottom of
the business. Tee-heein' an' gigglin'
when she seen me stop at her gate, for all
she did run out before I could get her
mail inter the box, with a cup o' hot
corfee an' a speech about it's bein' a cold
day for drivin'."

"Well, well, well! These gals, there's
no knowin' what they'll be up to next. Get
home quick and drink down another cup
o' hot coffee to thaw out the one that's
froze inside you. Gee-long," said the
owner of the voice addressing his nag as
he lifted the reins and drove off.

*The story entitled "Barbara" which appeared
in THE CHAUTAUQUAN for July, 1905, by Miss
Merington, created a character whose further
experiences will be of special interest to Chau-
tauquans.

None but such an experienced neighbor as Jonathan Doggett would have recognized the bundle of giganity which had spoken as George Fletcher, for the good man had so fortified himself against the elements that nothing of him but his half-shaded eyes was visible. "Wonder what those pieces of mischief are up to now," was his inward query. An answer awaited him at home. Addie and her sister rushed to meet him with a large white envelope that was sealed with a scarlet paper heart transfixd by a pen-and-ink arrow worthy of Diccon Bend-the-Bow's quiver.

"Open it, open it; it's for you, and we are dying to see what yours is like," they cried. Off came their father's gloves and he was about to damage the envelope by tearing it when Addie seized the missive and cut it open with a hair-pin. Then its owner drew forth a gorgeous concoction of roses and cupids and hearts with these lines nestling in their midst:

"In very, very olden times
When ancient Rome was new.
'Tis said that sweethearts drew by lot
To find a sweetheart true.
Enclosed, dear swain, your lot you'll find,
The number XXIII,
And Oh, I pray the Fates be kind
And cast your lot with me."

"What's all this?" asked Mr. Fletcher.

"Oh pa, it's lovely; it's a Valentine Party instead of a regular old club meeting and I'm invited, and here's my motto," cried Isabel in a high state of excitement, "and ma's got one too and she knows who her valentine is to be because he called in this afternoon and told about it and his number was the same, and Addie says they have to be valentines all the year, and this is how mine goes but I don't know who he is to be and I'm just wild to find out."

"If you're just wild you'd better go to bed instead of going out this evening," suggested her father. "Let's hear what your verses are."

"They are just too lovely," gasped Isabel. "Listen:"

"When the breeze sighs through the trees
And birds begin to sing
Love at the *Lupercal* we'll meet
To take, and break a ring
And, to avoid the torturous fate
Of separation's pine,
I'll wear a number on my coat
Like one enclosed, a IX."

"Is the coat enclosed? No, thank you Addie, these two are enough; I will take yours and ma's on some distant future occasion. And now if we are to be early at the Club we had better eat supper and start."

There was fun at the Club that evening, and as Jonathan had surmised Barbara was the originator of it. "Who made the poetry?" asked Isabel. "Various geniuses," answered the *fons et origo* of most of the classic information these same geniuses had displayed in their verse. Just then No. IX came looking for his fate and the Fletchers exclaimed almost in one voice, "It was Sandy Johnstone wrote it," and off went Isabel to eat philopœnas.

"Will you look at mine!" exclaimed Mrs. Banks:

"*Pan* and *Iuno*
Once, as you know,
Were celebrated on the *Hill Palatine*;
When the Christians came in
They thought it a sin
So they changed them for *St. Valentine*
That was the day they played at courtin'.
Look out for me, I'm No. XIV."
"P. S.—It should be 13 but I could not make it rhyme."

"and would you believe it, but it is Deacon Varney who is XIII." At which there was a shout of laughter for the Deacon was a very dignified old gentleman and Mrs. Banks was a very frivolous little person.

"Here's mine," said Mrs. Lathrop:

"Sweetheart, this is no hocus-pocus,
Valentine's flower was the *crocus*.
That I may cut the proper caper
I wear this blossom made of paper
This evening, as a boutonniere:
By this true sign you'll find me here.
And if your lot you duly draw
You'll find like mine 'tis No. IV."

"And by that same token I see that it is Judge Hanson who is my valentine." The judge turned as red as a school-girl and murmured something about writing

added in a louder voice that they could not it just to please the young folks; but he have chosen a sweeter valentine for him than Mrs Lathrop, so he was glad he had done it.

"Let's see yours, Jim," called some of the juniors to young Henderson. Jim fished it out of his pocket and handed it to the nearest speaker who read:

"Here a pretty place I'm fixed in,
I know I've drawn the number XVI
But who's to be my valentine,
Fate and fate only can divine."

"Oh Addie, Addie, Addie Fletcher!" was the cry. "Here he is. It's Jim," and then there was more good-natured hilarity.

"Now Barbie, it is your turn. What have you? And who is *It*?"

"There is something very odd about mine," replied Barbara, "Esther Quaritch received the valentine we prepared for me and is here wearing my number though nobody knew that she was back from New York and could come tonight. The Deacon himself mailed the letters early this morning and counted the exact tale as he dropped them into the box; he and James Henderson and I directed the envelopes yesterday evening and put the valentines into them; after they were sealed I took mine from the batch and carried it home; ten minutes ago I opened the envelope and found this in it," and she held up a silver card on which stood out the picture of a bunch of green-streaked wax-white snowdrops whose stalks were slipped through a posy ring. Beneath them was the motto:

"Fair Maid of February
Thy valentine I'd be
A snowdrop do I carry
As emblem meet of thee."

"No one here is wearing a snowdrop, and in my belief it is a hoax," said Barbara.

"Looks like it was from someone who doesn't know your birth-month," suggested Mrs. Banks, "for he sets you down as a February girl."

"That's all right," affirmed Barbara, "in England they call the snowdrop the Candlemas Bell, or the Purification Flower, or the Fair Maid of February; so you see that he pays me a very pretty compliment. But I should like ——"

"To marry, if that I could find

Any little partner suited to my mind"
came the words of an old valentine chanted in a falsetto over her shoulder. Barbara started and turned so precipitately that it took a pair of strong arms to help her to keep her footing, but even as she turned her eye caught the gleam of a bunch of real snowdrops pinned over her valentine's heart, and after this the riddle was solved.

When the applause and the greetings and the exclamations were all over, "How did you manage so cleverly, 'Liphalet?" she asked.

"Don't ask me," he answered, "ask Mrs. Varney."

"Mrs. Varney," gasped the Deacon, looking at his wife, "Well of all——!"

"Mrs. Varney," echoed the company. "I should as soon have expected him to say Cotton Mather," observed the Judge, sotto voce, to a neighbor, "what has bewitched her?"

"It was a simple artifice," explained the sternfaced accomplice; "yesterday we stopped at the depot to see if our apples had been shipped. While the Deacon was in the freight room Eliphalet Borden alighted from a train, came up to me sitting in the carriage, told me that being this way on business he meant to walk over and surprise Barbara Cortwright and other friends today. In retailing the news of our community I mentioned this evening's revival of the old Lupercalian Festival and after remarking that it was one of many classic customs that exerted a frivolous influence over our modern diversions, I deplored the fact that the Deacon had just squandered thirteen cents on pink tissue-paper. But let him finish this recital."

"I saw an opportunity," continued the young man, "therefore I pledged Mrs. Varney to silence and to helping me. After dark I walked over to her house, and by-the-way, she gave me a good, hot supper; with me I had a valentine for Barbie which at some time was put into the right envelope, and I carried off Barbie's old one and sent it to Esther so that there might be no odd fellows present."

"When *did* you do it?" asked Jim of Mrs. Varney.

"When I sent the Deacon one way for a sponge and Barbara another for a soft cloth, ("To save licking," interposed Tom Henderson), answered the lady.

"And where was I," queried Jim.

"Solving the riddles in 'The Banner of Faith' which I offered to you to read," was the response.

"Well of all——!" quoth the astonished Deacon again.

"We are just as glad as we can be to see you 'Liph," said Mrs. Hanson, "and I doubt not that Barbie will forgive you for tampering with the mail."

"What business did I interrupt?" asked the hero of the hour, when the wondering had died down.

"None," the president made answer. "We did think of discussing Candelmas, and candidates, and cannel coal and chandlers with all their kin, but I guess we will let that go now and be frivolous for once since you are here. By the way, how do you enjoy the reports we send you?"

"Not half bad, Sir," answered the younger man. "Necessarily somewhat pragmatic, but usually showing that

authorities are well consulted. In the last report, however, I found an error: you see I always verify everything I read whenever I can, because what little I do learn I want to know thoroughly."

"That's right," was the Judge's endorsement, "I wish that I had begun that way. What was the mistake?"

"*Wine of Hybla*, sir. I think the speaker meant chian wine or some other classical beverage."

"That's so. I noticed it when Banks said Hybla and meant to speak of the error, but it slipped my memory. I suppose you will soon be stealing our secretary from us; it is she who usually keeps me up to time in such matters; I don't know what we shall do without her."

"Quite a long time yet, Judge; I am afraid three or four months at the least."

The Judge grinned. "Three or four months is all too short for a man with the other kind of noose in prospect," he said, and then the two turned to join in pulling motto bonbons with the rest of the company.

As they walked home that evening Isabella said to Addie that she thought St. Valentine must have been a very fine man to invent such a lovely kind of evening party.

"It was not St. Valentine, you goose," rejoined the elder sister. "The February festivals were held years and years before he was born, and they were celebrated out of doors."

"It is all the same," rejoined Isabella. "I like them however old they are, and so I guess, does Barbara."



ATALANTA'S RACE. FROM THE PAINTING BY E. J. POYNTER

Classic Myths in Modern Art

MOST delightfully does Mr. William Morris in "The Earthly Paradise" transport us into the realm of classic myth-land. Pygmalion and the Image, Bellerophon, Cupid and Psyche and other alluring tales known to us vaguely from our childhood are here set forth in such attractive guise that we read them not only for the charm of the story but for the melody which the storyteller imparts to his verse.

Poynter's famous painting of Atalanta's Race seems to find its complement in the breezy description which Morris gives of this favorite old tale. Atalanta it will be remembered was determined to remain unwedded. Daring suitors were put to the test of a race with her if they would prove the right to her hand. Prompt and swift death by the sword was the penalty of failure and the gray-eyed maiden gazed with calmness untouched by remorse upon the stricken youths who dared to risk all for the prize. But one day a suitor of different temper tested the fair maiden's mettle. Milanion, himself the son of a King, came in no spirit of assurance. A long night vigil at the Argive shrine of Aprodite had won for him the favor of the goddess, and provided with three golden apples of magic power, he entered the lists against his maiden competitor. For the first time in her life Atalanta felt strange misgiv-

ings—pity, sorrow for the past, new emotions stirred her breast:

Now while she seemed to hear her beating heart,
Above their heads the trumpet blast rang out
And forth they sprang; and she must play her part,
Then flew her white feet, knowing not a doubt,
Though slackening once, she turned her head about,
But then she cried aloud and faster fled
Then e'er before, and all men deemed him dead.

But with no sound he raised aloft his hand,
And thence what seemed a ray of light there flew
And past the maid rolled on along the sand;
Then trembling she her feet together drew
And in her heart a strong desire there grew
To have the toy; some god she thought had given
That gift to her, to make of earth a heaven.

Then from the course with eager steps she ran,
And in her odorless bosom laid the gold.
But when she turned again, the great-limbed man,
Now well ahead she failed not to behold,
And mindful of her glory waxing cold,
Sprang up and followed him in hot pursuit,
Though with one hand she touched the golden fruit.

Note too, the bow that she was wont to bear
She laid aside to grasp the glittering prize,
And o'er her shoulder from the quiver fair
Three arrows fell and lay before her eyes
Unnoticed, as amidst the people's cries
She sprang to head the strong Milanion,
Who now the turning-post had well-nigh won.

But as he set his mighty hand on it
White fingers underneath his own were laid,
And white limbs from his dazzled eyes did flit,
Then he the second fruit cast by the maid:
She ran awhile, and then as one afraid
Wavered and stopped, and turned and made
no stay,
Until the globe with its bright fellow lay.



THE CUMAEOAN SIBYL. FROM THE PAINTING BY ELIHU VEDDER

Then, as a troubled glance she cast around
Now far ahead the Argive could she see,
And in her garment's hem one hand she wound
To keep the double prize, and strenuously
Sped o'er the course, and little doubt had she
To win the day, though now but scanty space
Was left betwixt him and the winning place.

Short was the way unto such winged feet,
Quickly she gained upon him till at last
He turned about her eager eyes to meet
And from his hand the third fair apple cast.
She wavered not, but turned and ran so fast
After the prize that should her bliss fulfil,
That in her hand it lay ere it was still.

Nor did she rest, but turned about to win
Once more, an unblest woeful victory—
And yet—and yet—why does her breath begin
To fail her, and her feet drag heavily?
Why fails she now to see if far or nigh
The goal is? Why do her gray eyes grow
dim?
Why do these tremors run through every limb?

She spreads her arms abroad some stay to find
Else must she fall, indeed, and findeth this,
A strong man's arms about her body twined.
Nor may she shudder now to feel his kiss,
So wrapped she is in new unbroken bliss:
Made happy that the foe the prize hath won,
She weeps glad tears for all her glory done.

The Cumaean Sibyl by Elihu Vedder suggests the atmosphere of a wild, volcanic region, the ground "bellowing under her feet," for her cave lay just above

the entrance to the gloomy realm of Pluto. The Sibyl is an old woman. As she guided Æneas through Hades she told him that in her youth she had refused the love of Apollo, but had asked instead the boon of as many birthdays as there were grains in a handful of sand. She forgot to ask him for enduring youth. When Æneas met her she was seven hundred years old and had still to await three hundred springs and harvests. The prophetess as Vergil describes her "shrills forth awful mysteries" from her cavern "robing her truth in darkness." Æneas was warned that if he would understand his destiny he must visit the prophetess in person:

"When you are there at length, and have come to the city of Cumae, and the haunted lake, and the woods that rustle over Avernus you will have sight of the frenzied prophetess, who, in the cavern under the rock, chants her fateful strain, and commits characters and words to the leaves of trees. All the strains that the maid has written on these leaves she arranges in order, shuts them up in her cave, and leaves them there. They remain as she has left them, their disposition unchanged. But, strange to say, when the hinge is turned, and a breath of air moves the leaves, and



THE PLEIADES, FROM THE PAINTING BY ELIHU VEDDER

the opened door throws their light ranks into confusion, henceforth she never troubles herself for a moment to catch them as they fly about the cavern, to restore them to their places, or to fit each strain to each. The inquirers retire with their doubts unsolved, and a hatred of the sibyl's seat. Arrived here, let no cost of time or delay weigh with you so much. . . . but that you visit the prophetess, and beg and pray her herself to chant the oracle, loosing speech and tongue with a ready will."

Vedder has also given us "The Pleiades." The mythical story made them daughters of Atlas and nymphs of Diana's train. They fled from the advances of Orion and begging Jupiter to change their form, he turned them into pigeons and made them a constellation.

Vedder's picture suggests Tennyson's well known lines in "Locksley Hall":

"Many a night I saw the Pleiads, rising thro' the mellow shade,
Glitter like a swarm of fireflies tangled in a silver braid."

Among classic divinities the beautiful young sun god Phoebus Apollo has always been a favorite of sculptor and poet. Keats in his "Hyperion" describes the passing of the old gods and the coming

in of the new Olympian divinities. He makes the young Apollo the herald of this new age for as one of the old gods avers:

"On our heels a fresh perfection treads,
A power more strong in beauty, born of us
And fated to excel us." . . .

As they sadly discuss their impending doom a young goddess, Clymene, asks permission to describe her vision of the young Apollo:

"I stood upon a shore, a pleasant shore,
Where a sweet clime was breathed from a land
Of fragrance, quietness, and trees, and flowers.
Full of calm joy it was, as I of grief;
Too full of joy and soft delicious warmth;
So that I felt a movement in my heart
To chide, and to reproach that solitude
With songs of misery, music of our woes;
And sat me down, and took a mouthed shell
And murmur'd into it, and made melody—
O melody no more! for while I sang,
And with poor skill let pass into the breeze
The dull shell's echo, from a bowery strand
Just opposite, an island of the sea,
There came enchantment with the shifting
wind,
That did both drown and keep alive my ears.
I threw my shell away upon the sand.
And a wave fill'd it, as my sense was fill'd
With that new blissful golden melody.
A living death was in each gush of sounds,
Each family of rapturous hurried notes,



SAPPHO. FROM THE PAINTING BY L. ALMA-TADEMA

That fell, one after one, yet all at once,
Like pearl beads dropping sudden from their
string:

And then another, then another strain,
Each like a dove leaving its olive perch,
With music-wing'd instead of silent plumes,
To hover round my-head, and make me sick
Of joy and grief at once. Grief overcame,
And I was stopping up my frantic ears,
When, past all hindrance of my trembling
hands,

A voice came sweeter, sweeter than all tune,
And still it cried, 'Apollo! young Apollo!
The morning-bright Apollo! young Apollo!
I fled, it follow'd me, and cried 'Apollo!'"

Possibly these very lines of Keats may have been in the mind of the French sculptor Rodin when he recently executed his superb statue of the young Apollo. Or Shelley's "Hymn to Apollo" may have lent him inspiration. In any case few will dissent from the sculptor's noble interpretation of the personality of the young sun god.

SHELLEY'S HYMN TO APOLLO

"The sleepless Hours who watch me as I lie,
Curtained with star-inwoven tapestries,
From the broad moonlight of the sky,
Fanning the busy dreams from my dim
eyes,—

Waken me when their mother, the gray Dawn,
Tells them that dreams and that the moon
is gone.

"Then I arise, and climbing Heaven's blue
dome,

I walk over the mountains and the waves,
Leaving my robe upon the ocean foam;
My footsteps pave the clouds with fire; the
caves
Are filled with my bright presence, and the air
Leaves the green earth to my embraces bare.

"The sunbeams are my shafts, with which I
kill .

Deceit, that loves the night and fears the
day;

All men who do or even imagine ill
Fly me, and from the glory of my ray
Good minds and noble actions take new might.
Until diminished by the reign of night.

"I feed the clouds, the rainbows, and the
flowers

With their ethereal colors; the moon's globe
And the pure stars in their eternal bowers
Are cinctured with my power as with a
robe;

Whatever lamps on Earth or Heaven may
shine,

Are portions of one power, which is mine.

"I stand at noon upon the peak of Heaven,
Then with unwilling steps I wander down
Into the clouds of the Atlantic even;
For grief that I depart they weep and frown:
What look is more delightful than the smile
With which I soothe them from the western
isle?

"I am the eye with which the universe
Beholds itself and knows itself divine;
All harmony of instrument or verse,
All prophecy, all medicine, are mine,
All light of art or nature;—to my song
Victory and praise in their own right be-
long."



Reproduced through the courtesy of Charles Scribner's Sons from "French Art," by W. C. Brownell.

APOLLO, FROM THE STATUE BY M. RODIN

Relating to Chautauqua Topics

India is emphatically an agricultural country—the immense majority of its people live in villages, and (to use the unimpeachable authority of Sir Denzil Ibbetson) the proportion of the Indian population which depends directly on agriculture for its daily bread is about five times as great as in England. It seems natural, therefore, that when Mr. Phipps, an American gentleman traveling in India, and interested in its people, gives a sum of £30,000 to Lord Curzon, "to do as he likes with, for some public purpose, for the good of the Indian people," His Excellency should resolve to devote the money to the erection and equipment of an agricultural college. The site of the institution has been located at Pusa, in Behar. The land consists of 1,280 acres of soil; capable of growing almost any crop; the buildings are to cost over 16 lakhs of rupees, and the scheme of study is to include research in the laboratory, experimental work in the field, and instruction in the classroom.—*Missionary Review of the World*.

Speaking at the Methodist Episcopal church in Rome Ex-Mayor Seth Low, of New York, referred to the fact that when he was in Palermo he had been pleased to note that there was a piazza dedicated to Lincoln, the martyr president. In connection with this he drew attention to the fact that in Washington Square, New York, there is a statue of the celebrated patriot, Giuseppe Garibaldi. "The reason why in Italy streets are named after Lincoln and in America statues are erected to Garibaldi is that both symbolize the unity of a country acquired at the price of enormous sacrifice." Mr. Low added, "It is a great honor for Italy to possess among her sons so noted a genius as Marconi, the inventor of wireless telegraphy. It is safe to say that if ancient Rome aspired to the conquest of the world, modern Italy has wished with

its wireless telegraphy to conquer even the whole atmosphere."

A new and valuable book upon the Italian immigrant is entitled "The Italian in America." It is by Eliot Lord, Special Agent United States Tenth Census; John J. D. Trenor, Chairman of Immigration Committee, National Board of Trade, Annual Session, 1904; Samuel J. Barrows, Secretary of the Prison Association of New York. This is a scientific and unprejudiced study of an important question. The conclusion of the authors is that the Italian is a valuable element in the race of Americans now developing. Charges of pauperism, crime, etc., frequently made against the Italian are disproved and he is shown to be frugal, industrious and temperate, fully worthy of American citizenship.

Maxwell's Talisman for October, 1905, contains an interesting article entitled "The Tontitown Settlement: History of Successful Italian Colony in Arkansas" by A. W. Hadley. Anyone who considers the Italian immigrant a menace should read this account of an agricultural colony which prospered despite the most adverse conditions. The Italian is naturally a farmer and a fruit raiser. In the crowded slums of the city he appears at his worst; but given land upon which to work he proves himself an industrious and useful citizen.

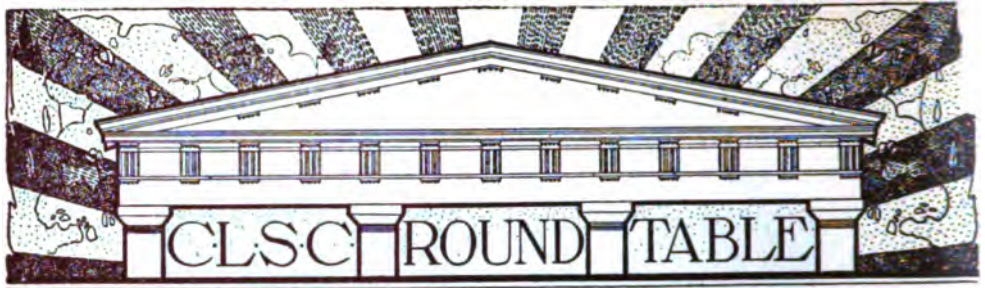
Italian newspapers are published in nine states of this country, and, according to the Lord and Thomas Directory, number twenty-five. In addition to these a new Italian daily is promised for Philadelphia. The large cities, New York, Chicago, Philadelphia, Newark, San Francisco, and Denver, contain practically all of these publications, those in New York and Chicago attaining in some instances circulations of 25,000.



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TZE-HSI, DOWAGER EMPRESS OF CHINA

Portrait painted by Katherine A. Carl, author of "With The Empress Dowager,"
The Century Co.



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CLASS OF 1906

"To love light and seek knowledge must be always right."

The John Ruskin Class has from the outset shown an enthusiasm worthy of their leader. The members who were enrolled at Chautauqua in 1902 and upon whom fell the responsibility of effecting the class organization were many of them students of Ruskin and as a suggestion of his well known volume, "Sesame and Lilies," they chose the lily as the class emblem. A committee on a banner was also appointed that first year with instructions to weave into the design of the banner the "lily" and the "wild olive." The artist added to these a suggestion of the "seven lamps" also and the photograph of the banner shown here will give the class some idea of their beautiful standard. The silk of the banner is a soft shade of dark green and the lilies are embroidered in white. The class had a large enrollment; its membership is keeping up most creditably and the graduation exercises next summer at the different assemblies promise to be of exceptional interest.



THE STUDY OF SOPHOCLES' "ANTIGONE"

Readers who are fortunate enough to have access to a college library and can refer to a copy of Professor Jebb's edition of Sophocles' *Antigone* will find great enjoyment in reading the "Introduction" which gives very suggestive comments

upon the play. The opening sentences we may quote here:

"The *Antigone*, belongs by time as by spirit to the very center of the age of Pericles. At the probable date of its composition the Parthenon was slowly rising on the Acropolis, but still some years from completion; Phidias, a few years older than Sophocles, and then about sixty, was in the zenith of his powers. . . . The figure of *Antigone* as drawn by the poet, bears the genuine impress of this glorious moment in the life of Athens. It is not without reason that moderns have recognized that figure as the noblest and the most profoundly tender embodiment of woman's heroism which ancient literature can show; but it is also distinctively a work of Greek art at the highest. It is marked by the singleness of motive, and the self restraint which belongs to such art; it deserves to be studied sympathetically and as a whole, for there could be no better example of ideal beauty attained by truth to human nature."

He further says of the "powerful unity of the play:"

"The issue defined in the opening scene,—the conflict of divine with human law,—remains the central interest throughout. The action so simple in plan, is varied by masterly character drawing both in the two principal figures, and in those lesser persons who contribute gradations of light and shade to the picture. There is no halting in the march of the drama; at each successive step we become more and more keenly interested to see how this great conflict is to end; and when the tragic climax is reached it is worthy of such a progress. . . . The simplicity of the plot is due to the clearness with which two principles are opposed to each other. Creon represents the duty of obeying the state's laws; *Antigone* the duty of listening to the private conscience."

In our study of the play we may bear in mind some of the following suggestions:

1. Allusions to customs of the times.
2. Individual traits which mark the different characters.
3. Especially striking passages.
4. Contrasts which heighten the dramatic effect.
5. The point of view taken by the Chorus.
6. What views are held regarding the Gods?
- 7.

Regarding the future life? 8. Concerning Haemon Professor Jebb says: "This scene is one of the finest in the play. A lesser dramatist would have been apt to depict Haemon as passionately agitated. The Haemon of Sophocles maintains an entire calm and self-control as long as a ray of hope remains. His pleading is faultless in tone and in tact . . . it is only when Creon is found to be inexorable that the pent up fire at last flashes out." 9. Note that the choral song at the end of the third episode serves to deepen the pathos of Antigone's fate. 10. In the case of Creon we get

cover that the dictionary fails to help them out of their dilemma, may take courage from the following statement by Dr. Arthur J. Brown, in his "New Forces in Old China:"

No one system of spelling Chinese names has been followed for the simple reason that no one has been generally accepted. The Chinese characters repre-



BANNER OF THE CLASS OF 1906

glimpses "of an uneasy conscience which explains his yielding to Tiresias' views when he has just been denouncing him as an impostor. Note his violent rejoinder to the chorus and his fury in his interviews with Haemon and Tiresias." 11. Jebb calls attention to the two basal qualities of Antigone's character, enthusiasm for the right as she sees it—and intense tenderness, purity and depth of domestic affection. Note these traits in her dealing with Ismene. Note also the pathos of her yearning for human kindness on the brink of death. Is it not true that a mind like hers "capable of heroism—through very largeness of vision and sense of human limitations is liable to misgivings like those which vex the last moments of Antigone?"

CHINESE PRONUNCIATION

Our readers who find themselves baffled by Chinese proper names, and dis-

sent words and ideas rather than letters and can only be phonetically reproduced in English. Unfortunately, scholars differ widely as to this phonetic spelling, while each nationality works in its own peculiarities wherever practicable. And so we have Manchuria, Mantchuria, and Manchouria; Kiao-chou, Kiau-Tshou, Kiao-Chau, Kiau-tscho, and Kiao-chow; Chinan and Tsi-nan; Ychou, Ichow, and I-chou; Tsing-tau and Ching-Dao; while Mukden is confusingly known as Moukden, Shen-Yang, Feng-tien-fu and Sheng-king. As some authors follow one system, some another and some none at all, and as usage varies in different parts of the Empire, an attempt at uniformity would have involved the correction of

quotations and the changing of forms that have the sanction of established usage as, for example, the alteration of Chefoo to Chi-fu or Tshi-fu. I have deemed it wise, as a rule, to omit the aspirate (*e. g.*, T'ai-shan instead of T'ai-shan) as unintelligible to one who does not speak Chinese. Few foreigners, except missionaries, can pronounce Chinese names correctly anyway. Besides, no matter what the system of spelling, the pronunciation differs, the Chinese themselves in various parts of the Empire pronouncing the name of the Imperial City Beh-ging, Bay-ging, Bai-ging and Bei-ying, while most foreigners pronounce it Pe-kin or Pi-king. I have followed the best obtainable advices in using the hyphen between the different parts of many proper names. For the rest I join the perplexed reader who devoutly hopes that the various committees that are at work on the Romanization of the Chinese language may in time agree among themselves and evolve a system that a plain, wayfaring man can understand without provocation to wrath.



UNUSUAL WORDS

The Chautauqua reader who is on the lookout for a chance to enlarge his vocabulary will find many opportunities in our present month's readings. Such words

as *bizarre*, *abacus*, and *schroff* which occur in the Reading Journey are merely a suggestion. We often read words and think we understand them, when if asked to pronounce or define them we should hesitate. It is a good thing to keep up the habit of consulting the dictionary, and let every reader see to it that on the table or in some convenient place a pad and pencil are always at hand so that words may be noted down. No studious Chautauquan ought to carry through a year's course of reading without the consciousness that at least twenty-five new words have been added to his equipment for expressing his ideas.



SUPPLEMENTARY BOOKS

In addition to the bibliographies given in our required books for this month, the following books will be found useful. Next month we shall publish special material relating to the Greek stage:

The Attic Theater, A. E. Haigh.
Homer to Theocritus, Edward Capps.
Ancient Athens, Ernest A. Gardner.
Old Greek Life, J. P. Mahaffy.
The Life of the Ancient Greeks, C. B. Gulick.
Excursions in Greece, Diehl.



EDIPUS AND THE SPHINX

"Edipus the King" one of the greatest of the plays of Sophocles contains the incident of the Sphinx, which the Greek artist has embodied in the above vase painting (the original is in the Vatican).

"Edipus his head covered with a petasos, wrapped in a chlamys, is seated upon a rock; between his crossed legs is his traveler's staff. In front of him sits, on an Ionic column, the Sphinx, with a woman's head: the monster speaks, and the inscription, *KATRI*, has reference to the riddle which she proposed.

OUTLINE OF READING AND PROGRAMS

C. L. S. C. MOTTOES

"We Study the Word and the Works of God." *"Let us Keep the Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS

OPENING DAY—October 1.
 BRYANT DAY—November 3.
 SPECIAL SUNDAY—November, second Sunday.
 MILTON DAY—December 9.
 COLLEGE DAY—January, last Thursday.
 LANIER DAY—February 3.
 SPECIAL SUNDAY—February, second Sunday.
 LONGFELLOW DAY—February 27.
 SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.
 SPECIAL SUNDAY—May, second Sunday.
 INTERNATIONAL PEACE DAY—May 18.
 SPECIAL SUNDAY—July, second Sunday.
 INAUGURATION DAY—August, first Saturday after first Tuesday.
 ST. PAUL'S DAY—August, second Saturday after first Tuesday.
 RECOGNITION DAY—August, third Wednesday.



OUTLINE OF REQUIRED READING FOR MARCH

MARCH 4-11.

In *THE CHAUTAUQUAN*: "Southern Ports" and "The Coast Provinces."

MARCH 11-18.

Required Books: "Ideals in Greek Literature," Chapter V. "A History of Greek Art," Chapter IV.

MARCH 18-25.

Required Books: "Ideals in Greek Literature," Chapter VI. "A History of Greek Art," Chapter V.

MARCH 25-APRIL 1.

Required Books: "Ideals in Greek Literature," Chapter VII. "A History of Greek Art," Chapter VI.



SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES

MARCH 4-11.

Roll-call: Current events relating to China.
 Paper: The Opium War and British struggles for open ports (see "The Middle Kingdom," Vol. II, which contains a full account. Also McCarthy's "History of Our Own Times," "Chinese Life in Town and Country," and encyclopedias).

Reading: Selection from "The Library Shelf" on Chinese Gordon or from "The Lusiads."
 Review of required articles in *THE CHAUTAUQUAN*.

Reading: "The Great Bore of Hangchow" (see "China the Long Lived Empire;" also published in *The Century Magazine*, 59: 852), or from Marco Polo in "The Library Shelf."

Report on comparison between the Chinese and Greek stage (see article on Chinese Music by Krehbiel in *Century Magazine* for January, 1891.)

Reading: Selection from "Village Life in China" on "The Chinese Theater;" or from account of the Tea Industry in "China the Long Lived Empire."

Discussion: Missionary Problems in China (see "New Forces in Old China," and recent magazine articles).

NOTE—See further suggestions upon Chinese topics in Travel Club programs.

MARCH 11-18.

Game of Greek Quotations: Twenty or more of these should be taken from the selections already studied in Chapters I-V, the choice being made by a member appointed for the purpose. Each member should be provided with pencil and paper and as the leader reads the quotation and gives its number he should set down against the corresponding number on his paper the name of the poet. In the

case of quotations from the Iliad members might be required also to note the connection in which the quotation appears. Preparation for this game will insure a pretty intimate acquaintance with many passages in the poems.

Oral Reports: Items of interest regarding the Greek lyric poets or incidents describing the occasions which brought forth these lyrics. (See "Homer to Theocritus," Capps, and works on Greek Literature by Jebb, Jevons, and others.)

Roll-call: Examples of Greek ornament observed by members in every day surroundings.

Review of Chapter IV on Greek Art.

Definition Match: On words occurring in the study of art (see cover of membership book).

MARCH 18-25.

Map Review: Showing the active art centers of ancient Greece referred to in Chapter V of "Greek Art." (For items of interest regarding them see article on "A Cruise in the Ægean," *THE CHAUTAUQUAN*, 33:54, April, '01; also, if available, Tozer's "Islands of the Ægean," and Diehl's "Excursions in Greece.")

Reading: Selection from "Hymn to the Delian Apollo" (see *THE CHAUTAUQUAN*, Vol. 33:83, April, '01).

Review of Chapter V, "A History of Greek Art."

Reading: Selection from "Classic Myths in Modern Art" (see page 549 of this magazine. It will be interesting first to refer to the Index in the "Greek Art" under "Apollo" and note the various Greek renderings of the form of the sun god comparing them with Rodin's method of treating the subject).

Study of Æschylus' Drama of "Prometheus" (see suggestions in Ideals in Greek Literature, page 101).

Comparison of "The Inner Life of Odysseus" and "The Inner Life of Æschylus" showing what progress had been made in the Greek's religious ideas. (See articles in THE CHAUTAUQUAN, 32:640 and 33:76, March and April, 1901.)

MARCH 25-APRIL 1.

Roll-call: Exercise on the Greek Alphabet. A set of letters of the Greek Alphabet may be

pasted on separate cards and put in a box, each member as his name is called drawing one or two of the letters and naming them.

Review of Chapter VI in "A History of Greek Art."

Reading: Selection from Diehl's "Excursions in Greece" or Percy Gardner's "New Chapters in Greek History" describing the discoveries on the Acropolis.

Study of Sophocles' "Antigone" (see suggestions in Round Table).



THE TRAVEL CLUB

Members of the Travel Club are reminded that a very large number of valuable articles on China have been published since the Boxer Rebellion in 1900. References to the "Cumulative Index" at a public library will enable the student to refer to articles on a given subject in such magazines as are available.

FIRST WEEK:

Roll-call: Reports on characteristics of Canton (see "The Middle Kingdom," "China the Long Lived Empire," Encyclopedias, and other references).

Paper: The Opium War and British struggles for open ports (see "Chinese Life in Town and Country," Encyclopedias, McCarthy's "History of Our Own Times." A full account is given in "The Middle Kingdom," Vol. II).

Reading: Selection from "China, the Long Lived Empire," Chapter XXVII.

Oral Reports: Natural History of China (see "The Middle Kingdom," Vol. I, Chapter VI).

Reading: The Chinese Theater, from "Village Life in China."

Discussion: Parallels between Chinese and Western superstitions (see "Chinese Characteristics," Chapter XXVI. Compare with known superstitions in Western countries).

SECOND WEEK:

Roll-call: Current events relating to China.

Paper: "The Affair of the Arrow," in 1856 (see "The Middle Kingdom," Vol. II, pp. 634-40; also McCarthy's "History of Our Own Times").

Reading: Newspapers in China (selections from "China in Transformation," Chapter IX, or from "Chinese Life in Town and Country," Chapter XI).

Oral Report: Some Aspects of Chinese Ad-

ministration (see "China in Transformation," Chapter VII).

Reading: Selection from "The Lusiads" in "The Library Shelf."

Discussion of Chapter XXVII in "Chinese Characteristics" on "What China Needs."

THIRD WEEK:

Map Review: The Southern provinces of China and their characteristics (see "The Middle Kingdom").

Roll Call: Wedding Customs in China (see "Village Life in China").

Reading: The Great Bore of Hang Chow (see "China the Long Lived Empire," also *Century Magazine*, 59:852).

Oral Reports: Features of American intercourse with China (see "New Forces in Old China," Chapter XIII, and recent magazine articles).

Reading: Selection from Krehbiel's article on Chinese Music (see *The Century Magazine*, January, 1891).

FOURTH WEEK:

Roll-call: Brief reports on famous pioneer missionaries in China. (On page 224 of "New Forces in Old China" will be found a bibliography on this subject.)

Paper: The work of Samuel Robbins in training the young men of China. (See "A Maker of the New Orient," W. E. Griffis.)

Reading: Selections illustrating missionary experiences in China.

Oral Reports: What should be the relation of missionaries to their home governments? (See "New Forces in Old China" and recent magazine articles.)

Discussion: Problems which beset mission work in China (see all available books).



ANSWERS TO SEARCH QUESTIONS ON FEBRUARY READING

1. Szechuan is in area about the size of France. 2. Sha-Shih on the Yangtse is called the Manchester of China because the manufacture of cotton cloth is its chief industry. 3. The "Ever-Victorious Army" was an Anglo-Chinese force under the command of General Gordon, in the Taiping Rebellion. 4. One versed in the study of Chinese language, literature, characteristics, etc., is called a "Sino-

logue." 5. A religion founded by Lao-tze, contemporary of Confucius. Originally a religion indicating the "way" of life which a man should follow. It degenerated into a mass of superstitions though modified by Buddhism and Confucianism. 6. A sect of Christians named after Nestorius, a patriarch of Constantinople. A remnant of the sect survives in Persia and Turkey. 7. Cathay was the name given to Northern China by Marco Polo.

NEWS FROM READERS AND CIRCLES

Pendragon glanced over a large and wide-awake looking body of delegates. "You convey the impression," he said, with a laugh, "of having got your 'second wind' after the interruptions of the holidays and I think you will find the subjects of the last half of the year although they may seem more remote, quite as interesting as those of the first part." "Your remark reminds me," said a New York member, "of a newspaper report of a club meeting which I read a few days ago. The club had been studying German and evidently had been reduced to a select few while the medieval and renaissance aspects of the country were under consideration. The newspaper comment was, 'Now that the study treats of modern events, the club members are taking a more active interest in the work.' I should like to say for my own part that while, of course, I am interested in modern events, I find that getting a background such as our course gives makes them infinitely more significant."



"There is still another point that has impressed me," remarked a Chicago lawyer; "you will notice in Chapter VI of our 'Greek Art' what the author says about the charm of immature art. I had never thought of it before but I've walked through the Art Museum in our city with an absolutely new point of view, and moreover I find myself applying it to other things. Among all the ugly buildings of our city of the older period here and there I notice one or two where the architect was evidently trying for something better, a building showing refinement and an attempt at grace and simplicity. The result isn't striking to the ordinary observer but far more restful than many of the gaudy, tawdry things that thrust themselves upon our view. Now that to me has become one of the peculiar charms of the study of the past. We see the honest work in literature or art or life that comes just before the golden age and we understand what the worker was working toward better than he could. I'm afraid I've not made myself clear but you all ponder that sixth chapter well and see what you get out of it."

Pendragon opened a letter saying as he did so, "Here is a bit of Chautauqua news which I am sure will appeal to your sympathies. Up in the Kentucky mountains there is a social settlement forty-five miles from the railroad called 'The Log Cabin Social Settlement.' One of the members of this little household, Miss Katherine Pettit of Lexington, Kentucky,

writes: 'Three years ago one of our teachers gathered up some copies of the Chautauqua Vesper Service that had been left in the seats at the Lexington Assembly, and brought them to our school in the mountains. Since then they have been used every single Sunday night in the Vesper Service in our Settlement. It is true that they were much worn and torn but we kept cleaning and mending them. We had just got them fixed up and in good order when they were burned the night of November 10th with all the rest of our worldly possessions. Our family of thirty-four barely escaped with their lives. . . . But what I want to tell you is that we miss our Chautauqua Vesper Service more than anything. We want more copies of them, but we have not any money to buy any with for the little we have must go for bare necessities.' You may be sure that her modest request for a hundred vesper services has met with a quick response and interested to know that one of our readers has begged the privilege of sending THE CHAUTAUQUAN. I have read the letter because it is a revelation of the way in which Chautauqua finds its way into all sorts of remote spots, and also because some of you may have books or old illustrated magazines which would be a perfect boon to the little community. This is an opportunity for the Chautauqua altruistic spirit to show itself."



"Last month," he continued as he laid a list of circles on the table, "we had reports from our graduate circles. Today we are to hear from the undergraduates. I've noted some circles on my list here, but I hope you will all feel free to make spontaneous reports, where you have anything that bears on the discussion or suggests a good plan of work. The new Class of 1909 ought, I think, to be represented first and I will announce in their behalf a circle which is I think unique in C. L. S. C. history. It is a circle at the Brooklyn Y. M. C. A. composed of twenty-five Y. M. C. A. secretaries. They are a pretty busy set of men and accustomed to deal with affairs so we may suppose that their meetings, of which we hope to hear more later, are models of high thinking and pointed discussion. They evidently are treating the circle as a sort of training school and so have secured Rev. George M. Brown of Brooklyn, well known to our Chautauqua Assembly workers, to initiate them. What this circle may signify in the future to the young men of Brooklyn, remains to be seen. I must

mention also in this connection a flourishing young circle in Brooklyn recently organized through the efforts of the Long Island S. H. G. It is known as the 'Prospect Park Circle.' They presented the tragedy of Medea in dialogue form most effectively and are utilizing many different methods of study. The Flatbush *News* publishes full reports and the Carnegie libraries post notices of its meetings. A good point for other Circles to note."



"May we mention our existence?" said a modest voice. The ripple of laughter which went over the Round Table indicated a responsive audience and the speaker continued. "This is our first appearance at the Round Table for I represent a new circle at Howard, Kansas. We have six regularly enrolled members and three 'local members' who have not paid the fee for membership at headquarters but are doing the reading. We are new and inexperienced but knowing that every other circle has had to travel the same road, our courage is good and we expect to report more members and increasing interest." "A good example of 'On and fear not,'" commented Pendragon. "We shall certainly expect to hear from you again. Now let us have a report from the Eaton Circle, Des Moines, Iowa. They are doing some good work." The President of the circle, Mrs. Friedburg, showed with what interest the study of Italy was being conducted and added, "we are enlarging our own point of view and also our sphere of influence by arranging for a course of public lectures. The first was given by Signor Gilamini on 'My Impressions of America.' You see we are trying to enter into the spirit of Italy as completely as possible. Other lectures are to be given during the year and on New Years Day we are inviting all the other Chautauquans of the city to our afternoon reception."



"I should like to tell you," said the delegate of the Gunsaulus Circle of Kansas City, "how much our year book has helped the work of the circle and I believe it is a practical scheme for every Circle. Here is a copy," she continued, as she held up a daintily printed hand-book. "We started the plan last year and it seems to have given a new impetus to the work. No one has failed to present a paper at the time required. Our Art lectures so far have been given on a special day set apart for the purpose, illustrated by the Perry pictures. Greek and Roman literature were handled by specialists and were a real treat. Our members make a great point of looking up supplementary ma-

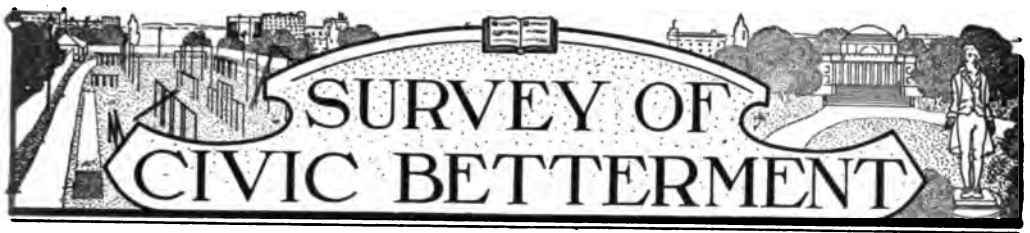
terial, reading also the required books with care. Some of these reports are given as papers and others as informal talks. We have a five minute discussion after each topic and every one takes part. We made our program pretty heavy and so have had to call extra meetings to enable us to treat the art and literature properly. But we all are very enthusiastic and feel that our circle is the greatest blessing in our daily lives. We are to have a costume meeting in the near future which will give us a chance to clear up our ideas a little on the dress of the different countries which we are studying."

"The question of year books," said Pendragon, "is one worth considering. There are some dangers to be avoided but the great advantage is undoubtedly that of having a survey of the year's work constantly at hand. The Chautauqua Office sent out a tentative program for the year's work last spring with the idea of helping circles in preparing their year books, but it is not possible to print in advance full details of the course. Many circles may not feel that they can afford to print an elaborate book but some simple form of announcement of dates and places of meeting, leaders in charge, and general topics might be prepared, which would be convenient for reference."



"I am sure you will all agree with me," he continued, "that this little white covered year book of the Canandaigua, New York, Circle has some peculiar claims upon our interest for it marks the 20th year of the Circle's work. But I must let you hear from its Secretary."

"So many of the Circles took an interest in the Historical Man and Woman whom we invented a few years ago," said the delegate, "that we have felt especially at home at the Round Table and it has been a great pleasure to us also to gather ideas from the reports of others. We are quite proud of our circle and consider ourselves favored in having had one indefatigable president for these twenty years; for you see we are already well into our twentieth. We showed a little of our appreciation by presenting him with Miss Hartshorne's two beautiful volumes on Japan. There is another feature of our Circle that I think is worth mentioning. We have taken the regular undergraduate course throughout these twenty years for we have always had some new members that we wanted to 'see through' the course and the subjects are presented every four years from such fresh points of view that we have found our previous knowledge was just sufficient to give us a new appreciation



Conducted by E. G. Routzahn

Industrial Conditions

The past year has been marked by two very opposite developments. On the one hand has been an increase in organized opposition to organized labor; many evidences of bitter hostility between labor and capital; a general and very obvious reaction from the public sentiment which favored unionism and the interests represented by unions.

On the other hand the year has further revealed the sanity of influential labor leaders; it has brought increase of strength and opportunity to such widely differing organizations as the National Civic Federation and the Woman's Trade Union League, both of which stand for fair-minded consideration of the labor situation; has seen the development of wise industrial effort by the women's clubs; has seen the practical and effective unification of the forces opposing child labor; has been made notable by the steps taken in Chicago to enlist church leaders in the study of industrial problems, contemporaneous with the formation of the Presbyterian Church and Labor Department; and to crown the year's record, President Roosevelt's series of recommendations, particularly that relating to an investigation of women in industry. Every thoughtful worker, every public spirited citizen may rejoice over the net gain of the year.

The year just past has placed emphasis on two opposing theories: first, that the

interests of labor and capital are identical and that only through the acceptance of this idea will the antagonistic interests be harmonized. In keen contrast is the view that with society as at present constituted the interests can not be mutual and furthermore that the fullest and most efficient organization of the opposing forces of employers and employees will be the best preparation for a manly, above board contest in which hard blows fairly delivered and bravely met shall lead to mutual respect, business-like bargaining, and ultimate understanding as to a common working basis. Those who accept this view find elements of hope even in the seeming disasters of the year.

Whatever the theory its realization rests largely upon the possession of facts and a sane interpretation of the facts. It is significant that the laymen most intimately familiar with existing conditions are united in their insistent pleas for unprejudiced, non-partisan investigation and study.

The individual, the club, the community, the government may participate in the study of conditions. One essayist, in preparation for the recent meeting of the National Council of Jewish Women, collaborated with the City Homes Association in a housing investigation which not only gave live, fresh material for the convention paper, but also produced a definite contribution towards the general housing investigation of Chicago. A

The topics covered in this department of THE CHAUTAUQUAN include the following: "Civics," September; "Education," October; "Household Economics and Pure Food," November; "Civil Service," December; "Legislation," January; "Industrial and Child Labor," February; "Forestry and Tree Planting," March; "Art," April; "Library Extension," May. These topics correspond to the plan for committee organization recommended by the president of the General Federation of Women's Clubs.

graduate student of the University of Chicago will be given credit for another housing investigation which will likewise add to the City Homes Association study and in addition will provide one of the settlements with a systematic survey of its immediate neighborhood.

Not everyone may undertake such important studies, but all may follow the suggestion of Miss Mary E. McDowell: "Know some self-conscious working women and men." That is, those who recognize that existing conditions are not permanently inevitable and have some consciousness of a larger life for those who work. "Know some real conditions. Get some real connections with labor union men and women. Join the Consumer's League or the Woman's Trade Union League, or help at a settlement. Get a real experience with real workers on a basis of equality."

A note to a local labor union official will almost surely secure an invitation to some gathering of working people.

Frankness of manner, the outgrowth of a genuine sincerity, will ensure confidence and open the way for further lines of contact. To go as a fraternal delegate officially appointed by club, church, committee or school will secure a cordial reception if simplicity of purpose is evident. The Presbyterian leaflets on fraternal delegates are suggestive to individual students as well as official representatives.

Another line of approach is to write the national organizations stating your desire to learn actual conditions and to meet those who are living out the problems as well as those seeking to help in solving the problems.

Such letters will doubtless bring introductions to men and women in your own and nearby cities.

Emphasis may here be given to the statement that in every community where one person works for another there will be found a "problem."

Then there is the other side of the shield. Questions of time and of hours place many limitations, but within practical bounds great gain will come to the working man and to the "cause" of the worker if he can but enter into the activities of the community as a citizen—but not as a worker except as such particular representation should be definitely desirable. He may register, vote or hold office. He may join with the parent's association. He may become active in the neighborhood improvement association. Both the church and the "cause of labor" may benefit by his church loyalty. In doing all this he becomes the better citizen and the better man and we may surely believe that church and neighborhood associates will discover new interests in the man himself.

Women in Industry

A text for this topic is provided by President Roosevelt's declaration:

"The Department of Commerce and Labor should also make a thorough investigation of the conditions of women in industry. Over five million American women are now engaged in gainful occupations; yet there is an almost complete dearth of data upon which to base any trustworthy conclusions as regards a subject as important as it is vast and complicated. There is need of full knowledge on which to base action looking toward State and municipal legislation for the protection of working women. The introduction of women into industry is working change and disturbance in the domestic and social life of the Nation. The decrease in marriage, and especially in the birth rate, has been coincident with it. We must face accomplished facts, and the adjustment to factory conditions must be made; but surely it can be made with less friction and less harmful effects on family life than is now the case. This whole matter in reality forms one of the greatest sociological phenomena of our time; it is a social question of the first importance, of far greater importance than any merely political or economic question can be; and to solve it we need ample data, gathered in a sane and scientific spirit in the course of an exhaustive investigation."

Child Labor

President Roosevelt says:

"I renew the recommendation I made in my last annual Message for an investigation by the Department of Commerce and Labor of general labor conditions, especial attention to be paid

to the conditions of child labor and child-labor legislation in the several States. Such an investigation should take into account the various problems with which the question of child labor is connected. It is true that these problems can be actually met in most cases by the States themselves, but it would be well for the Nation to endeavor to secure the public comprehensive information as to the conditions of the labor of children in the different states, so as to spur up those that are behindhand, and to secure approximately uniform legislation of a high character among the several States. In such a Republic as ours the one thing that we cannot afford to neglect is the problem of turning out decent citizens. The future of the Nation depends upon the citizenship of the generations to come; the children of today are those who tomorrow will shape the destiny of our land, and we can not afford to neglect them. The legislature of Colorado has recommended that the National Government provide some general measure for the protection from abuse of children and dumb animals throughout the United States. I lay the matter before you for what I trust will be your favorable consideration."

"It has been pointed out with great force by Dr. Emil G. Hirsch that the word child-labor consists of parts which should not be joined together; that work of the character suitably designated as labor is foreign to the whole nature of the child and is to be regarded as in itself an evil. Even greater then is the contradiction within the term "An Ideal Child-Labor Law," unless indeed it were used to describe a sweeping prohibition of all labor for all children."—Mrs. Florence Kelley, in the *Annals of the American Academy*.

More important than the enactment of an "ideal" law

"Is the maintenance in the community of a persistent, lively interest in the enforcement of the child-labor statutes. Without such interest, judges do not enforce penalties against offending parents and employers; inspectors become discouraged and demoralized; or faithful officers are removed because they have no organized backing while some group of powerful industries clamors that the law is injuring its interest. Well-meaning employers grow careless, infractions become the rule, and workmen form the habit of thinking that laws inimical to their interest are enforced, while those framed in their interest are broken with impunity.

"Upon parents there presses incessant poverty, urging them to seek opportunities for wage-earning even for the youngest children; and upon the employers presses incessant competition, urging them to reduce the pay-roll by all means fair or foul. No law enforces itself; and no officials can enforce a law which depends upon them alone. It is only when they are consciously the agents of the will of the people that they can make the law really protect the children effectively."

The suggested investigation may well include the following items concerning the child-labor laws:

How old must a boy be before he can enter the messenger service?

How late in the evening may a messenger boy under the age of sixteen years carry a message without breaking the law?

May children work before they can read and write English?

Are all school children sure of their vacation as a time for recreation and play?

Or do some of them go to work when our children are resting after the effort of the school year?

Are seats provided for the cash children in the stores? Do the children use them?

Are newsboys required to attend school to the age of fourteen years?

Do newsboys under the age of fourteen years wear badges when selling papers?

When children have the misfortune to lose their father, does the community assure them an opportunity for education?

Are the orphan children expressly permitted to go to work earlier than other children, thus adding the loss of school life to the loss of the father?

Get ready for next Christmas by reading Mrs Kelley's "Burdens of Christmas to Working Children." Appoint a committee now to enlist aid of workers in preparation for the next season.

The Housing Problem

Factors even more vital than comfort and health are concerned in the right solution of the housing problem. Practically every community must meet the problem. Cleveland discovered recently the existence of acute conditions. Other cities and towns remain unconscious of situations differing only in degree. Carefully conducted housing investigations will provide an array of data bearing upon many related problems of the community.

E. W. Dinwiddie, secretary Tenement House Committee, New York, has supplied the following:

"As to the methods of work for better housing on the part of clubs and individuals, I would suggest becoming familiar with housing laws, and all means for housing reform, reporting to the proper city officials cases of violation of law, investigating bad conditions not covered by existing laws and not remedied by private efforts for the elimination of bad

housing conditions, supporting movements for better legislation, encouraging private action for tenement house reform by the purchase and management of tenement properties.

"In Chicago a fight is in progress for better sanitation. Especial emphasis is laid on more healthful drain pipes. A new investigation of housing conditions by private organizations is in progress, none having been made since the passage of the recent tenement house ordinances in the city, which it was hoped would bring great improvements.

"In Philadelphia the Octavia Hill Association is planning the introduction of a new tenement house law, and is also working for better city sanitary ordinances.

"The New York Tenement House Committee has been able to strengthen the administration of the Tenement House Department, and was successful in opposing three dangerous bills in the last legislature.

"The new Tenement House Commission in New Jersey has become fairly established and has withstood strong opposition on the part of speculators, builders and owners.

"A tenement house law regulating the construction of new buildings has been passed in Connecticut, which will prevent the erection of the worst types of houses in the future.

"In Washington the Associated Charities have made an investigation of the slum conditions in the alleys of the city. Thus far attempts to secure the legislation desired have been unsuccessful, but a new effort will be made at the next session of Congress."

The National Council of Jewish Women is devoting considerable attention to housing matters.

Improvement of Factory Surroundings

"Welfare work involves special consideration for physical comfort wherever labor is performed; opportunities for recreation; educational advantages; and the providing of sanitary homes; its application to be measured by the exigencies of the case. The first essentials to the welfare of the employee are steady work, an equitable wage, and reasonable hours of labor."—*Report of Conference on Welfare Work.*

That "it pays" to provide better working conditions is the basis upon which many employers are doing the so-called "welfare work." Another considerable group largely limit themselves to providing for all, sufficient light, air, sanitation,

comfort, and convenience. They may in addition provide the simple means for various coöperative enterprises, for the organization of clubs conducted by the employees. To such men the claims of simple justice are sufficient to warrant, for example, the provision of lunch rooms for the working people. The Sears, Roebuck Company is preparing a really attractive dining room which will have space for every woman or man who stays on the premises at noon. This firm grants that every man is entitled to a decent place in which to eat. Since the firm takes the worker away from his home, and the neighborhood makes no adequate provision then the employer is in duty bound to make such arrangements. Something akin to this principle will apply in other directions. The discussion in conference on Welfare Work as conducted by the industrial department of the Young Men's Christian Association suggests some fundamental principles.

A "square deal" in wages and hours, proper care for the decencies of life, then the development of coöperative features which shall largely if not wholly be in the hands of employees—these are the foundation of betterment or welfare work.

Many admirable examples of welfare work are to be found in the most unlikely locations.

The Consumers' League

"Persons who disapprove of the 'sweating system' express their disapproval by buying goods made under clean and wholesome conditions, as shown by the presence of the Consumers' League Label.

Goods bearing the label of the Consumers' League are made in factories in which—

The state factory law is obeyed;

All goods are made on the premises;

Overtime is not worked;

Children under sixteen years of age are not employed.

This guaranty is based upon the following procedure: Before the use of the label is awarded to the manufacturer, his factory is visited by an agent of the League, who also asks both the Board of Health and the State Factory Inspector for a report on the establishment. When this is satisfactory, the manufacturer signs a penalty contract embodying the

four points guaranteed. After the use of the label is awarded, the factory is visited from time to time by the agent of the league, and the local committee of the league reports upon it to the National Secretary.

The League asks every consumer to buy only such stitched undergarments as bear the label; that you become a member of the League, your state league or the national; and that you will observe the following:

Don't shop after five o'clock or on Saturday afternoons.

Don't leave your Christmas shopping until the week before Christmas.

Don't receive packages delivered after six o'clock.

Don't give your address carelessly to salespeople.

Don't neglect to ask for underwear bearing the Consumers' League Label.

The Church and Workingmen

"Appreciating the increasing importance of the industrial problem, and realizing that the labor question is fundamentally a moral and a religious question, and that it will never be settled upon any other basis, we recommend that the Presbyterian Home Mission Committees appoint sub-committees for the purpose of making a systematic study of the entire problem in their respective localities."

This resolution was adopted by the Presbyterian General Assembly and made possible the inauguration of a group of "experiment stations" in connection with representative churches where progressive pioneer work is being done. To the one who believes that the most intimate and fundamental relations must link the church with the solution of labor questions the program already outlined by this department of the Presbyterian Church points the way to an extension of the idea through all the denominations. For years the C. A. I. L., or "Church Association for the Advancement of the Interests of Labor," a volunteer organization of Episcopalians, has been doing a good work and more recently the Congregationalists have had a "labor committee." The Presbyterians may claim the happy privilege of first establishing an official department with a headquarters, an employed officer, and official use of the machinery of the church. Baptists and

Methodists are interested and doubtless other denominations will take up this important activity.

Civic Progress Programs

INDUSTRIAL CONDITIONS AND CHILD LABOR

I

Paper: Significance of the Consumers' League and Its Platform.

Report: By a Committee on the Employment of Child Labor in This City and State.

Book Review: Democracy and Social Ethics, Jane Addams; The Social Unrest, John Graham Brooks.

Paper: Women in Industry.

Application: What Is to Be done? By the Club? By the Club Members?

II

Paper: Proper Housing for the Families of Workingmen.

Report: By a Committee on Securing a Better Understanding Between Employers and Employees.

Paper: The Improvement of Factory Surroundings.

Brief Paper or Symposium: Organizations, Periodicals, and Other Sources of Information.

III

Roll-call: What direct, personal observation have you made regarding some industrial condition?

Definitions: Select words from the Partial Bibliography, many of which are little understood by the average citizen. Assign one word to every member at a meeting in advance.

Correlation: Point out concisely some relations of industrial problems to education, legislation, and other Civic Progress topics.

Visits: Individuals and committees may plan visits to stores to inspect articles approved by the Consumers' League; to sweat shop districts under escort of a factory or sanitary inspector; to public offices dealing with industrial conditions; to shops and factories, etc. All visits should be planned most carefully in advance so that no offense may be given, and that the particular information sought for shall be understood in advance. The visits should be for students, not the merely curious.

Question Box: For queries submitted at a previous meeting. Some of these may be posted so that all members may look over them.

Partial Bibliography

INDUSTRIAL CONDITIONS AND CHILD LABOR GENERAL REFERENCES

This reading list is chiefly notable for its limitations. Only a few topics and but a limited number of references are mentioned. The aim has been to give a few references and then to point the way to further resources available to those who are genuinely interested.

See American Federation of Labor, Arbitration, Child Labor, Church and the Workingmen, Church Association for the Advancement of the Interest of Labor, Eight-hour Movement, Factory System, Labor Checks, Labor Church, Labor Colonies, Labor Day, Labor Exchange, Labor Legislation, Industrial Education, Knights of Labor, Labor, Labor Bureaus, Leclaire, New Trade Unionism, Short-hour Movement, Strikes, Sweating, Trade-Unions, Tenements, Tailoring Trades, Unemployment, Wages, Wages of Superintendence, Walking Delegate, Webb, Woman's Wages, Woman's Work and Wages, Women's Clubs, Working Men's Club, Working Women's Club, etc., in *Encyclopedia of Social Reform*.

See above and Industrial History, Labor and the Laboring Classes, Labor Laws, etc., in *Readers' Guide, Cumulative Book Index*, etc.

See many of above in Year Book of Legislation (annual).

See publications of organizations and institutions interested in the general topic or sub-topics. Much of the best material is to be obtained in this form.

Social Progress, Josiah Strong (annual).

Reformers' Year Book (English—annual).

Abstract of the 12th Census.

Statistical Atlas of the United States 12th Census.

Case of the Factory Acts, Mrs. Sidney Webb.

Shorter Working Day, H. de B. Gibbins.

Labor Problems, T. S. Adams and H. L. Sumner.

Hull House Maps and Papers.

Social Spirit in America, C. R. Henderson.

Eight Hour Day, S. Webb and H. Cox.

Eight Hour Question, J. M. Robertson.

The Labor Question in the Anthracite Coal Industry, Frank J. Warne (*Outlook*, Dec. 16, '05; 81:922-926).

EMPLOYER AND EMPLOYEE

Next Steps, and A Final Question, in Social Unrest, J. G. Brooks.

Year Book of Legislation.

Factory People and Their Employers, E. L. Shuey.

Labor and Capital, M. A. Hanna.

Chicago Teamsters' Strike: A Study in Industrial Democracy, *Journal of Political Economy*.

Bulletin of the Bureau of Labor, No. 34.

Walking Delegate, L. Scott.

CHURCH AND THE WORKINGMEN

Final Test of Christianity, C. D. Williams, *McClure's* Dec., 1905. 26:223-228.

Democracy and Social Ethics, Jane Addams.

Working With People, C. S. Smith.

The following are suggested by Charles Stelzle, Presbyterian Department of Church and Labor:

Social Unrest, by John Graham Brooks; Some Ethical Phases of the Labor Question, by Carroll D. Wright; Jesus Christ and the Social Question, by Francis L. Peabody; Christianity and Social Problems, by Lyman Abbott; Organized Labor, by John Mitchell; The Workingman and Social Problems, by Charles Stelzle; Organized Labor and Capital, being a series of four lectures by Washington Gladden, Takott Williams, Dean Hodges, and Francis S. Peabody.

The Church and the Working Classes, in *Religion and History in Modern Life*, A. M. Fairburn.

See Christianity and Social Reform, in *Social Progress*.

IMPROVEMENT OF FACTORY SURROUNDINGS

Typical Employers' Welfare Institutions in New York, G. A. Stevens and L. W. Hatch. Conference on Welfare Work, National Civic Federation.

Factory People and Their Employers, E. L. Shuey.

Industrial Betterment in Cleveland, Industrial Committee of Chamber of Commerce.

Why Not More Beautiful Factories? L. E. Van Norman, *Home and Flowers*, Nov., '02.

Publications, National Cash Register Company.

WOMEN IN INDUSTRY

Women in the Printing Trades, J. R. Macdonald.

Long Day, D. Richardson.

Out of Work, F. A. Kellor.

Women Workers of Chicago, L. M. Holmes, *American Federationist*, Aug., '05, 12:507-10.

Study of Labor Organization Among Women, B. M. Herron, July 1, 1905, *University Studies*, July 1, '05, 2:445-512; *Charities*, Dec. 16:1905, 15:384-5.

Recent Progress in the Study of Domestic Science, L. M. Salmon, *Atlantic*, November, 1905, 96: 628-35.

LEGISLATION

Labor Legislation in New York, A. F. Weber.

Year Book of Legislation State Library, Albany.

CHILD LABO.

Publications, National Consumers' League.

Publications, National Child Labor Committee.

Child Labor in Shops and Homes, L. W. Betts, April 18, '03.

Burdens of Christmas to Working Children, National Consumer's League. Many parents, teachers and others can coöperate in the campaign next year.

HOUSING

Supplied by E. W. Dinwiddie:

Tenement House Problem, de Forest and Veiller.

Tenement Conditions in Chicago, Report by Investigating Committee of the City Homes Association. Text by Robert Hunter.

Inquiry into the Causes of the Recent Epidemic of Typhoid Fever in Chicago, made by Residents of Hull House, City Homes Association.

The Slums of Great Cities, Seventh Special Report of Commissioner of Labor, E. R. L. Gould.

Housing of the Working People, Eighth Special Report of the Commissioner of Labor, E. R. L. Gould.

The Housing of the Working People in Yonkers, E. L. Bogart, 1898.

Housing Conditions in Jersey City, Mary B. Sayles, Supplement to *Annals of American Academy of Political and Social Science*, Jan. 1903.

Housing Conditions in Cleveland, Report of Progress Submitted by Housing Problem Committee of Cleveland Chamber of Commerce.

Housing Conditions in Philadelphia, Investigation made by E. W. Dinwiddie under Direction of Committee of The Octavia Hill Association.

Homes of the London Poor, Octavia Hill.

The Housing of the Working Classes, Edward Bowmaker, London.

Some Slums in Boston, H. K. Estabrook.

The Housing Question in London, Housing of the Working Classes Committee of the London County Council.

How the Other Half Lives, J. A. Riis.

Housing the Poor in American Cities, T. Reynolds, American Economic Association.

Poor in Great Cities.

Residential Flats, Sydney Perks.

Modern Housing, James Cornes.

Report on Housing and Industrial Conditions in Dundee, John Lang & Co.

The magazine articles on housing are too numerous to mention. A few important ones are:

Housing the Poor in American Cities, T. Lawrence Veiller, *Annals of The American Academy of Political and Social Science*, March, 1905, 25:248-72.

Recent Progress in Tenement House Reform, Robert W. de Forest, *Annals of The American Academy of Political and Social Science*, March, 1904, 23:297-310.

PERIODICALS

American Federationist, Washington, D. C. (Organ of American Federation of Labor.)

Annals of the American Academy of Political and Social Science, Philadelphia.

Charities and the Commons, New York (sane, fascinating, broad in scope, presenting conditions and progress).

Club Worker, Oswego (organ of National League of Women Workers).

Woman's Labor League Journal, Jamestown, N. Y. (women's label organ).

Labor Record and Review, 4 Clement's Inn, London, W. C., England.

New York Labor Bulletin, State Department of Labor, Albany.

Bulletin of Bureau of Labor, Washington, D. C.

Union Labor Advocate, Chicago (Woman's Department edited by Miss Anna E. Nicholes).

Social Service, New York (Housing, Welfare Work, etc.).

National Civic Federation Monthly Review, New York.

Interior, Chicago (fortnightly article on the church and workingmen, etc.).

Bulletin, Men's Welfare League, National Cash Register Company, Dayton, Ohio (example of publication in interest of employes).

American Industries, New York (organ of National Manufacturer's Association).

Hammer and Pen, New York (organ of C. A. I. L.).

Articles upon many current phases of industrial problems:

Literary Digest.

Outlook.

Public Opinion.

Review of Reviews.

World Today.

CUMULATIVE REFERENCE LIBRARY

The Cumulative Reference Library is a col-

lection of clippings made from the magazines indexed by *The Readers' Guide to Periodical Literature* in addition to other material, every article being stitched in a cover and indexed according to the *Readers' Guide* classification. By this arrangement the cream of the day is readily accessible in any local library resources. For the first article in each order the charge will be ten cents and for each additional article five cents. Articles may be retained a full two weeks not including time in transit. Address, Readers' Guide to Periodicals, Minneapolis, Minn.

ORGANIZATIONS

American Federation of Labor, Samuel Gompers, president; Frank Morrison, secretary, Washington, D. C.

American Institute of Social Service, Dr. Josiah Strong, 287 Fourth Avenue, New York.

Bureau of Industrial Information, Miss Esther Tabor, 129 Dearborn Street, Chicago.

Bureau of Labor, Washington, D. C.

Church Association for the Advancement of the Interests of Labor, Miss Harriette A. Keyser, 281 Fourth Ave., New York.

Christian Social Union Section of C. A. I. L., Rev. A. J. Arkin, 3113 Richmond Street, Philadelphia.

Citizens' Industrial Association, J. A. Emery, 268 Broadway, New York.

City Homes Association, Chas. B. Ball, 1001 Monadnock Block, Chicago.

Department of Church and Labor, Board of Home Missions of the Presbyterian Church, Rev. Charles Stelzle, 153 La Salle Street, Chicago.

General Federation of Women's Clubs, Industrial Committee, Mrs. Rheta C. Dorr, Box 794, New York; Advisory Committee, Miss Jane Addams, Hull House, Chicago; Child Labor Committee, Mrs. A. O. Granger, Cartersville, Ga.

Inter-Municipal Committee on Household Research, Miss Frances A. Kellor, New York.

Library of *Charities and the Commons*, 105 East Twenty-Second Street, New York.

National Association of Manufacturers, D. M. Parry, Indianapolis, Ind.

National Child Labor Committee, S. M. Lindsay, 105 East Twenty-Second Street, New York.

National Civic Federation, Ralph M. Easley, New York.

National Consumers' League, Mrs. Florence Kelley, 105 East Twenty-Second Street, New York.

National League of Women Workers, Miss Jean Hamilton, Oswego, New York.

Standing Commission on the Relations of Capital and Labor, General Convention of the Protestant Episcopal Church, Bishop Henry C. Potter, New York.

State Department of Labor, Albany, N. Y.

Tenement House Committee, E. W. Dinwiddie, 105 East Twenty-Second Street, New York.

Lawrence Veiller, Secretary City Club, 55 West Forty-Fourth Street, New York (formerly of Tenement House Commission, etc.).

Woman's Trade Union League, Mrs. Charles Henrotin, 251 Goethe Street, Chicago. (All interested men and women are urged to join).

Woman's International Union Label League.

Miss Annie Fitzgerald, 286 South Holman Avenue, Chicago.

Lists of national and international labor unions in World Almanac, Eagle Almanac, and Social Progress, annual issues.

Letters to unions, to particular state labor departments, etc., may be addressed in care of Bureau of Civic Cooperation, 5711 Kimbark Avenue, Chicago.

What Is to Be Done?

Read, study, observe at first hand, discuss at every reasonable opportunity.

Become acquainted with some workers and some unions or other organizations.

Read *The Social Unrest*, the opening chapter of *Democracy and Social Ethics*, *The Long Day*, works by Sidney and Beatrice Webb, Walter Besant's novels.

Ask your local book dealer for circulars describing the above works so that friends, and libraries, and clubs may have attention directed to these publications.

Buy at least one volume. You will help the author, the publisher and the book seller to place other works on the market.

Secure publications from the leading national organizations. Read and then pass on to editors, librarians or club leaders.

Arrange for local editors to use the press service conducted by the Church and Labor Department of the Presbyterian Church.

Look up the industrial committee of the state federation of women's clubs. Try to get other organizations to follow the same program.

A parlor conference is the chief hope of interesting men in social problems. There may be a mutual revelation if several workingmen or women can be present to take part in an informal discussion.

Help other people to realize the "other side," the workers' side of industrial questions.

Send fraternal delegates to local unions or trades assembly. Enquire in advance if such delegates will be admitted.

Join the Woman's Trade Union

League. Membership is open to both men and women: first, union members in good standing; second, to those who sympathize with the ideals of the unions whatever opinions they may hold concerning unions.

Mrs. Harriet M. Van Der Vaart urges the organization of parents' associations that the school and the parents may co-operate toward eliminating the problems of the child.

A Press Symposium

Legislative and other forms of civic betterment are being furthered by special publications notable for optimism, breadth of vision, and adaptability to present day conditions. These periodicals represent distinctively administrative "reform" movements as well as special interests and the women's clubs which advocate various civic and social ideas.

Sidney A. Sherman, editor of *The State*, Providence, R. I., is advocating municipal ownership, home rule for cities, manhood (against the limited suffrage now existent in Rhode Island), direct legislation, proportional representation. This interesting program is being urged by direct "appeal to the voters, for legislators are bound by the machine."

The Canadian Municipal Journal, H. Bragg, editor, Montreal, is not a "reform" journal, but it is "watching legislation so as to secure municipal control of public utilities which are not municipally owned; and especially, to restore the ownership of streets and roads to the municipalities." This object is being sought "by agitation in the official organ (of the several Canadian municipal organizations) and public press, and by appearing in force before the various parliamentary bodies."

Civic News, Delos F. Wilcox, editor, Grand Rapids, Mich., urges "the initiative, the referendum, the recall (the three constitute direct legislation), municipal home rule, and state supervision of local

accounts. These must be secured through state constitutional amendments and supplementary legislative action." Mr. Wilcox suggests getting "positive pledges from legislative candidates before the primaries to support these measures."

The Citizen's Bulletin, Elliott H. Pendleton, editor, Cincinnati, advocates direct primary law, initiative, referendum, recall, local option in taxation, pure Australian ballot, regulation of billboard nuisance, federal plan of government for municipalities, home rule for cities, and "many other good measures." Recent events justify Mr. Elliott's claim that they "are building up a strong independent city party in Cincinnati. A strong independent party will be able, in my judgment, to keep the national parties straight and accomplish a world of good."

The Bulletin of the Colorado Voter's League, Wm. M. Raine, editor, stands for the four-fold object of the League: honest and efficient men in public office; a law to protect bank depositors with adequate and impartial supervision; an efficient primary law assuring the rights of every voter; wise legislation for Colorado's welfare, through party organizations when possible—independent of them when necessary. In contrast with the Cincinnati movement the Colorado League "is not a political party. It works within the old parties when possible." In this campaign the Colorado workers "are stirring up the young men to come out and fight against corrupt political conditions." A recent banquet to two hundred *young men*, and great mass meetings have been features of this promising effort. "Our methods are to insist upon attendance at primaries and to watch the polls. We publish records of all candidates for office with recommendation to voters when necessary to scratch. We want to make it unwise for the old parties to nominate corrupt or weak men. In short our methods are like those of the Legislative Voter's League of Chicago. Legislators are asked to pledge themselves

definitely before an election to certain things. After an election it is usually too late to begin work on alderman or legislator. He is under specific pledges to the power that made him. We feel that the time to begin is earlier and we show them that the people, too, are a power to be reckoned with."

Club Notes, Louise Graham, editor, organ of the Ohio Federation of Women's Clubs, Cleveland, is giving attention to legislation which relates to a scientific investigation of industrial conditions affecting women and children, pure food, merit system in the civil service, larger appropriation for the State Girl's Industrial Home, improved school code, amendments to juvenile court law, and the preservation of Niagara. Miss Graham urges keeping at this program "quietly but persistently."

SOLIDARITY

This is the age of Man.

Faction and sect and clan

From out the human plan

Vanish forever.

Now the organic whole

Thrills with the racial soul.

This is the final goal

Of our endeavor.

—J. A. Edgerton, in *American Federationist*.

Helps and Hints

A very real aid to the cause of civic betterment is any successful effort towards the "federation" of women's clubs. The state and general federations are accomplishing more in civic lines than any other organizations.

ONE WAY TO GET SANE LEGISLATION

John R Commons, *Review of Reviews* (Dec. '05, 32:722-3), tells of a most significant, resultful, practicable idea which may well be duplicated in every state.

"Safe Foods and How to Get Them," Mary Hinman Abel, in current issues of *The Delineator*, is of rare value and interest. See "Glucose and Its Uses" (January, 1906), and "Oleomargarine" (February, 1906).

The recently organized Colorado Good Roads Association announces its purpose not only to "aid the ranchman and the miner, but also to make it possible for the tourist, the driver, and the automobilist to reach points of scenic grandeur over roads safe and modern."

In simple fairness all letters of inquiry addressed to organizations and institutions should be accompanied by return postage. The better way would be to enclose five two-cent stamps. It costs more than ten cents in time, postage and stationery to answer the letter.

An instructive summary of educational classes for employed women is given in *The*

Club Worker, organ of the National League of Women Workers. The topics range from "art" to "whist," with dancing, basketry, emergency, gymnastics, cooking, current events, millinery, Shakespeare, literature, dress making.

The forty-fifth annual meeting of the National Educational Association will be held in San Francisco, Cal., July 9-13, 1906.

The teachers of California and the citizens of San Francisco are deeply interested in this convention. They unite in expressing the most confident assurances of characteristic California hospitality in the reception and entertainment of the members, and of the most liberal coöperation in all matters essential to making the convention successful. The inspirational as well as practical nature of these gatherings give them great influence among school people.

The first stage in the "pure food" campaign was indicated by the following declaration in President Roosevelt's annual message to Congress:

"I recommend that a law be enacted to regulate interstate commerce in misbranded and adulterated foods, drinks, and drugs. Such law would protect legitimate manufacture and commerce, and would tend to secure the health and welfare of the consuming public. Traffic in foodstuffs which have been debased or adulterated so as to injure health or to deceive purchasers should be forbidden."

The formal condensed statements of the Official Handbook of the Public Schools Athletic League afford the uninitiated little realization of the admirable and exceedingly important work already done by Dr. L. H. Gulick and his associates. People interested in the right use of athletic pastimes by school boys are urged to study this ten-cent volume with the utmost care. The New York plan is adaptable in part throughout the country, though Dr. Gulick should be consulted before any similar local movement is inaugurated anywhere.

An Anti-Expectoration Campaign

A request from Pittsburg for suggestions has prompted the following outline:

Accept the hopelessness of discovering a specific. A vivid imagination cannot be counted on to supplement the doubtful qualities of a social or political "Munyon 77." Careful diagnosis, comprehensive preparation, professional consultation, thorough "local treatment" and a general toning up of the civic body obtained at the cost of skilful and persistent attention are usually necessary to the dissipation of a civic or social ill.

Careful scrutiny of ordinances and of

police and board of health powers, both local and state, may reveal the existence of sufficient warrant for immediate action.

Make a careful study of the scientific and popular evidence against indiscriminate expectoration; expedients for lessening the evil; and administrative restrictions in force in other communities.

Publish in neat, inexpensive form the "kernel" of the statements of authorities, local physicians, representatives of the bodies engaged in the campaign, and editorial statements; copy of any existing ordinances; the purpose of the campaign; and the coöperation desired from all citizens.

Ask all manner of organizations each to send a delegate or alternate to a conference and constitute such delegates a campaign committee. In accordance with conditions agree on the form of an ordinance to be proposed, or a certain date upon which all citizens shall be called upon to comply with an unwritten law, or a day when police, health, and other officials shall unite in securing entire enforcement of existing regulations.

Request every organization and institution in the community to read in some meeting or to post in some conspicuous place a letter reciting the salient features of the evidence and of the proposed campaign.

Send representatives to personally explain the proposition before any organization willing to give a hearing.

Conduct a carefully planned press campaign.

Hold a series of parlor conferences for reaching the men and others who cannot be inveigled to the usual meeting or formal address.

Arrange for cards bearing the ordinance or other matter to be presented to the man in a street car or public place who fails to use the receptacles prepared for expectorating individuals.

Be good natured; be hopeful; be persistent; be alert for special opportunities;

be quick to publicly recognize any gain or aid; be not unmindful of the help given to other movements by the success of such a campaign as is outlined above.

Do not discredit the motives of opponents; do not "call names;" do not expect

to win in a day—or several days; do not stop short of success; do not overlook the possible tactical value of a lull in activity preceding some new line of attack.

May not this outline be adaptable to campaigns on behalf of other interests?

News Summary

DOMESTIC

December 2.—Joseph G. Cannon is reelected Speaker of the House of Representatives in opening session. John Sharp Williams is the minority leader.

4.—Jews of New York parade in memory of those of their people massacred in Russia.

5.—President's message is read in Congress.

7.—Panama Canal Appropriation Bill of \$11,000,000 passes House.

11.—The engagement of Miss Alice Roosevelt to Congressman Longworth of Ohio is announced. Argument upon ballot box case of recent New York municipal election is begun before Court of Appeals. Congressman Landis of Indiana introduces bill providing for Federal supervision and inspection of life insurance.

12.—Ex-Congressman John L. Fitzgerald, Democrat, is elected Mayor of Boston.

13.—New York Court of Appeals decides that there is to be no recount of ballots cast in recent mayoralty contest. George W. Perkins resigns his position as vice-president of the New York Life Insurance Company. Charles A. Peabody is elected president of the Mutual Life Insurance Co.

15.—Federal grand jury at Kansas City returns indictments against packing firms, charging them with violations of the interstate commerce law.

16.—Panama deficiency appropriation bill is passed in the Senate.

18.—Governor La Follette of Wisconsin resigns to enter the United States Senate.

22.—Announcement is made in Washington that Lloyd C. Griscom will be nominated as ambassador to Brazil, D. E. Thompson as ambassador to Mexico and H. H. D. Pierce as minister to Norway.

27.—Mayor McClellan of New York receives his certificate of election and takes oath of office.

FOREIGN

December 1.—President Palma of Cuba is reelected and all candidates of the Moderate party are successful.

2.—Fresh Russian disorders are reported.

3.—Bavarian Chamber passes bill granting suffrage to women. Four members of Italian ministry resign.

4.—Premier Balfour and his cabinet resign; Sir Henry Campbell-Bannerman is asked to form a new ministry.

6.—Lieutenant-General Sakharoff of Russia is assassinated by a woman. French Senate adopts bill for separation of Church and State.

8.—Russian troops at Harbin mutiny and slay their officers.

10.—Sir Henry Campbell-Bannerman announces his cabinet; it is a strong one including Herbert J. Gladstone, John Morley, James Bryce, and John Burns, the noted labor member of Parliament.

11.—The British ministry take seals of office in formal installation at Buckingham Palace. The Pope creates four new cardinals.

13.—Peasants of Russian province of Livonia declare a revolution and establish an independent state. Bank in St. Petersburg fails and general financial situation is bad.

15.—Russian revolutionists in Kharkoff establish a republic.

16.—Thieves steal a famous work of Luca Della Robbia from a church in Pescara.

17.—Italian cabinet resigns owing to defeat on question of trade relations with Spain. Greek ministry resigns.

18.—Twenty coolies are killed in anti-foreign riots at Shanghai, which are suppressed by British marines. The city of Riga joins Russian revolt; it is said to be burning as the result of bombardment.

19.—Organizations of Russian workmen approve plans for general strike.

20.—Hungarian cabinet resigns.

21.—General strike paralyzes Russian industry. Tzar refuses to grant universal suffrage.

22.—All Russia is in revolt; government will resort to arms to check the revolution.

23.—Battle between revolutionists and troops rages in the streets of Moscow.

25.—Many thousand persons are killed and injured in Moscow fights. Portuguese cabinet resigns.

26.—Revolution breaks out in Santo Domingo; President Morales flees the capital.

27.—Desperate battle in Moscow continues.

30.—Tzar orders troops to suppress insurrection in the Baltic provinces.

31.—Revolutionists in Moscow give up the fight.

OBITUARY

December 3.—John Bartlett, compiler of "Familiar Quotations."

8.—Senator Mitchell of Oregon.

9.—Sir Richard Claverhouse Jebb, M. P., Professor of Greek at Cambridge.

11.—Edward Atkinson, noted social and political economist. Paul Maurice, author and dramatist, literary executor of Victor Hugo.

14.—William Sharp, author, who wrote also under the pen name of Fiona Mac Leod.

21.—Henry Harland, well known author.

25.—Judge Murray F. Tuley of Chicago.

29.—Charles T. Yerkes, notorious city railway financier.

30.—Frank Steunenberg, former governor of Idaho.

Chautauqua Assemblies

The Chautauqua Assembly season of 1905 recorded more successes than any previous season. At the same time the season was disastrous for numerous Assembly experiments. By no means every attempt at summer entertainment has any moral right to use the name Chautauqua to cover sins of omission and commission against the public. The Lincoln, Ill., *Courier* comments on the situation as follows:

"Chautauquas will be scarcer next year than they were last. This is due to the fact that many have been losing money and they have decided to quit. Bloomington is one of the number which decided to quit business and it is estimated that fully half if not more than half of the Chautauquas in the state of Illinois, closed their doors in 1905 to never open again. The institutions sprang up like mushrooms in the past year or two. They had no backing and in many cases were merely places where half-rate talent was enabled to earn more money than it was worth, at the expense of the suffering people who sat and listened to the program. It is claimed that not more than half a dozen of the assemblies paid expenses last year and this brings them to their natural end. It is not an unmixed evil for many of the assemblies had little or nothing to recommend them to the public, and their death will give those paying expenses, a better chance to thrive and build up to better purposes."



PERMANENT FEATURES OF THE ASSEMBLY

Mr. Paul M. Pearson, in his issue of *Talent* for December makes this effective plea for permanent assembly building:

"The great need of the many new Chautauquas is a permanent constituency. At first people attend because of the novelty, but this must soon give way to some higher motive, if interest is to be maintained. Novel entertainments and celebrities draw the crowds, but no Assembly can endure if the aim of the management is to exploit only such features on the program. Though the round table and what is called the literary hour do not pay immediate returns, that is, not enough money is taken in at the gate to pay the expenses of the people who do this work, yet, after all, it is for these things the Chautauqua is organized, and without them no Assembly can long survive. These serious things attract the best people in the community, and without their support an Assembly is doomed to early collapse. The farsighted manager will see to it that his program has that in it which will please the teachers, preachers, doctors, lawyers and all the educated people among his possible constituency, for by their support he can influence the entire community. Such persons will patronize vaudeville adaptations, and political speeches, but they will not make personal sacrifice to perpetuate an Assembly that stands for that kind of program. No Chautauqua can count on years of usefulness which does not attract a constituency that will sacrifice if necessary in order to continue the yearly sessions. Chautauqua Institution; Bay View;

Winona, Ottawa and Winfield, Kan.; Rome City, Indiana; Old Salem, Ill.; Monteagle, Tenn.; and all the others that are an honor to the Chautauqua movement are a record of sacrifice, devotion and hard work on the part of a small constituency, that each has brought to it.

The C. L. S. C. a Factor

"There is no single feature that so fully commands the respect of the best people in the community as the Chautauqua Literary and Scientific Circle, an admirable course of reading for busy people,—popular, yet scholarly, suggestive and helpful. Several Assemblies have found it to their financial advantage to keep a secretary in the field part or all the time, promoting circles in neighboring towns. The decadency of many of the older Chautauquas began when they ceased to lay stress on the C. L. S. C.

"The coming season should see much stress laid on the round table hour, where special emphasis should be put upon this excellent course of reading. It is not wise or expedient to allow 'just anybody' to conduct this hour. Get a man who knows how to interest people; give him an important place on your program, and let him understand that his success will be measured by the number of people who enroll for a definite course of reading during the year. All persons thus interested will look forward the entire year to the coming Chautauqua, to the round table, and the beautiful Recognition Day exercises.

"This is not theory. Test it yourselves. The success of any Assembly is measured not by the largest gate receipts for a day, but by the years of inspiration and uplift it brings to a community.

An Illustration

"There seems to be on increased appreciation on the part of many Chautauqua Assemblies of what the Chautauqua Reading Circle can do in securing for them a permanent constituency. This is clearly illustrated in the short history of the Connecticut Chautauqua Assembly. The first class of Chautauqua readers that enrolled at this Assembly graduated in 1904, when over fifty passed the gates and arches and received their diplomas at the hand of Bishop Vincent. This year another large class was graduated, and the prospects are good that next year the class will be larger than either of the others. Since the Assembly started probably over six hundred readers have been enrolled, and each year largely increases the list of enthusiastic constituents of the Assembly who are greatly interested in all that should make it permanent."



INTERNATIONAL CHAUTAUQUA ALLIANCE

The new officers of the International Chautauqua Alliance are:

President: Captain M. B. Pilcher, Nashville, Tenn., superintendent Monteagle, Tenn., Chautauqua; Vice-President: Dr. W. L. Davidson, Washington, D. C., superintendent of a number of Chautauquas; Secretary: A. C. Folsom, Pontiac, Ill., superintendent Pontiac and Rockford, Ill., Chautauquas; Treasurer: W. A. Cochran, Delavan, Wis., superintendent Dele-

van Chautauqua; Executive Committee: Rev. Sol Dickey, Indianapolis, Ind., superintendent Winona, Ind., Chautauqua; Prof. George E. Vincent, Chicago, of Mother Chautauqua; Rev. C. D. Graham, Wheeling, W. Va., superintendent Wheeling Chautauqua; L. O. Jones, Lincoln, Neb., superintendent Lincoln Chautauqua; F. Gillum Cromer, Dayton, O., superintendent of Franklin, Ohio, Chautauqua.

The seventh annual meeting held in Chicago was successful in every particular. Five assemblies were admitted to membership: Canton, Lincoln, and Monmouth, Ill.; Colfax and Storm Lake, Iowa. The invitation of Battle Creek Sanitarium, Battle Creek, Mich., was accepted for the next meeting.

All of the addresses, which are full of practical suggestion, are being published in Edwin L. Barker's *Lyceumile*.

ASSEMBLY NOTES

Rev. H. A. Gerdson of Lancaster, Pa., succeeds Dr. Schaeffer as Chancellor of the Pennsylvania Chautauqua.

Winfield, Kansas, will celebrate its twentieth anniversary the coming season.

Prof Ira M. DeLong, University of Colorado, Principals J. H. Shriber and Viola Lichtenwaller of the ward schools, were elected officers of the Chautauqua Circle reorganized at the Boulder, Colorado, Assembly last season.



TRIXY. By Elizabeth Stuart Phelps. Illustrated. pp. 299. 6x8¾. \$1.50. Boston: Houghton, Mifflin & Co.

Trixy is quite subservient to the real theme of this story—vivisection. It is seldom that a writer of fiction presents a subject in so forcibly prejudiced a manner as Mrs. Phelps has done in "Trixy." The reader cannot but wonder why this particular phase of scientific investigation is made the subject of such unpleasant revelations. There are other departments of medicine and surgery quite as revolting as that of vivisection. The horrors of the slaughter house are far greater than those of animals sacrificed to science. Aside from the question as to the necessity of vivisection the idea is presented too hysterically to be convincing. Why should the professors of physiology be depicted as coarse and brutal, indifferent to the poor and sick? Many calamities are visited upon the young physician in the story as punishments for his scientific experiments. He appropriately contracts a disease from one of the animals he has inoculated. The woman who loved her dog more than her lover sends him an announcement that no true woman could take a vivisectioner's hand. Like the villain in the play he dies at last friendless and alone! Some of the love scenes are exceptionally fine and beautiful, and it is such touches as these that redeem the book. Mrs. Phelps is at her best in earlier stories, not in recent efforts where she has shown a tendency to dabble in medical themes. M. M.

THE MARATHON MYSTERY. By Burton E. Stevenson. Illustrated. pp. 323. 5x7¾. \$1.50. New York: Henry Holt & Co. 1901.

The *Marathon Mystery* is a "ripping" detective story. It holds the reader spellbound during the one long sitting he is likely to give to it in spite of improbability, frank brutality of construction and total lack of genuine artistic quality. Between its attractive red and gold covers the book contains an inscrutably fascinating villain, two peerless beauties, intrigue, robbery, murder, mystery galore, and the usual "heart interest." What more could a reader want—if he likes that sort of thing?

MARIA EDGEWORTH. By the Hon. Emily Lawless. English Men of Letters Series. pp. 220. 5x7½. Price \$.75. New York: The Macmillan Co. 1904.

The English Men of Letters series, now swelled to fifty-one numbers, includes among its latest a volume on Martha Edgeworth. This study has been approached with the same spirit and from the same point of view as the others, and blends a fair share of critical commentary with a large proportion of readable biographical material. Under the latter head are presented several hitherto unprinted letters of interest. The author has succeeded measureably in his attempt to demonstrate that Maria Edgeworth stands among the rather small list of lovable writers whom to know personally must have been a rare privilege. The book has a brief index but unfortunately does not follow the precedent of the later E. M. L. issues in pre-

VITTORIO EMANUELE, PRINCE OF PIEMONTE. A Romantic Play. By James Mummell. pp. 113. 4½x7¼. Philadelphia: Franklin Printing Co.

The time of this play is the middle of the nineteenth century, hence Mr. Mummell may almost be pardoned for the somewhat startling juxtaposition, in his blank verse, of poetical inversions and sounding periods with American slang and idiom. It is indeed a difficult task here attempted, for the reader has his high ideals of this form of metre, and he is perhaps inclined to feel that present-day talk ill befits it. But it would be unfair to the author to give the impression that in the course of the long five acts there are not many stirring, striking, and unusual lines. Mr. Mummell's vocabulary is peculiarly rich and well-employed, and we see no reason why in a later production he should not find success both on the stage and in the choice circle of people who take pleasure in reading plays. A minor defect of the present play is the unadvised, if skilful use of what commonly is known as "strong language;" a greater one is the difficulty which the reader experiences in trying to discover just "what is going on." Human nature is so strangely constructed that it will put up with the Elizabethan plain-spokenness of a Webster, a Ford, or a Massinger, where it will cry down the phases of a modern who writes of moderns. Certainly this is an interesting work, and well worth attention, and we shall be sorry if the author does not "try again." The wild scene in which the bestial *Duke of Parma* meets his end, is quite unforgettable: one can only wish that the *Princess Adelaide* were less of a *Milady* of the Dumas school.

V. Van M. B.

GOING TO COLLEGE. By Waitman Barbe, A. M., M. S. pp. 104. 4½x6¾. New York: Hinds & Noble.

An admirable argument for the High School boy who feels that he must go into business the day he graduates, and then, two years later, bemoans his rashness. Mr. Barbe talks in a calm, careful manner that does not rub fur the wrong way. His words appeal somehow to the reader's inner consciousness. Oftentimes the college man dreads to go into the office or factory, but Mr. Barbe shows that the apprenticeship of the proper sort of a Bachelor of Arts or Science is bound to be short, and his rise rapid, for at college a man ought to learn the meaning of grasp, power, and thought, even though he forgets the Latin that he learned in his Freshman year. Thus he ought to make a better brnsh manufacturer than the man who has, either rightly or wrongly, taken

an unfortunate short-cut into the world. The best purpose of college is to give the student an insight into what Phillips Brooks called "the richness of life," and the correlation of events and conditions,—a correlation which to the untrained mind are a mass of clashing confusion. If the words of the modest author, reinforced by telling statistics, are not sufficient testimony, then there are left the opinions of fifty well-known educators, beginning with the Hon. William T. Harris, Ex-Commissioner of Education, and closing with the Dean of Radcliffe College. Altogether, this little volume is of interest and highly to be commended.

V. Van M. B.

MUSINGS AND PASTELS. By Bert Fink. pp. 59. 6x8. Louisville, Ky.: John P. Morton & Co.

In spite of triteness and sentimentality, not a few of these fragments, especially the aphoristic paragraphs, are penetrating and well said. For example: "Let us never try to be original, for if we do, we will be affected, and affectation is coarse and commonplace. Let us be perfectly natural, and we will then be original, since it is natural for every one of us to be original." What is often called originality, is perversity." "A weird hope rustles in the leaves that shade feverish exhaustion, along ambition's rocky way where sensitiveness stumbles. Inspiration sings to the fallen." "None look so cold and dignified as they that fear detection." "Gentle sadness is the light of thought; bitterness is the disappointment of the flesh." "There is music in the rain-drops, and regret." "Go, seek nature, she is tuner of the soul." "The man that commits a generous act, and regrets it a moment afterwards, is meaner than he that never commits a generous act at all." "Before the laugh of little children, the thoughts of sages stalk like ghosts." "The poet is sympathy incarnate; his soul must be often in tears." "The lounge is sometimes the thinker." "Our real selves are our longings." "What is sometimes called energy is fever."

V. Van M. B.

A BRIEF OUTLINE OF THE BOOKS I HAVE READ. 7x8. Designed and arranged by Melvin Hix. Price 25 cents. New York: Hinds, Noble & Eldredge.

This is merely a blank book with a printed outline of points to be noted and commented upon in reading any piece of literature. The list of points varies with the literary form observed, and demands of the reader some care in his literary classification—a habit valuable in itself. The use of this outline should encourage careful reading, and should be a valuable supplement to class room instruction. C. H. G.



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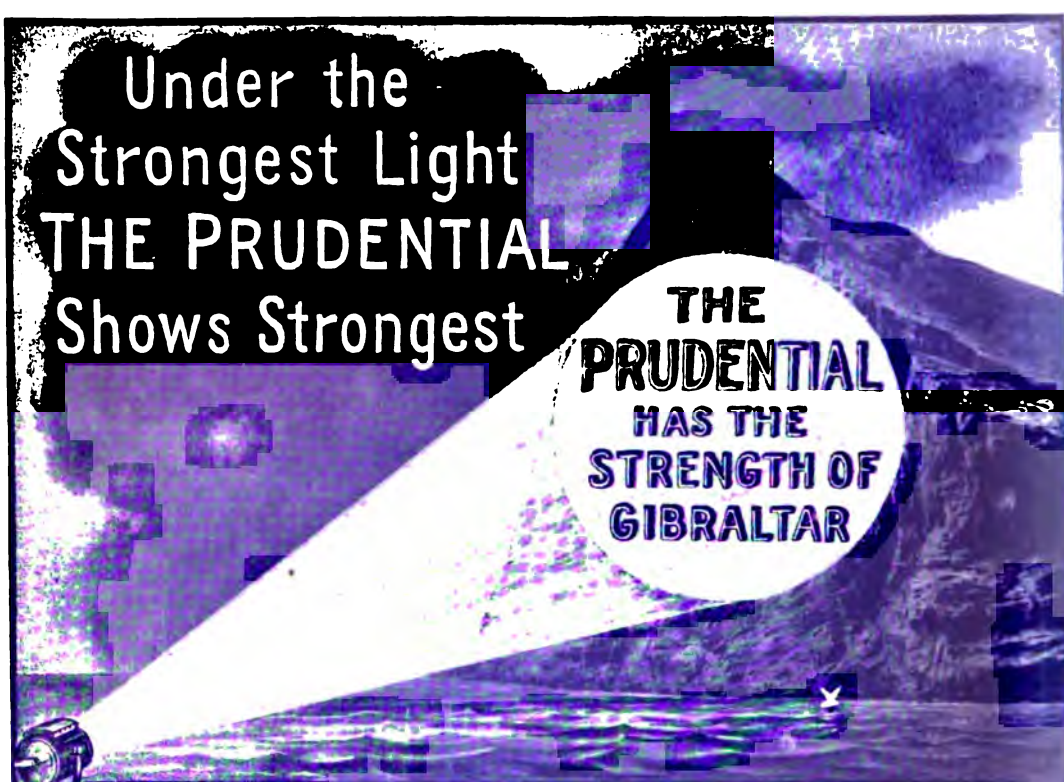
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